THE

PRACTICAL

SANSKRIT-ENGLISH DICTIONARY.

अ The first letter of the Nâgarî Alphabet. —**अः** [अवति, अतति सातत्येन तिष्ठतीति वा ; अव्–अत् वा, ड Tv.] **1** N. of Vishṇu, the first of the three sounds constituting the sacred syllable **ओम्** ; **अकारो विष्णुरुद्दिष्ट उकारस्तु महेश्वरः। मकारस्तु स्मृतो ब्रह्मा प्रणवस्तु त्रयात्मकः** ॥ ; for more explanation of the three syllables **अ, उ, म्** see **ओम्**.–**2** N. of *Siva*, Brahmâ, Vâyu, or Vaiśvânara. —*ind.* **1** A prefix corresponding to Latin *in*, Eng. *in* or *un*, Gr. *a* or *an*, and joined to nouns, adjectives, indeclinables (or even to verbs) as a substitute for the negative particle **नञ्**, and changed to **अन्** before vowels except in the word **अ-ऋणिन्**. The senses of **न** usually enumerated are six—(*a*) **सादृश्य** 'likeness' or 'resemblance' ; **अब्राह्मण** : one like a Brâhmaṇa (wearing the sacred thread &c.), but not a Brâhmaṇa, but a Kshatriya, or Vaiśya ; **अनिक्षु** : a reed appearing like **इक्षु**, but not a true **इक्षु**. (*b*) **अभाव** 'absence', 'negation', 'want', 'privation'; **अज्ञानं** absence of knowledge, ignorance; **अक्रोधः, अनेगः, अकंटकः, अघटः** &c. (*c*) **भेद** 'difference' or 'distinction' ; **अपटः** not a cloth, something different from, or other than, a cloth. (*d*) **अल्पता** 'smallness', 'diminution', used as a diminutive particle ; **अनुदरा** having a slender waist (**कृशोदरी** or **तनुमध्यमा**). (*e*) **अप्राशस्त्य** 'badness,' 'unfitness,' having a depreciative sense ; **अकालः** wrong or improper time ; **अकार्य** not fit to be done, improper, unworthy, bad act. (*f*) **विरोध** 'opposition', 'contrariety'; **अनीतिः** the opposite of morality, immorality ; **असित** not white, black ; **असुर** not a god, a demon &c. These senses are put together in the following verse :– **तत्सादृश्यमभावश्च तदन्यत्वं तदल्पता। अप्राशस्त्यं विरोधश्च नञर्थाः षट् प्रकीर्तिताः** ॥ See **न** also. With verbal derivatives, such as gerunds, infinitives, participles, it has usually the sense of 'not'; **अदग्ध्वा** not having burnt: **अपश्यन्** not seeing; so **असकृत्** not once ; **असृषा, अकस्मात्** &c. Sometimes **अ** does not affect the sense of the second member; **अ-पश्चिम** that which has no last, *i.e.* last ; **अनुत्तम** having no superior, unsurpassed, most excellent ; for examples see the words.–**2** An interjection of (*a*) Pity (*ah!*) **अ अवद्यं** P. I. 1. 14 Sk. (*b*) Reproach, censure (fie, shame); **अपचसि त्वं जाल्म** P. VI. 3. 73 Vârt. See **अकरणि, अजीवनि** also. (*c*) Used in addressing ; **अ अनंत**. (*d*) It is also used as a particle of prohibition.–**3** The augment prefixed to the root in the formation of the Imperfect, Aorist and Conditional Tenses.

N. B.—The application of this privative prefix is practically unlimited ; to give every possible case would almost amount to a dictionary itself. No attempt will, therefore, be made to give *every possible* combination of this prefix with a following word ; only such words as require a special explanation, or such as most frequently occur in the literature and enter into compounds with other words, will be given ; others will be found self-explaining when the English 'in,' 'un,' or 'not,' is substituted for **अ** or **अन्** before the meaning of the second word, or the sense may be expressed by 'less,' 'free from,' 'devoid or destitute of' &c ; **अकथ्य** unspeakable ; **अदर्प** without pride, or freedom from pride ; **अप्रगल्भ** not bold ; **अभग** unfortunate ; **अवित्त** destitute of wealth &c. &c. In many cases such compounds will be found explained under the second member. Most compounds beginning with **अ** or **अन्** are either Tatpurusha or Bahuvrîhi (to be determined by the sense) and should be so dissolved.

अऋणिन् *a.* (**ऋ** being regarded as a consonant) Not a debtor, free from debt ; **दिवसस्याष्टमे भागे शाकं पचति यो नरः। अऋणी चाप्रवासी च स वारिचर मोदते** ॥ Mb. The form **अनृणिन्** also occurs in this sense.

अंश् 10 U. अंशयति–ते To divide, distribute, share among ; also **अंशापयति** in this sense.

अंशः [अंश् अच्] **1** A share, part, portion, division; member ; **सकृदंशो निपतति** Ms. 9.47; **तुर्यांशः** a fourth part ; **षष्ठं** ; **ममैवांशो जीवलोके जीवभूतः सनातनः** Bg. 15.7 ; **भुवमंशाविव धर्मयोर्गतौ** R. 8.16 ; **अंशेन दर्शितानुकूलता** K. 159 partly.–**2** A share in property, inheritance; **स्वर्तांशतः** Ms. 8.408; **अनंशौ क्लीबपतितौ** 9.201 ; **पञ्चयः कार्याः समांशिकाः** Y. 2.115. –**3** The numerator of a fraction; **अन्योन्यहाराभिहतौ हरांशौ** Lîlâ.; sometimes used for fraction itself.–**4** A degree of latitude (or longitude); **अक्षस्यांशाः समाख्याताः षट्शुत्तरशतत्रयम्; स च अंशः षष्टिकलात्मकः, कला तु षष्टिविकलात्मिका.** –**5** The shoulder (more generally written **अंस**, q. v.). –**6** N. of one of the *Adityas*. The senses of 'party', 'a share of booty,' 'earnest money', which are said to occur in the Veda are traceable to 1. above.–**Comp.** —**अंशः** [ष. त.] a secondary incarnation ; part of a portion. —**अंशि** *adv.* share by share. —**अवतारः–तरणं** [ष. त.] descent (on earth) of parts of deities, partial