अस्थूल *a-sthūla, as, ā, am,* not bulky, delicate.

अस्नातृ *a-snātṛi, tā, trī, tṛi,* Ved. not fond of bathing, not a bather.

अस्नाविर *a-snāvira, as, ā, am,* Ved. without sinews, without bands.

अस्निग्ध *a-snigdha, as, ā, am* (rt. *snih*), not smooth, harsh, hard, dry; unkind. — *Asnigdha-dāru, u,* n. a kind of pine tree.

A-sneha, as, ā, am, unkind; harsh, hard, dry; (*as*), m. unkindness, want of affection; absence of oiliness.

अस्पन्द *a-spanda, as, ā, am,* not trembling, not moving, fixed, unchangeable.

अस्पर्श *a-sparśa, as, ā, am* (rt. *spṛiś*), not touching, not in contact; (*as*), m. not touching, non-contact.

A-sparśana, am, n. non-contact, avoiding the contact of anything, especially of one who is impure.

A-sparśanīya, as, ā, am, not to be touched, impure.

A-sparśita, as, ā, am, untouched.

A-spṛiśya, as, ā, am, not to be touched, intangible.

A-spṛishṭa, as, ā, am, untouched. — *Aspṛishṭa-rajas-tamaska, as, ā, am,* perfectly pure. — *Aspṛishṭā-vahni, is, is, i,* unscathed by fire.

A-spṛishṭi, is, f. not touching, avoiding contact.

अस्पष्ट *a-spashṭa, as, ā, am,* indistinct.

अस्पृत *a-spṛita, as, ā, am,* Ved. unconquered, irresistible.

अस्पृह *a-spṛiha, as, ā, am,* undesirous, content; indifferent.

A-spṛihaṇīya, as, ā, am, undesirable.

अस्फुट *a-sphuṭa, am,* n. indistinct speech; (*as, ā, am*), indistinct, obscure, invisible, unblown. — *Asphuṭa-phala, am,* n. indistinct result; (in geom.) gross area of a triangle, &c. — *A-sphuṭa-vāc, k, k, k,* lisping, speaking indistinctly.

अस्म *a-sma,* a pronominal base (supposed to be compounded fr. *a* and *sma*) from which several cases of the pronoun of the 1st person plur. and of the 3rd sing. are derived. See also the next.

अस्मद् *asmad,* the plural base of the 1st personal pronoun (said to be fr. 2. *as,* 'to throw', Uṇ-sūt. I. 138; or fr. 1. *as,* 'to be'), nom. sing. *aham,* 'I,' du. *āvām,* 'we two,' pl. *vayam,* 'we;' acc. pl. *asmān,* inst. *asmābhis,* dat. *asmabhyam,* abl. *asmat* or *asmattas,* gen. *asmākam,* loc. *asmāsu.* Native grammarians derive the sing. as well as plur. from the base, *asmad.* The form *asme,* common to all oblique cases of the plur., is confined to the Vedas; and sometimes a form *asmāka* is used for the gen. *asmākam.* The form *nas* for acc., dat., and gen. is enclitic. The form *asma* is met with in the Vedas as well as the *asmad* of the classical language, especially at the beginning of compounds [cf. Gr. ἄμμες fr. ἄσμες; Goth. *unsa* for *usna;* Mod. Germ. *unser*]. — *Asma-trā,* ind., Ved. to us, with us, among us. — *Asmatrāñć, āñ, āćī, āk,* Ved. turned towards us. — *Asmad-rāta, as, ā, am,* Ved. given by us. — *Asma-druh, -dhruk, k, k,* Ved. forming a plot against us or me, inimical. — *Asmad-vidha, as, ā, am,* or *asmādṛiśa, as, ī, am,* or *asmādṛiś, k, k, k,* similar, or like us or me; one of us. — *Asme-hiti, is,* f., Ved. errand or message for us.

Asmadīya, as, ā, am, our, ours.

Asmadryañć, āñ, drīćī, ak, Ved. turned towards us; (*k*), ind. towards us.

Asmayu, us, us, u, Ved. endeavouring to attain us, desiring us, favourable to us.

Asmāka, as, ā, am, Ved. our, ours.

अस्मन्त *asmanta, am,* n. a furnace or fireplace. See *aśmanta.*

अस्मरण *a-smaraṇa, am,* n. (rt. *smṛi*), forgetfulness, forgetting.

A-smaraṇīya, as, ā, am, not to be recollected.

A-smārta, as, ī, am, immemorial, not within memory; illegal, not according to law; not belonging to the Hindū institutes.

A-smṛita, as, ā, am, not remembered, forgotten.

A-smṛiti, is, f. want of memory, forgetfulness; the not being part of the institutes of law; (*i*), ind., Ved. inattentively.

अस्मिता *asmi-tā,* f. (abstract noun formed fr. *asmi,* 1st pers. sing. pres. of 1. *as,* 'I am'), egotism.

अस्मेर *a-smera, as, ā, am* (rt. *smi*), Ved. not sullen, confiding.

अस्यन्दमान *a-syandamāna, as, ā, am,* Ved. not gliding away.

अस्यवामीय *asyavāmīya, am,* n. the hymn beginning with the words *asya vām* (Ṛig-veda I. 164).

अस्यहत्य *asya-hatya,* **अस्यहेति** *asya-heti.* See Gaṇa Anuśatikādi to Pāṇini VII. 3, 20.

अस्युद्यत *asy-udyata, as, ā, am* (for *udyatāsi*), having the sword raised.

असृ *asra, as,* m. (said to be fr. 2. *as*), hair of the head; a corner, an angle, see *aśra;* (*am*), n. blood; a tear, see *asṛij* and *asan.* — *Asra-kaṇṭha, as,* m. an arrow; (perhaps a variation from *astra-kaṇṭha?*). — *Asra-khadira, as,* m. a red Mimosa. — *Asra-ja, am,* n. flesh. — *Asra-jit, t,* m. a plant; see *astra-jit.* — *Asra-pa, as,* m. a Rākshasa or goblin; (*ā*), f. a leech; a Ḍākinī or female imp. — *Asra-pattraka, as,* m., N. of a plant, Rubia Cordifolia L. (?). — *Asra-pitta, am,* n. plethora, hemorrhage, epistaxis, involuntary discharge of blood from the mouth, nostrils, anus, &c. — *Asra-phalā,* f. the plant Boswellia Thurifera Roxb. — *Asra-mātṛikā,* f. chyle, chyme. — *Asra-rodhinī,* f. the plant Mimosa Pudica. — *Asra-vindu-ćchadā,* f., N. of a tuberous plant. — *Asrārjaka* (°*ra-ar*°), *as,* m. the white Tulasī plant.

Asrāya, nom. A. *asrāyate, -yitum,* to shed tears.

असृवत् *a-sravat, an, antī, at* (rt. *sru*), not flowing; Ved. not leaky (as a ship).

A-sruva, am, n. granulation (of a running sore).

असृाम *a-srāma, as, ā, am,* Ved. not stiff, not lame.

असृि *asri, is,* f. an angle; ten millions. See *aśri.*

असृिध् *a-sridh, t, t, t,* or *a-sridhāna, as, ā, am,* or *a-sredhat, an, antī, at,* Ved. not doing harm; uninjured, unfatigued; pious, peaceable.

असृीवयस् *asrī-vayas,* Ved. having food which falls or drops down (?).

असृु *asru,* n. a tear, &c. See *aśru.*

असेमन् *asreman, ā,* m., Ved. praiseworthy, to be praised; (if fr. rt. *sriv*) undecaying, immortal.

अस्व *a-sva, as, ā, am,* or *a-svaka, as, akā* or *ikā, am,* or *a-svakīya, as, ā, am,* not one's own, belonging to another. — *A-sva-ga, as, ā, am,* Ved. not going to one's own home, homeless. — *A-svaga-tā,* f., Ved. homelessness. — *A-sva-jāti, is, is, i,* of a different caste, of a different species. — *Asvatva, am,* n. or *asva-tā,* f. want of claim or right to anything, having no indefeasible property in it, absence of ownership

A-svaććhanda, as, ā, am, docile; not self-willed, dependant.

A-svatantra, as, ā, am, not self-willed, dependant, subject; docile, humble.

A-svabhāva, as, m. unnatural or unusual character or temperament; (*as, ā, am*), of a different nature.

A-svarūpa, as, ā, am, essentially different or unlike.

A-svaveśa, as, ā, am, Ved. having no home of one's own, expelled from home.

A-svādhyāya (°*sva-adh*°), *as,* m. a Brāhman who has not performed his studies, who has not read the Vedas previously to his investiture; interruption or interval of study, prohibited on certain days of the moon, at eclipses, &c.

A-svārtha (°*sva-ar*°), *as, ā, am,* not for one's self; not for a proper object; having a different meaning.

A-svīkāra, as, m. non-acquiescence, dissent.

A-svīkṛita, as, ā, am, dissented from, refused, not promised.

अस्वच्छ *a-svaććha, as, ā, am,* not clear, opaque.

अस्वन्त *a-svanta* (*a-su-anta*), *as, ā, am,* ending ill, leading to or having an unfavourable issue; (fr. *asu-anta?*) approaching the end of life; a fireplace, see *aśvanta.*

अस्वप्न *a-svapna, as, ā, am,* Ved. sleepless, awake; (*as*), m. sleeplessness, the being awake; a god, a deity [cf. ἄῠπνος].

A-svapnaj, k, k, k, Ved. not sleepy, sleepless.

अस्वर *a-svara, as, ā, am,* not aloud, speaking in an under tone, indistinct; having a bad or croaking voice; (*am*), ind. not aloud, in a low tone, indistinctly.

अस्वर्ग्य *a-svargya, as, ā, am,* not leading to heaven, unheavenly.

अस्वस्थ *a-sva-stha, as, ā, am,* not in good health, not one's self, sick. — *Asvastha-tā,* f. want of firmness; weakness, illness.

A-svāsthya, am, n. indisposition, sickness, discomfort, indigence.

अस्वादु *a-svādu, us, us, u,* tasteless, insipid.

अस्वामिक *a-svāmika, as, ā* or *ī, am,* unowned, unclaimed.

A-svāmin, ī, inī, i, having no right or title to anything, not being master of it; that which has no master or owner. — *A-svāmi-vikraya, as,* m. sale without ownership.

A-svāmya, am, n. absence of right or title to property.

अस्वार्थ *a-svārtha, as, ā, am,* unselfish, disinterested.

अस्वेद *a-sveda, as,* m. suppressed perspiration; (*as, ā, am*), not perspiring.

अह् 1. *ah* (connected with rt. *nah*), cl. 1. P., Ved. *ahati,* 2nd pl. perf. *anāha,* to string together (?), to compose, to celebrate, to prepare, to increase.

अह् 2. *ah,* cl. 5. P., Ved. *ahnoti* or *aṇnoti,* to pervade or occupy; to go or move; cl. 10 (?) to cause to shine (?).

Ahana, as, ā, am, illuminating, spreading light (epithet of the dawn).

अह् 3. *ah* (defect. verb, preserved only in five persons of the perfect, viz. *āttha, āha, āhathus, āhatus, āhus,* which may have a present signification), to say, speak; to acknowledge, accept, state; to declare, express, signify; to call; to attribute; to call (with two acc.); to hold, consider, regard; to adjudge anything (acc.) to any one (gen.). [To this rt. are referred, Hib. *ag-all,* 'speech;' *ag-aill,* 'to speak;' *eigh-im,* 'I call:' Goth. *af-aika,* 'I deny:' Lat. *nego* for *n'—ego,* 'to say no:' also *ajo.*]