मित्रेता गरीयसी ॥ Ms. 2. 231. –4 The fire of the stomach, digestive faculty, gastric fluid. –5 Bile (नाभेरूर्ध्वं हृदयादधस्तादामाशयमाचक्षते तद्गते सौरं तेजः पित्तं इत्याचक्षते). –6 Cauterization (अग्निकर्मन्). –7 Gold. –8 The number three. –9 N. of various plants: (*a*) चित्रक Plumbago Zeylanica; (*b*) रक्तचित्रक; (*c*) भल्लातक Semicarpus Anacardium; (*d*) निंबक Citrus Acida. –10 A mystical substitute for the letter र्. In Dvandva Comp. as first member with names of deities, and with particular words **अग्नि** is changed to **अग्ना**, as °**विष्णू**, °**मरुतौ**, or to **अग्नी**, °**पर्जन्यौ**, °**वरुणौ**, °**षोमौ** [cf. L. *ignis*.]

[Agni is the God of Fire, the Ignis of the Latins and Ogni of the Slavonians. He is one of the most prominent deities of the *Rig*veda. He is an immortal, has taken up his abode among mortals as their guest; he is the domestic priest, the successful accomplisher and protector of all ceremonies; he is also the religious leader and preceptor of the gods, a swift messenger employed to announce to the immortals the hymns and to convey to them the oblations of their worshippers, and to bring them down from the sky to the place of sacrifice. He is sometimes regarded as the mouth and the tongue through which both gods and men participate in the sacrifices. He is the lord, protector and leader of people, monarch of men, the lord of the house, friendly to mankind, and like a father, mother, brother &c. He is represented as being produced by the attrition of two pieces of fuel which are regarded as husband and wife. Sometimes he is considered to have been brought down from heaven or generated by Indra between two clouds or stones, created by Dyau, or fashioned by the gods collectively. In some passages he is represented as having a triple existence, which may mean his three-fold manifestations as the sun in heaven, lightning in the atmosphere, and as ordinary fire on the earth, although the three appearances are also elsewhere otherwise explained. His epithets are numberless and for the most part descriptive of his physical characteristics: धूमकेतु, हुतभुज्, शुचि, रोहिताश्व, सप्तजिह्व, तोमरधर, घृतार्च, चित्रभानु, ऊर्ध्वशोचिस्, शोचिष्केश, हरिकेश, हिरण्यदंत, अयोदंष्ट्र &c. In a celebrated passage he is said to have 4 horns, 3 feet, 2 heads, and 7 hands. The highest divine functions are ascribed to Agni. He is said to have spread out the two worlds and produced them, to have supported heaven, formed the mundane regions and luminaries of heaven, to have begotten Mitra and caused the sun to ascend the sky. He is the head and summit of the sky, the centre of the earth. Earth, Heaven and all beings obey his commands. He knows and sees all worlds or creatures and witnesses all their actions. The worshippers of Agni prosper, they are wealthy and live long. He is the protector of that man who takes care to bring him fuel. He gives him riches and no one can overcome him who sacrifices to this god. He confers, and is the guardian of, immortality. He is like a water-trough in a desert and all blessings issue from him. He is therefore constantly supplicated for all kinds of boons, riches, food, deliverance from enemies and demons, poverty, reproach, childlessness, hunger &c. Agni is also associated with Indra in different hymns and the two gods are said to be twin brothers.

Such is the Vedic conception of Agni; but in the course of mythological personifications he appears as the eldest son of Brahma and is called Abhimani [Vishnu Purana]. His wife was *Svaha*; by her he had 3 sons—*Pavaka*, *Pavamana* and *Suchi*; and these had forty-five sons; altogether 49 persons who are considered identical with the 49 fires. He is also represented as a son of Angiras, as a king of the Pitris or Manes, as a Marut and as a grandson of *Sandila*, and also as a star. The Harivamsa describes him as clothed in black, having smoke for his standard and head-piece and carrying a flaming javelin. He is borne in a chariot drawn by red horses and the 7 winds are the wheels of his car. He is accompanied by a ram and sometimes he is represented as riding on that animal. Agni was appointed by Brahma as the sovereign of the quarter between the south and east, whence the direction is still known as *Agneyi*. The Mahabharata represents Agni as having exhausted his vigour and become dull by devouring many oblations at the several sacrifices made by king *Svetaki*, but he recruited his strength by devouring the whole Khandava forest; for the story see the word खांडव].

–Comp. –अ(आ)गारं –रः, –आलयः, –गृहं [अग्निकार्याय अगारं शाक० त.] a fire-sanctuary, house or place for keeping the sacred fire; **वसंश्चतुर्थोग्निरिवाग्न्यगारे** R. 5. 25. **–अस्त्रं** fire-missile, a rocket. **–आत्मक** *a.* [अग्निरात्मा यस्य] of the nature of fire; **सोमात्मिका स्त्री, °कः पुमान्. –आधानं** consecrating the fire; so °**आहिति. –आधेयः** [अग्निराधेयो येन] a Brâhmana who maintains the sacred fire. (**–यं**) = °**आधानं. –आहित** : [अग्निराहितो येन, वा परनिपातः P. II. 2. 37.] one who maintains the sacred fire; See आहिताग्नि. **–इध्** *m.* (अग्नीध्रः) [अग्निं इंधे स अग्नीध्] the priest who kindles the sacred fire (mostly Ved). **–इंधन** : [अग्निरिध्यते अनेन] N. of a Mantra. (**–नं**) kindling the fire. **–उत्पातः** [अग्निना दिव्यानलेन कृतः उत्पातः] a fiery portent, meteor, comet &c. In Bri. S. 33 it is said to be of five kinds: दिवि भुक्तशुभफलानां पततां रूपाणि यानि तान्युल्काः। धिष्ण्योल्काशनिविद्युत्तारा इति पंचधा भिन्नाः ॥ उल्का पक्षेण फलं तद्वत् धिष्ण्याशनिभिः पक्षैः। विद्युद्भिः षड्भिस्तद्वत्तारा विपाचयति ॥ Different fruits are said to result from the appearances of these portents, according to the nature of their colour, position &c. **–उद्धरणं, –उद्धारः** 1. producing fire by the friction of two aranis. 2. taking out, before sun-rise, the sacred fire from its cover of ashes previous to a sacrifice. **–उपस्थानं** worship of Agni; the Mantra or hymn with which Agni is worshipped (अग्निरुपस्थीयतेऽनेन). **–एधः** [अग्निमेधयति] an incendiary. **–कणः, –स्तोकः** a spark. **–कर्मन्** *n.* [अग्नौ कर्म स. त.] 1. cauterization. 2. action of fire. 3. oblation to Agni, worship of Agni (अग्निहोत्र); so °**कार्य** offering oblations to fire, feeding fire with ghee &c.; **निर्वर्तिताग्निकार्यः** K. 16; °**यार्धदग्ध** 39, Ms. 3. 69, Y. 1. 25. **–कला** a part (or appearance) of fire; ten varieties are mentioned (धूमार्चिरूष्मा ज्वलिनी ज्वालिनी विस्फुलिंगिनी। सुश्रीः सुरूपा कपिला हव्यकव्यवहे अपि ॥ यादीनां दशवर्णानां कला धर्मप्रदा अमूः). **–कारिका** [अग्निं करोति आधत्ते करणे कर्तृत्वोपचारात् कर्तरि ण्वुल्] 1. the means of consecrating the sacred fire, the *rik* called अग्नीध्र which begins with अग्निं दूतं पुरो दधे. 2. = अग्निकार्य. **–काष्ठं** अग्नेः उद्दीपनं काष्ठं शाक० त.] agallochum (अगरु). **–कुक्कुटः** [अग्नेः कुक्कुटइव रक्तवर्णस्फुलिंगत्वात्] a firebrand, lighted wisp of straw. **–कुंडं** [अग्नेराधानार्थं कुंडं] an enclosed space for keeping the fire, a fire-vessel. **–कुमारः, –तनयः, –सुतः** 1. N. of Kârttikeya said to be born from fire, See कार्त्तिकेय. 2. a kind of preparation of medicinal drugs. **–केतुः** [अग्नेः केतुरिव] 1. smoke. 2. N. of two Râkshasas on the side of Râvana and killed by Râma. **–कोणः –दिक्** the south-east corner ruled over by Agni; **इंद्रो वह्निः पितृपतिर्नैर्ऋतो वरुणो मरुत्। कुबेर ईशः पतयः पूर्वादीनां दिशां क्रमात् ॥** **–क्रिया** [अग्निना निर्वर्तिता क्रिया, शाक. त.] 1. obsequies, funeral ceremonies. 2. branding; **भेषजाग्निक्रियासु च** Y. 3. 284. **–क्रीडा** [तृ. त.] fire-works, illuminations. **–गर्भ** *a.* [अग्निर्गर्भे यस्य] pregnant with or containing fire, having fire in the interior; °**र्भौ शमीमिव** *S.* 4. 3. (**–र्भः**) [अग्निरिव जारको गर्भो यस्य] 1. N. of the plant Agnijâra. 2. the sun-stone, name of a crystal supposed to contain and give out fire when touched by the rays of the sun; cf. *S.* 2. 7. 3. the sacri-