night extends the veiling darkness over all;' *Vṛitraṃ yad Indra śavasāvadhīr ahiṃ ād it sūryaṃ divy ārohayo dṛiśe*, 'when, O Indra, thou didst slay with thy power the dragon Vṛitra, then indeed thou didst raise the sun in the sky, that it might be seen.' In other passages *āt* is simply used like a conjunction, equivalent to 'then, further, also, and.' Sometimes it only serves to strengthen the meaning of another word, or to give emphasis to an interrogative pronoun, in the same way as *u, nu, aṅga*, &c.; e. g. *ya eka id apratir manyamāna ād asmād anyo ajanishṭa tavyān*, 'he who considered himself alone irresistible, another was born mightier even than he;' *Kim āt pra bravāma*, 'How can we at all proclaim?'

आत *āta, as, ā*, m. f. (fr. *ā-tan* below?), Ved. a scaffold; the frame of a door; (Sāy.) a quarter of the sky.

आतंस् *ā-taṃs*, Caus. A., Ved. *-taṃsayate, -yitum*, to shake out; (Sāy) to decorate from all sides.

आतक *ātaka, as*, m., N. of a Nāga.

आतक्ष् *ā-takṣh*, cl. 1. P. A., Ved. *-takṣhati, -te, -kṣhitum, -tashṭum*, to bring from all sides, to procure.

आतञ्च् *ā-tañć*, cl. 7. P. *-tanakti, -tanktum* or *-tañćitum*, to cause to shrink or contract, to coagulate.

Ā-tanka, as, m. (this word may also be connected with rt. *tank*, q. v.), disease or sickness of the body; pain or affliction of mind, disquietude, apprehension, fear; fever; the sound of a drum or tabor.

Ā-tañćana, am, n. casting one thing into another to effect some change, as butter-milk into fresh milk to turn it; the act of causing to contract; that which causes coagulation; runnet; curdled milk; a sort of whey; calcining, adding a powder or flux to metals in fusion; the flux so used; casting away, destroying; danger, calamity (as a pestilence or epidemic); speed, velocity; gratifying, satisfying; making fat.

आतड् *ā-taḍ*, cl. 10. P. *-tāḍayati, -yitum*, to thump, strike.

आतन् *ā-tan*, cl. 8. P. *-tanoti, -nitum*, to extend over, stretch over, penetrate, to spread, overspread; to illuminate; to take hold of, seek to attain, assume a (hostile) attitude; to stretch (as a bow for shooting); to diffuse; to bring to pass, effect: Caus. *-tānayati, -yitum*, to stretch (a bow); [cf. rt. *tāy*, with which some of the following forms are connected.]

Ā-tata, as, ā, am, spread, extended, stretched (as a bow), &c.

Ātatāyin, ī, inī, i, one whose bow is stretched to take another's life; endeavouring to kill some one; a felon, a thief, a murderer, incendiary, ravisher. — *Ātatāyi-tā*, f. or *ātatāyi-tva, am*, n. persecuting, murdering, destroying, stealing.

Ātatā-vin, ī, inī, i, Ved. one whose bow is stretched. See *ātatāyin*.

Ā-tana, am, n. spreading, expanding; sight, view.

Ā-tani, is, is, i. Ved. spreading, penetrating.

Ā-tāna, as, m., Ved. an extended cord, string, &c.

Ā-tāyin, ī, m. a falcon, a kite. See *ātāpin*.

आतप् 1. *ā-tap*, cl. 1. P. *-tapati, -taptum*, to radiate heat; to blaze, to heat; to cause to glow: Pass. *-tapyate*, to suffer pain, be afflicted; to inflict (austerities) upon one's self.

2. *ā-tap, p*, f., Ved. heat.

Ā-tapa, as, ā, am, Ved. causing pain or affliction; (*as*), m. heat of the sun, sunshine. — *Ātapa-tra, am*, n. a large umbrella of silk or leaves used in the East as a parasol. — *Ātapatraka, am*, n. a small umbrella, a mat or basket carried on the head as one. — *Ātapa-vat, ān, atī, at*, irradiated by the sun. — *Ātapa-varshya, as, ā, am*, Ved. (water &c.) produced by rain during sunshine. — *Ātapa-vāraṇa, am*, n. a parasol. — *Ātapa-śushka, as, ā, am*, dried in the sun, evaporated by the solar heat. — *Ātapābhāva* (°*pa-abh*°), *as*, m. non-existence of sunshine, shadow.

Ā-tapana, as, m. causing heat, an epithet of Śiva.

Ātapīya, as, ā, am (adj. fr. *ā-tapa*), sunshiny (?).

Ātapya, as, ā, am, Ved. being in the sunshine.

आतम् *ā-tam*, cl. 4. P. *-tāmyati, -tamitum*, to faint, to swoon, to become senseless; to despond, to languish, fade away.

आतमाम् *ā-tamām?* (a superlative form fr. 3. *ā?*).

आतर *ā-tara*. See under *ā-tṛī*.

आतर्ज् *ā-tarj*, cl. 10. P. *-tarjayati, -yitum*, to scold, abuse.

आतर्दन *ā-tardana*. See under *ā-tṛid*.

आतर्पण *ā-tarpaṇa*. See under *ā-tṛip*.

आतव *ātava*, a proper N. (whence the patron. *ātavāyana* Pāṇini IV. 1, 110. Gaṇa.)

आतान *ā-tāna*. See under *ā-tan*.

आतापिन् *ātāpin* or *ātāyin, ī*, m., N. of the bird Falco Cheela. See under *ā-tan*.

आतार *ā-tāra, ā-tārya*. See under *ā-tṛī*.

आतालौ *ātālī*, an indeclinable word compounded with *as, bhū*, and *kṛi* (see Pāṇini I. 4, 61).

आति *āti, is*, m. f. (fr. rt. *at*), Ved. a kind of water-bird; the bird Turdus Ginginianus (see *āṭi*); going.

आतिथेय *ātitheya, as, ī, am* (fr. *atithi*, q. v.), proper for a guest, hospitable, attentive to a guest; (*ī* or *am*), f. n. hospitality.

Ātithya, as, ā, am, proper for a guest, hospitable, attentive to a guest; (*as*), m. a guest; (*am*), n. hospitable reception; hospitality; a particular rite, the reception of the Soma when it is brought to the place of sacrifice, also called *ātithyeshṭi*. — *Ātithya-rūpa, as, ā, am*, Ved. being in the place of the Ātithya rite. — *Ātithya-satkāra, as*, m. the rites of hospitality.

आतिदेशिक *ātideśika, as, ī, am*, (in gram.) connected with an *ati-deśa*, q. v.; having reference to substitution or putting one thing for another.

आतिरश्चीन *ā-tiraśćīna, as, ā, am*, a little transverse or across.

आतिरेक्य *ātiraikya, am*, n. (fr. *ati-reka*), superfluity, excess.

आतिविज्ञान्य *ātivijñānya, as, ī, am* (fr. *ati-vijñāna*), surpassing the perception or understanding.

आतिशय्य *ātiśayya, am*, n. (fr. *ati-śaya*), excess, quantity.

आतिष्ठ *ātishṭha, am*, n. (fr. *ati-shṭha*), Ved. the being placed at the head of something, being a universal ruler.

आतु *ātu, us*, m. (said to come fr. *ā-tṛī* next col.; but probably fr. rt. *at*), a raft, a float. See *āḍū*.

आतुच् *ā-tuć, k*, f., Ved. growing dusk, evening.

आतुज् 1. *ā-tuj*, cl. 1. 6. P., Ved. *-tojati, -tujati, -tojitum*, to bring near, to procure.

2. *ā-tuj*, m. (Sāy.) destroyer of enemies, or giver of wealth.

Ā-taji, is, is, i, Ved. rushing on, hastening towards; carrying off (as booty), injuring.

आतुद् *ā-tud*, cl. 6. P. A. *-tudati, -te, -tottum*, to strike, to push, spur on, stir up.

Ā-todin, ī, inī, i, Ved. striking, pushing, pricking.

Ā-todya, am, n. 'to be struck,' a musical instrument.

आतुर *ā-tura, as, ā, am* (fr. rt. *turv* with *ā*), hurt, injured; suffering; sick in body or mind, disabled, diseased; feeble, weak, incapable of doing anything (with inf.).

आतुल् *ā-tul*, cl. 10. P. *-tolayati, -yitum*, to lift up, raise, elevate.

आतृद् *ā-tṛid*, cl. 7. P. *-tṛiṇatti, -tarditum*, to split, sever, pierce; to push open, open; A. *-tṛinte*, to become split or severed, to sever one's self.

Ā-tardana, am, n. pushing open, opening.

Ā-tṛiṇṇa, am, n. an opening, hole; an open wound.

आतृप् *ā-tṛip*, cl. 4. 5. 6. P. *-tṛipyati, -tṛipnoti, -tṛimpati, -tarptum* or *-traptum*, to be satisfied: Caus. *-tarpayati, -yitum*, to satisfy.

Ā-tarpaṇa, am, n. satisfying, gratification, satisfaction; whitening the wall, floor or seat on festive occasions; the pigment used for that purpose.

Ā-tṛipya, as, ā, am, satisfiable, to be satisfied; (*as*), m. the custard apple tree Annona Reticulata; (*am*), n. the fruit of this tree.

आतॄ *ā-tṛī*, cl. 1. P., Ved. *-tarati, -taritum* or *-rītum*, to pass through or over; to cross over; to overcome; to enlarge, increase.

Ā-tara, as, m. fare for being ferried over a river, passage money, freight.

Ā-tāra, as, m. landing, coming to shore, fare, freight.

Ā-tārya, as, ā, am, to be crossed; (Ved.) landing, coming to shore, relating to landing.

आत्त *ā-tta, as, ā, am* (contracted fr. *ā-datta*, part. pass. of *ā-dā*, q. v.), taken, accepted; assumed; attracted. — *Ātta-gandha, as, ā, am*, one whose smell is taken away, one who is throttled; hence one whose pride is humbled, insulted. — *Ātta-garva, as, ā, am*, whose pride has been taken down, humiliated, degraded. — *Ātta-manaska, as, ā, am*, whose mind is transported or carried away (with joy). — *Ātta-lakshmī, īs, īs, i*, stripped of wealth. — *Ātta-vaćas, ās, ās, as*, Ved. destitute of speech.

आत्थ *āttha*, thou saidst. See under rt. 3. *ah*.

आत्मन् *ātman, ā*, m. (fr. rt. *an*, to breathe, or *at*, to go; or, according to some, fr. rt. *ah* and connected with *aham*, I; or, according to others, a contraction of *avatman* fr. rt. *av=vā*; but the existence of the old Vedic form *tman* makes all these etymologies doubtful); the breath, soul, the principle of life and sensation, the individual soul, the self, the abstract individual (e. g. *ātman* Ved. loc. *dhatte*, 'he places in himself, he makes his own;' *ātmanā vi-yuj*, 'to lose one's life;' *ātmanā saptamas*, 'made the seventh by one's self,' i. e. 'being one's self the seventh with six others'); self, one's self, used as a reflexive pronoun for all three persons (e. g. *ātmānaṃ sā hanti*, 'she strikes herself'); and used in the singular even when it refers to a dual or plural (e. g. *putrau ātmanaḥ spṛishṭvā nipetatuḥ*, 'they two having touched their son fell down'); the natural temperament or disposition; essence, nature, character, peculiarity; the person or whole body considered as one and opposed to the separate members of the body; the body; the understanding, intellect, the mind, the faculty of thought or reason, the thinking faculty; the highest personal principle of life, Brahma, the supreme deity and soul of the universe (but *paramātman* is more usual in this latter sense); care, effort, pains; firmness; the sun; fire; wind; air; a son; [cf. Goth. *ahmā*; Old Germ. *ātum*, Them. *ātuma*; Angl. Sax. *ædhm*; Mod. Germ. *Athem, Odem*; Hib. *adhm*, 'knowledge,' and *adhma*, 'knowing;' Gr. ἀϋτμήν, ἀϋτμή (?); ἀτμός, ἀτμή (?): cf. also rt. ἄω &c. = rt. *vā*.] — *Ātma* is used at the end of