अत्यह्न *a.* [अतिक्रांतमहः] Exceeding a day in duration.

अत्याकारः [अतिशयितः आकारः तिरस्कारः] **1** Contempt, blame, censure; आधात्याकारतदवेतेषु P. V. 1. 134. **-2** Bigness of person, a very large body.

अत्याक्रम् =आक्रम् q. v.

अत्याचार *a.* [आचारमतिक्रांतः] Deviating from established usages or customs, negligent. **-रः** Performance of works not sanctioned by usage (अनुचिताचरणं); irreligious conduct.

अत्यादित्य *a.* Surpassing the (lustre of the) sun; अत्यादित्यं हुतवहमुखे संभृतं तद्धि-तेजः Me. 43.

अत्यानंदा Morbid indifference to the pleasures of sexual union.

अत्याधानं 1 Laying on, imposition. **-2** Transgression, **-3** Violation of आधान, not keeping the sacred fire.

अत्याय *a.* [इ or अय्-घञ्] **1** Transgressing. **-2** Past going time. **-यः 1** Transgression, violation. **-2** Excess. **-3** Great gain or profit (अतिशयितो लाभः).

अत्यायु *n.* [अति-आ-या-कु] A kind of sacrificial vessel.

अत्यारूढ *a.* Grown to excess; °ढो हि नारीणामकालज्ञो मनोभवः R. 12. 33. **-ढं,-ढिः** *f.* A very high position, great elevation or rise; अत्यारूढिर्भवति महतामप्यपभ्रंशनिष्ठा *S.* 4. v. l.; अत्यारूढं रिपोः सोढं चंदनेनेव भोगिनः R. 10. 42.

अत्यालः [अतिशयेन समंतात् अलति पर्याप्नोति; अति-आ-अल्-अच्] N. of a plant रक्तचित्रक Plumbago Rosea.

अत्यासः [अति-अस्-घञ्] Allowing to pass, only in acc. sing. as णमुल्; द्व्यहात्यासं or द्व्यहमत्यासं गाः पाययति P. III 4. 57 after an interval of 2 days (अथ पाययित्वा द्व्यहमतिक्रम्य पुनः पाययति).

अत्याहितं [आधा-आधारे क्त, अत्यंतमाधीयते तन्निवारणार्थं मनो दीयते यस्मिन् Tv.] A great calamity, danger or evil, misfortune, mishap, accident; न किमप्यत्याहितं *S.* 1, किं अत्याहितं सीतादेव्याः; न केवलं °तं सापवादमपि U. 2; मया 'समुपलब्धं V. 4; किमिदमुचैरत्याहितं Mv. 6; श्रुतमत्याहितं M. 4 evil or evil news; oft. as an exclamation, 'Ah, me!' 'alas!' 'alas!', 'how bad it is!' Mál. 3, 7; V. 5. **-2** A rash or daring deed (जीवानपेक्षिकर्म); अत्याहितं किमपि राक्षसकर्म कुर्यात् Mv. 4. 50 rash and demoniacal deed; पांडुपुत्रैर्न किमप्यत्याहितमाचेष्टितं भवेत् Ve. 2.

अत्युक्ता-कथा [उक्ता-कथा एकाक्षरपादा वृत्तिः, तां अतिक्रांता] N. of a class of metres of 4 lines, each of 2 syllables.

अत्युक्तिः *f.* Exaggeration, hyperbole, over-drawn or coloured description; अत्युक्तौ न यदि प्रकुप्यसि मृषावादं च नो मन्यसे । Udbhata. See अतिशयोक्ति also.

अत्युग्र *a.* Very fierce. **-ग्रं** Asa fœtida.

अत्युपध *a.* [उपधां अतिक्रांतः] Above guiles, trustworthy, tried; अमात्ये चात्युपधे Ak.

अत्यूमशा *ind.* [ऊर्यादिगण] A particle of abuse, occurring in comp. with भू, कृ or अस्.

अत्यूर्मि *a.* Ved. Overflowing or bubbling over.

अत्यूहः [अतिशयेन ऊहः तर्कः] **1** Close or deep meditation or thinking; earnest reasoning. **-2** [अतिशयेन ऊहते शब्दायते; अति-ऊह्-अच्] A gallinule (दात्यूह). **-हा** A plant (नीलिका) Nyctanthes Tristis, or Jasminum Villosum.

अत्र (अत्रा Ved.) *ind.* [अस्मिन् एतस्मिन् वा, इदं-एतद् वा सप्तम्याः त्रल् प्रकृतेः अङ्भावश्च Tv.] **1** In this place, here; अपि संनिहितोऽत्र कुलपतिः *S.* 1.; अत्र गृह्यते अत्र गृह्यते K. 119 here-here *i. e.* just now. **-2** In this respect, matter, or case; as to this, (serving the purpose of अस्मिन् विषये or of the forms अस्मिन् or एतस्मिन्, अस्यां &c. with a substantive or adjectival force); अहिंसा परमो धर्म इत्यत्र ऐकमत्यं H. 1; अलं प्रयत्नेन तवात्र R. 3. 50; भवंतमेवात्र गुरुलाघवं पृच्छामि *S.* 5; तदत्र परिगतार्थं कृत्वा *S.* 6 informing him of this matter. **-3** There, in that direction. **-4** Then, at that time (Ved.); कः कौत्र भोः who is there? which of the servants is in attendance? who waits there? (used in calling out to one's servants &c.; cf. Hindustâni *ko hai*). **-Comp. -अंतरे** *adv.* in the meanwhile, meantime *S.* 3. 11. **-दघ्न** *a.* (घ्नी *f.*) reaching so far up; as tall as this. **-भवत्** (*m.* भवान्) an honorific epithet meaning 'worthy', 'revered', 'honourable', 'your or his honour', and referring to a person that is present or near the speaker, (opp. तत्रभवत्); °भवती *f.* 'your or her lady-ship' (पूज्ये तत्रभवानत्रभवांश्च भगवानपि); अत्रभवान् प्रकृतिमापन्नः *S.* 2; वृक्षसेचनादेव परिश्रांतामत्रभवतीं लक्षये *S.* 1.

अत्रत्य *a.* [अत्र भवो जातः एतत्स्थानसंबद्धो वा; अत्र-त्यप्] **1** Belonging to, or connected with, this place; दौरात्म्याद्रक्षसस्तां तु नात्रत्याः श्रद्दधुः प्रजाः R. 15. 72. **-2** Produced or found here, of this place; local.

अत्र *a.* Ved. Not giving or enjoying protection. **-त्रः** Ved. [अद्-चन्] An eater, devourer; a demon, Râkshasa. **-त्रं** Food.

अत्रप *a.* [न. ब.] Shameless, impudent, immodest.

अत्रवस् *ind.* The year before last (?)

अत्रस्त, अत्रास, -त्रस्नु *a.* [न. त.] Not afraid, fearless; जुगोपात्मानमत्रस्तः R. 1. 21.

अत्रि *a.* [properly अत्त्रि, Un. 4. 68, अदेर्ष्ट्रनिश्च, अद्-त्रिन्] Devourer; R v. 2. 8. 5. **-त्रिः** N. of a celebrated sage and author of many Vedic hymns. (He appears in the Vedas in hymns addressed to Agni, Indra, the Asvins and the Visvedevas. In the Svayambhuva Manvantara he appears as one of the ten Prajapatis or mind-born sons of Brahma, being born from his eye. These sons having died by the curse of Siva, Brahma performed a sacrifice, at the beginning of the present Vaivasvata Manvantara, and Atri was born from the flames of Agni. Anasuya was his wife in both lives. In the first she bore him three sons, Datta, Durvasas and Soma; in the second she had two additional children, a son by name Aryaman and a daughter called Amala. In the Ramayana an account is given of the visit paid by Rama and Sita to Atri and Anasuya in their hermitage, when they both received them most kindly; See Anasuya. As a Rishi or sage he is one of the seven sages who were all sons of Brahma, and represents in Astronomy one of the stars of the Great Bear situated in the north. He is also the author of a code of laws known as अत्रिस्मृति or अत्रिसंहिता. In the Puranas he is said to have produced the moon from his eye, while he was practising austere penance, the moon being in consequence called आत्रिज, -जात, -दृग्ज, अत्रिनेत्रप्रसूत, -°प्रभव, °भव &c.; cf. also अथ नयनसमुत्थं ज्योतिरत्रेरिव यौः R. 2. 75 and अत्रेरिवेंदुः V. 5. 21.] **-**(pl.) descendants of Atri.

अत्रिन् *m.* A devourer, a demon.

अत्सरुकः [नास्ति त्सरुर्यस्य] N. of a sacrificial vessel.

अथ (Ved. अथा) *ind.* [अर्थ-ड, पृषोदरलोपः Tv.] A particle used at the beginning (of works) mostly as a