अह *aha*, ind. (as a particle implying ascertainment, affirmation, certainty, &c.) surely, certainly, yes, well; (as explaining, defining, admitting, limiting, &c.) namely; I grant you, granted, indeed, of course; at least. This particle is also said to imply rejecting, sending; deviation from custom, impropriety.

अहंयाति, अहंयु, &c. See under *aham*.

अहत *a-hata, as, ā, am* (rt. *han*), unhurt, uninjured, not struck, not killed; unbeaten (as clothes in washing); unwashed, new; unblemished, unsoiled; not disappointed; (*am*), n. unwashed or new clothes.

A-hati or *a-hanti, is*, f., Ved. safeness.

A-hatvā, ind. not having killed.

A-hananīya or *a-hantavya, as, ā, am*, not to be killed.

A-hantya or *a-hantra* or *a-hanya, as, ā, am*, Ved. indestructible, invincible.

अहन् *ahan* and *ahas*, n. (said to be fr. 2. *hā* with *a*, 'not;' according to others, who compare the Goth. *daga*, Germ. *tag*, Eng. *day*, a corruption of *dahan* fr. rt. *dah*; the nom. acc. voc. sing. and the middle cases come fr. *ahas*, the others fr. *ahan*; in the Vedas the middle cases also are sometimes formed fr. *ahan*, e. g. *ahabhyas, ahabhis*); a day; a sacrificial or festival day; a day's work; a portion of a book appointed for one day's reading; day personified as one of the eight Vasus; N. of a Tīrtha; *ahany-ahani* or *ahar-ahaḥ*, day by day, daily; *ahanī*, du. day and night; *tad ahas*, on that very day; *yad ahas*, on which day. (As the last member of a compound *ahan* generally appears in the form *aha*, m., rarely n., but sometimes also in the form *ahan*, e. g. *puṇyāha, ekāhan*, q. v. As the first member of a compound *ahas* and *ahar* are the usual forms; as in the following examples.) — *Ahaḥ-pati, is*, m. lord of the day, the sun; see *ahar-pati*. — *Ahaḥ-śesha, am*, n. evening. — *Ahar-āgama, as*, m. the approach of day. — *Ahar-gaṇa, as*, m. a series of sacrificial days; a month; any calculated term. — *Ahar-jara, as*, m., Ved. the year (as making days become old). — *Ahar-jāta, as, ā, am*, Ved. born in the day or from day, not belonging to night or to the spirits of darkness. — *Ahar-diva, as, ā, am*, Ved. existing every day; (*am*), ind. daily, day by day. — *Ahar-dīvi*, ind., Ved. day by day, every day, constantly. — *Ahar-dṛiś, k, k, k*, Ved. beholding the day, living. — *Ahar-niśa, am*, n. day and night, a whole day; (*am*), ind. day and night, during the whole day, continually. — *Ahar-pati, is*, m., Ved. lord of the day; the sun; epithet of Śiva; also written *ahaḥ-pati*. — *Ahar-bāndhava, as*, m. the sun. — *Ahar-bhāj, k, k, k*, Ved. partaking of the day. — *Ahar-maṇi, is*, m. the sun. — *Ahar-mukha, am*, n. commencement of the day, morning, dawn. — *Ahar-loka, as, ā, am*, Ved. taking the place of day. — *Ahar-vid, t, t, t*, Ved. existing (many) days; known long ago; knowing the (fit) time or season. — *Ahaś-śas*, ind., Ved. every day. — *Ahas-kara, as*, m. the sun. — *Ahas-pati, is*, m. the sun; swallow wort.

Aho-rātra, &c. See s. v.

अहन *ahana*. See 2. *ah*.

अहम् *aham*, nom. sing. 'I.' The supposed base of this 1st personal pronoun is *asmad*, q. v. [cf. Zend *azem*; Gr. *ἐγών, ἐγώ, ἰών*; Lat. *ego*; Goth. *ik*; Mod. Germ. *ich*; Lith. *asz*; Slav. *az*; Cambro-brit. *ym*; Bret. *am, em*].

Aham-yāti, is, m., N. of a son of Saṃyāti.

Ahaṃyu, us, us, u, selfish, proud, haughty; (*us*), m. a warrior.

Aham-vādin, ī, inī, i, speaking only of one's self, presumptuous, haughty.

Aham-śreyas, as, or *aham-śreyasa, am*, n. claiming superiority for one's self.

Aham-sana, as, ā, am, Ved. gaining for one's self, obtaining for one's self.

Aham-kartavya, as, ā, am, to be referred to self; (*am*), n. the object of Ahaṃ-kāra.

Ahaṃ-kāra, as, m. the making of self, sense of self, thinking of self, egotism, individuality; self-consciousness, pride, haughtiness; (in the Sāṅkhya phil.) the third of the eight producers or elements of creation, viz. the conceit or conception of individuality, individualization. — *Ahaṅkāra-vat, ān, atī, at*, conscious, selfish, proud.

Ahaṃ-kārin, ī, iṇī, i, self-important, proud.

Ahaṃ-kārya, am, n. that which is to be done by one's self, any personal object, business or matter.

Ahaṃ-kṛita, as, ā, am, egotistic; proud, haughty; conscious.

Ahaṃ-kṛiti, is, f. egotism, high opinion of one's self, pride.

Aham-agrikā, f. or *aham-uttara, am*, n. a contest for superiority, rivalry.

Aham-ahamikā, f. assertion or conceit of superiority, boasting, egotism; military vaunting.

Aham-pūrva, as, ā, am, Ved. desirous of being first.

Aham-pūrvikā, f. or *aham-prathamikā*, f. emulative onset, the running forward of soldiers with emulation; conceit, vaunting.

Aham-bhadra, am, n. self-conceit, a high notion of one's own superiority.

Aham-mati, is, f. or *aham-māna, am*, n. self-illusion, spiritual ignorance, conceit, self-love.

अहर *a-hara, as*, m. (rt. *hṛi*), N. of the twelfth Manu; a Dānava.

A-haraṇīya, as, ā, am, not to be taken away.

A-hārin, ī, iṇī, i, not taking (?).

A-hārya, as, ā, am, not to be stolen, not to be removed; (*as*), m. a mountain. — *Ahārya-tā*, f. or *ahārya-tva, am*, n. the state of not being liable to be taken away, security.

अहरित *a-harita, as, ā, am*, Ved. not yellow.

अहर्ष *a-harsha, as, ā, am* (rt. *hṛish*), unhappy, gloomy, sorrowful.

A-harshita, as, ā, am, unhappy, sorrowful.

अहल *a-hala, as, ā, am*, or *a-hali, is, is, i*, unploughed, unfurrowed.

A-halya, as, ā, am, not arable, unploughed; (*ā*), f., N. of an Apsaras; N. of the wife of Gautama or Śaradvat; N. of a sea.

अहल्लिक *ahallika, as*, m., Ved. a talker, tattler (?).

अहवनीय *a-havanīya, as, ā, am* (rt. *hu*), not to be offered as an oblation, not fit or proper to be sacrificed.

A-havis, is, is, is, Ved. without oblations, sacrificeless.

अहस्त *a-hasta, as, ā, am*, handless.

अहह *ahaha* or *ahahā*, ind. a particle or interjection, as Ah! Aha! &c., implying surprise, fatigue, pain, sorrow, pleasure, calling.

अहार्य *a-hārya*, &c. See under *a-hara*.

अहावस् *ahāvas*, Ved., said to be a sound like a flourish at the end of a hymn.

अहि *ahi, is*, m. (fr. rt. *aṃh*; according to Sāy. fr. rt. *han* with *ā* prefixed and shortened, 'one that destroys on all sides'), a snake; the serpent of the sky, the demon Vṛitra; a cloud; water; lead; a traveller; the sun; a N. of Rāhu, the ascending node; the navel; [cf. *agha* and *aṃhu*, pp. 1, 6; Lat. *anguis*; Gr. ἔχι-ς, ἔχιδνα, ἔγχε-λυς, and ὄφις; Lith. *ungury-s*; Russ. *ugorj*; Armen. *oz*; Germ. *unc*; Mod. Gr. ἀχέλι.] — *Ahi-kānta, as*, m. air, wind; (snakes being supposed to feed upon air.) — *Ahi-kosha, as*, m. the slough or cast skin of a snake. — *Ahi-kshatra* and *ahi-kshetra, as*, m., N. of a country. — *Ahi-gopa, as, ā, am*, Ved. guarded by a serpent. — *Ahi-ghna, am*, n., Ved. the slaying of the serpent or demon (Vṛitra) who obstructs the heavenly waters. — *Ahi-ghnī, īs*, m., Ved. killing snakes. — *Ahi-ććhatra, as*, m. a kind of vegetable poison; the plant Gymnema Sylvestre (?); N. of a country; (*ā*), f. sugar; the city of Ahi-ććhatra. — *Ahi-ććhatraka, am*, n. a mushroom. — *Ahi-jit, t*, m., N. of Kṛishṇa, also of Indra. — *Ahi-tuṇḍika, as*, m. a snake-catcher or exhibiter; see *āhituṇḍika*. — *Ahi-dat, an, atī, at*, or *ahi-danta, as, ī, am*, having the teeth of a serpent. — *Ahi-dvish, t, t, t*, enemy of the serpents or of Vṛitra; (*t*), m. an ichneumon; a peacock; Garuḍa, the bird of Vishṇu; Indra. — *Ahi-nakulikā*, f. the natural enmity between a snake and an ichneumon. — *Ahi-nāma-bhṛit, t*, m., N. of Baladeva (as identified with Śesha). — *Ahi-nirmoka, as*, m. or *ahi-nirvlayanī*, f. the cast off skin of a snake. — *Ahi-patāka, as*, m. a kind of snake, not venomous. — *Ahi-pati, is*, m., N. of Śesha, sovereign of the snakes, also of Vāsuki and others; any large serpent. — *Ahi-putraka, as*, m. a kind of boat. — *Ahi-pūtana, as, ā*, m. f. sores on the hinder part of the body (of children). — *Ahi-phena, am*, n. opium, the saliva or venom of a snake [cf. 2. *a-phena*]. — *Ahi-bradhna, as*, m., N. of Śiva; one of the Rudras; corrupted fr. *ahir-budhnyas*. — *Ahi-bradhna-devatā*, f. the twenty-sixth lunar mansion. — *Ahi-bhaya, as*, m. fear of a lurking snake; apprehension of treachery. — *Ahibhaya-dā*, f., N. of the plant Flacourtia Cataphracta Roxb. — *Ahi-bhānu, us, us, u*, Ved. shining like serpents; epithet of the Maruts. — *Ahi-bhuj, k*, m. Garuḍa, the bird of Vishṇu; a peacock; N. of a plant. — *Ahi-bhṛit, t*, m. 'carrying serpents,' N. of Śiva. — *Ahi-manyu, us, us, u*, Ved. enraged like serpents, epithet of the Maruts; (Sāy.) 'endowed with destructive anger,' or 'with unimpaired knowledge.' — *Ahi-mardanī*, f., N. of a plant. — *Ahi-māya, as, ā, am*, Ved. multiform or versatile like a snake, showing the same variety of colour and shape. — *Ahi-māra* or *ahi-medaka, as*, m., N. of a plant. — *Ahi-ripu, us*, m. a peacock. — *Ahir-budhna, as*, m., N. of Śiva; corrupted fr. *ahir-budhnyas*. — *Ahirbudhna-devatā, ās*, f. pl. the twenty-sixth lunar mansion. — *Ahir-bradhna, as*, m., N. of a Rudra. — *Ahi-latā*, f., the plant Betel; another plant. — *Ahi-loćana, as*, m., N. of a servant of Śiva. — *Ahi-vidashṭa, as, ā, am*, snake-bitten. — *Ahi-vidvish, t*, m. Garuḍa; Indra. — *Ahi-śushmasattvan, ā*, m., Ved. one whose men (the Maruts) hiss like serpents; epithet of Indra; (according to Sāy. *ahi-śushma* means 'of all-pervading strength,' and is to be separated from *sattvan*.) — *Ahihatya, am*, n. the slaying of the serpent or demon (Vṛitra) who obstructs the heavenly waters. — *Ahi-han, ā*, m., Ved. killing serpents or Vṛitra. — *Ahy-arshu, us, us, u*, Ved. gliding like a snake.

1. *ahika, as*, m. a blind snake, not venomous, see *andhāhika*; (*ā*), f., N. of the silk-cotton tree, Bombax Heptaphyllum Salmalia Malabarica. (For 2. *ahika*, see below.)

अहिंसक *a-hiṃsaka, as, ā, am*, or *a-hiṃsat, an, antī, at*, or *a-hiṃsāna, as, ā, am* (rt. *hiṃs*), Ved. not hurting, harmless, innocuous.

A-hiṃsā, f. harmlessness, not injuring anything, one of the cardinal virtues of most Hindū sects, but particularly of the Buddhists and Jainas; security, safeness. — *Ahiṃsā-nirata, as, ā, am*, devoted to harmlessness or gentleness.

A-hiṃsita or *a-hiṃsyamāna, as, ā, am*, Ved. uninjured, being unharmed.

A-hiṃsra, as, ā, am, innocuous, innocent, harmless; (*am*), n. harmless behaviour; (*ā*), f., N. of the plant Momordica Cochinchinensis, Spreng, (commonly called Kūrkavāli.)

अहिक 2. *ahika, as, ā, am* (fr. *ahan*, q. v.), is found at the end of a few compounds in the sense of lasting a certain number of days, e. g. *daśāhika*, lasting for ten days. See 1. *ahika* above.

अहिण्डुका *ahiṇḍukā*, f. a kind of small poisonous animal.