अहित *a-hita, as, ā, am* (rt. *dhā*), not placed, not put, not fixed; unfit, improper; unadvantageous, noxious; hurtful, prejudicial; hostile, inimical; (*as*), m. an enemy; (*am*), n. damage; food &c. contra-indicated in a disease. — *Ahita-kārin, ī, iṇī, i*, adverse, inimical, acting unkindly. — *A-hita-nāman, ā, ā, a*, Ved. having as yet no name. — *A-hita-manas, ās, ās, as*, not friendly-minded, hating, adverse, inimical. — *Ahita-hita-vicāra-śūnya-buddhi, is, is, i*, whose intellect is incapable of discriminating between good and evil. — *Ahitecchu* (°*ta-ic*°), *us, us, u*, not wishing well, malevolent.

अहिमकर *a-hima-kara, as*, or *a-hima-tejas, ās*, or *a-hima-ruci, is*, or *a-himāṇśu* (°*ma-aṇ*°), *us*, m. the sun.

अही *ahī, īs*, m., Ved., N. of a demon conquered by Indra and his companions; a serpent (see *ahi*); a cow; (*ī*), du. heaven and earth.

अहीन 1. *ahīna, as, ā, am* (fr. *ahan*), lasting several days; (*as*), m. a sacrifice lasting several days; one lasting twelve days (i. e. *stoma* or *yajña*).

अहीन 2. *ahīna, as*, m. (fr. *ahi*, q. v.), a large snake (?).

अहीन 3. *a-hīna, as, ā, am* (rt. 2. *hā*), unimpaired, whole, entire; full, luxurious; not deprived of, not withdrawing; possessed of; not outcast or vile. — *A-hīna-gu, us*, m., N. of a prince, son of Devānīka. — *A-hīna-vādin, ī*, m. a witness capable of giving evidence.

अहीर *ahīra, as*, m. a cowherd. See *abhīra*.

अहीरणि *ahīraṇi, is*, or *ahīraṇin, ī*, m. a kind of snake, said to be two-headed.

अहीशुव *ahīśuva, as*, m., Ved., N. of a demon conquered by Indra.

अहु *ahu, us, vī, u*, (in compounds) narrow. See *aṇhu*.

अहुत *a-huta, as, ā, am* (rt. *hu*), unsacrificed, unoffered, not yet sacrificed; one who has not received any sacrifice; not gained or obtained by sacrifice; (*as*), m. religious meditation, prayer, and study of the Veda, coosidered as one of the five great sacraments, otherwise called Brahma-yajña. — *A-hutād* (°*ta-ad*), *t, t, t*, Ved. not eating of a sacrifice; not allowed to partake of a sacrifice.

अहूत *a-hūta, as, ā, am* (rt. *hve*), uncalled, unsummoned, unchallenged. (The form *a-huta* with the sense 'uncalled,' given by Wilson, is very questionable.)

अहृणान *a-hṛiṇāna, as, ā, am*, Ved. not being angry, friendly.

A-hṛiṇīyamāna, as, ā, am, Ved. not being angry, jealous, or envious; not discontented, willing; that which is bestowed willingly.

अहृद्य *a-hṛidya, as, ā, am*, not desired, not agreeable. — *Ahṛidya-kṛit, t, t, t*, disagreeable, causing disgust.

अहे *ahe*, ind. a particle implying reproach, rejection, separation.

अहेतु *a-hetu, us*, m. absence of cause or reason. — *Ahetu-tā*, f. or *ahetu-tva, am*, n. absence of cause, reason, or necessity.

A-hetuka, as, ā, am, causeless, groundless.

A-haituka, as, ī, am, having no reason or foundation; causeless, having no motive, disinterested.

अहेरु *aheru, us*, f. the plant Asparagus Racemosus.

अहेळत् *a-helat, an, antī, at*, or *a-helamāna, as, ā, am*, or *a-helayat, an, antī, at* (rt. *heḍ*, Ved. *hel* with *a*), Ved. not angry, not displeased, favourable.

अहो *aho*, ind. (as a particle and interjection of joyful or painful surprise) Ah! (of enjoyment or satisfaction) Oh! (of fatigue, discontent, compassion, sorrow, regret) Alas! Ah! (of praise) Bravo! (of reproach) Fie! (of calling) Ho! Halo! (of doubt, deliberation) either, or; (of contempt) Pshaw! It is also sometimes an expletive.

Aho-purushikā, f. self-confidence; boasting.

अहोतृ *a-hotṛi, tā*, m., Ved. not sacrificing; not competent to sacrifice.

अहोरात्र *aho-rātra, as, am*, m. n. (fr. *ahan*, q. v. + *rātri*, q. v.), a day and night, *νυχθήμερον*; a day of twenty-four hours or thirty Muhūrtas, from sunrise to sunrise; a day and night of the Pitṛis = a month of the gods = a year of Brahmā = 2000 Yugas of the gods; (*am*), ind. day and night, continually, always.

Aho-rūpa, am, n. the appearance of day.

अहोवत *ahovata*, ind. a particle of calling, of compassion, of fatigue.

अहोही *ahohī*, ind. in a variegated or wonderful manner (?).

अह्न *ahna, as*, m. as last member of a compound = *ahan*, a day, q. v.; e. g. *madhyāhna*, midday; *aparāhṇa*, afternoon.

Ahnāya, ind. formerly; instantly; soon, speedily.

Ahnika, as, ā, am, as last member of a compound = *ahan*; e. g. *dvy-ahnika, as, ā, am*, lasting two days.

Ahnī, f. and *ahnīya, as, ā, am*, or *ahnya, as, ā, am* (all fr. *ahan*), used at the end of compounds; e. g. *rathāhnya, am*, n. the daily journey of a chariot.

अह्नवाय्य *a-hnavāyya, as, ā, am* (rt. *hnu*), Ved. not to be denied or set aside; (*as*), m. according to Sāy. the N. of a king.

अह्यर्षु *ahy-arshu*. See under *ahi*.

अह्रय *a-hṛiya* or *a-hrayāṇa, as, ā, am* (fr. *hrī*, shame, q. v.), Ved. luxurious, proud, bold, conscious of one's own power.

A-hṛi, is, is, i, Ved. luxurious, fat.

A-hrī, īs, īs, i, Ved. shameless, importunate.

A-hrīka, as, ā, am, shameless; (*as*), m. a Buddhist mendicant.

अह्रुत *a-hruta, as, ā, am* (rt. *hvṛi*), Ved. not fluctuating, not stumbling; going in a straight line; not crooked, straight. — *Ahruta-psu, us, us, u*, Ved. of straight or upright appearance.

अह्वला *a-hvalā*, f., Ved. not fluctuating, not stumbling, firmness; the plant Semecarpus Anacardium.

आ

आ 1. *ā*, the second letter of the alphabet, corresponding to *a* long, as in *far*.

आ 2. *ā*, (as a particle or interjection of assent) yes, verily; (of compassion or pain) Ah! Alas! in the latter sense it is more correctly written *ās*; (of reminiscence) Ah! Oh! (a conjunction disjunctive) but; (a conjunction copulative) and. This particle remains unaltered in orthography even before vowels.

आ 3. *ā*, a prefix to verbs and nouns, (expressing) near, near to, towards, from all sides, all around; and sometimes redundant. As a prefix to verbs of motion it expresses the notion of moving or going towards; e. g. *ā-krāmati*, he goes towards. When prefixed to roots like *gam, yā*, and *i*, to go, and *dā*, to give, it reverses the action; e. g. *ā-gacchati*, he comes; *ā-datte*, he takes.

As unconnected with verbs and prefixed to nouns it forms with them either compound adverbs or adjectives, implying the limit conclusive (until, unto, as far as), or the limit inceptive (from, from thence or that time); e. g. *ā-maraṇam*, till death; *ā-kumāram*, from childhood [cf. *a puero*]; *ā-gopālā dvijātayaḥ*, the twice-born including the cowherds.

(Prefixed to adjectives &c. it implies) diminution; e. g. *ā-pāṇḍu*, a little pale; *ā-pakva*, half-cooked.

(As a separable adverb *ā* implies) near, near to, towards; thereto, further, also, and; especially, even. In many places in the Vedas *ā* gives force to the word which precedes it (e. g. *mahimā vām Indrāgnī panishṭha ā*, 'your greatness, O Indra and Agni, is praiseworthy indeed'); and in a similar manner we find it in the Veda placed after prepositions, the sense of which is strengthened by it.

(As a separable preposition with acc. or abl.) near to, up to, to, as far as; e. g. *śatam ā jātīs*, as far as a hundred births; *ā samudrāt*, as far as the ocean: (with abl.) away from, from; out of, of, from among; e. g. *ā mūlāt*, from the beginning; *bahubhya ā*, from among many: (with loc.) in, at; e. g. *dama ā*, in a house.

आ 4. *ā, ās*, m., N. of Śiva; (*ā*), f., N. of Lakshmī.

आ-इ *ā-i*. See *e*.

आ-इन्ध् *ā-indh*. See *endh*.

आ-इन्व् *ā-inv*. See *env*.

आ-इष् *ā-ish*. See *esh*.

आ-ईक्ष् *ā-īksh*. See *eksh*.

आ-ईर् *ā-īr*. See *er*.

आ-ईष् *ā-īsh*. See *esh*.

आ-उ *ā-u*. See *o*.

आ-उक्ष् *ā-uksh*. See *oksh*.

आ-ऊर्णु *ā-ūrṇu*. See *orṇu*.

आ-ऊह् *ā-ūh*. See *oh*.

आ-ऋ *ā-ṛi*. See *ār*.

आ-ऋच्छ् *ā-ṛich*. See *ārch*.

आ-ऋञ्ज् *ā-ṛiñj*. See *ārñj*.

आ-ऋध् *ā-ṛidh*. See *ārdh*.

आकच् *ā-kać*, cl. 1. A. *-kaćate, -ćitum*, to tie on, to fasten on.

आकत्थन *ā-katthana, as, ā, am*, boasting, swaggering.

आकन् *ā-kan*, cl. 1. P. *-kanati, -nitum*, or Intens. *-cākanti*, to be pleased with (with loc.); to endeavour to obtain; to love, to desire, solicit, praise.

आकम्प् *ā-kamp*, cl. 1. A. *-kampate, -pitum*, to tremble: Caus. *-kampayati, -yitum*, to cause to tremble.

Ā-kampa, as, m. or *ā-kampana, am*, n. trembling motion, shaking, trembling.

Ā-kampita or *ā-kampra, as, ā, am*, shaken, trembling; moved, agitated.

आकर *ā-kara, ākarin*, &c. See under *ā-kṛī*.

आकरण *ā-karaṇa*. See under *ā-kṛi*.

आकर्ण *ā-karṇ*, cl. 10. P. *-karṇayati, -yitum*, to give ear to, listen to, hear.

Ā-karṇa, up to the ear, (occurs at the commencement of several compounds to denote the end of an arrow reaching to the ear in drawing a bow.)

Ā-karṇana, am, n. hearing, listening.

Ā-karṇita, as, ā, am, heard, listened to; overheard.

Ā-karṇya, ind. having heard or listened to.

आकर्ष *ā-karsha, ā-karshin*, &c. See under *ā-kṛish*.