हाहल *hāhala.* See p. 1170, col. 3.

हाहस् *hāhas, ās,* m. a Gandharva. (See p. 281, col. 3.)

1. *hāhā, ās,* m. (see Gram. 108. *b*), a Gandharva; a particular high number, ten thousand billions, (*mahā-hāhā,* a hundred thousand billions.)

हाहा 2. *hā-hā,* ind. (an interjection of surprise or grief or pain, equivalent to) ah, ah! alas, alas! — *Hāhā-kāra, as,* m. 'making the exclamation *hāhā,*' a general or great lamentation, or wailing; sound of grief or pity; the noise or uproar of battle. — *Hāhā-krita, as, ā, am,* made to resound with the uproar of battle. — *Hāhā-bhūta, as, ā, am,* lamented, bewailed. — *Hāhā-rava, as,* m. the cry or noise *hāhā.*

हि 1. *hi* (connected with rt. *hinv,* to which some of the forms in the examples given below are referred by Sāy.), cl. 5. P. *hinoti* (Ved. also A. *hinute*), *jighāya, heshyati, ahaishīt, hetum,* to send, send forth, impel, (*hinvanti* = *prerayanti,* Ṛig-veda VIII. 43, 29); to discharge, throw, cast, shoot (as an arrow &c.); to urge, incite, excite; to further, promote, advance; to protect, favour, benefit, prosper (Ved.); to please, gratify, exhilarate, satisfy, (*hinvire* = *prīṇayanti,* Ṛig-veda VIII. 43, 19); to go, proceed: Pass. *hīyate,* Aor. *ahāyi:* Caus. *hāyayati, -yitum,* Aor. *ajihayat:* Desid. of Caus. *jighāpayishati:* Desid. *jighishati:* Intens. *jeghīyate, jeghayīti, jegheti;* [cf. perhaps Gr. *κίω*; Lat. *cieo.*]

Haya, hayana. See p. 1165, cols. 2, 3.

1. *hita, as, ā, am* (for 2. see p. 1172), sent, impelled; gone, proceeded.

Hiti, is, f. sending, impelling.

2. *hitvā,* ind. (for 1. see p. 1170, col. 1), having sent; having impelled; having gone.

Hinva, as, ā, am, Ved. favouring, benefiting, (Sāy. = *prīṇayitṛi,* Ṛig-veda VIII. 40, 9.)

Hinvat, an, atī, at, Ved. gratifying, pleasing, (Sāy. *hinvan* = *hinvantaḥ* = *prīṇayantaḥ,* Ṛig-veda V. 36, 2.)

Hinvāna, as, ā, am, Ved. pleasing, gratifying, exhilarating.

Hiyāna, as, ā, am, Ved. prospering, favouring, (Sāy. = *samṛiddhiṃ gaććhat,* i. e. *vyāpnuvat,* Ṛig-veda II. 4, 4.)

Heti, is, m. f. a weapon, missile; stroke, wound, injury, (Sāy. = *hiṃsā,* Ṛig-veda VI. 75, 14); a ray of the sun; light, splendor; flame; (*is*), m., N. of the first Rākshasa king (father of Vidyut-keśa; represented as residing in the Sun's chariot in the month of Caitra or Madhu). — *Heti-mat, ān, atī, at,* possessed of weapons, armed with missiles (Ved.); illuminated by the sun.

Hetika = *heti* (at the end of a comp., cf. *śakti-h°*).

Hetu, us, m. (according to Uṇādi-s. I. 73. fr. rt. 1. *hi*), impulse, motive; cause, reason, object, purpose (e. g. *anena hetunā,* for this reason; *mṛityu-hetave,* in order to kill; *hetur alaukikaḥ,* a supernatural cause); a logical reason, the reason for an inference (constituting the second Avayava or member of the five-membered Nyāya syllogism, e. g. 1. 'this hill is fiery,' 2. 'because it smokes;' see *nyāya,* p. 519; 2. *prati-jñā,* p. 613); any logical deduction or argument, proof; reasoning, logic (in general); excuse, sophistry; means, instrument; law, condition; source, origin; a particular figure of speech, (in the drama) a brief speech giving a reason; (*hetunā* or *hetuu* or *hetos*), ind. by reason of, because of, on account of, for the sake of, (generally after a gen. or at the end of a comp., e. g. *mama hetoḥ* or *maddhetoḥ,* on account of me.) — *Hetu-tā,* f. or *hetutva, am,* n. the state of being a *hetu* or cause, causation, cause, causativeness, the abstract existence of cause or motive. — *Hetu-mat, ān, atī, at,* having a reason or cause, proceeding from a cause (as any effect); having the Hetu (or second Avayava of a syllogism); accompanied by arguments; controverted by arguments. — *Hetu-vāda, as,* m. a statement of reasons or argument, assigning a cause, disputation. — *Hetu-śāstra, am,* n. a rationalistic book, (Manu II. 11); any heretical or sceptical work calling in question the authority of Śruti. — *Hetu-śāstrāśraya* (*°ra-āś°*), *as,* m. reliance on rationalistic treatises. — *Hetu-ślishṭa,* (in rhetoric) combination of cause, a method of comparing two objects by using epithets common to both so as to describe similar results in each produced by similar causes. — *Hetu-hetumad-bhāva, as,* m. the relation subsisting between cause and effect. — *Hetūpanyāsa* (*°tu-up°*), *as,* m. the assignment of reasons or motives, statement of an argument. — *Hetv-apadeśa,* the adducing or mentioning of the reason (or second member of the syllogism in logic). — *Hetv-ābhāsa, as,* m. (in logic) a mere appearance of a reason, fallacious semblance of an argument, fallacious middle term, fallacy (said to be of five kinds, viz. *vy-abhićāra* or *sa-vyabhićāra, vi-ruddha, a-siddha, sat-pratipaksha, bādha* or *bādhita*); the bringing forward or stating of a Hetu (or second member of a syllogism), the assignment of a reason which can be shown to be incorrect.

Hetuka, as, m. a cause, active cause, instrument (= *hetu*); a logician; (*as, ā, am*), causal, instrumental, belonging to a motive or cause; causing, producing (at the end of comps., e. g. *vishāda-h°,* causing dejection); N. of a poet.

Hetṛi, tā, trī, tṛi, Ved. urging on, inciting; (*tā*), m. an inciter.

3. *heya, as, ā, am* (for 1. and 2. see pp. 1169, 1170), to be sent or impelled.

हि 2. *hi,* ind. (probably to be connected with rt. 1. *hi;* cf. *hetu*), for, because, on account of (used enclitically so as not to stand first in a sentence, e. g. *pramāṇaṃ hi bhavān,* for your honour is the authority; *tathā hi,* for example, for instance, accordingly); assuredly, certainly; indeed, surely, (in these senses used emphatically and, according to some, also interrogatively; but sometimes to be treated as redundant and a mere expletive); but; ah! alas! (said to be also an interjection of envy, of contempt, of hurry, &c.)

हिंस *hiṃs* (by some regarded as an anomalous Desid. of rt. 1. *han*), cl. 1. 7. P. (ep. also A.) *hiṃsati (-te), hinasti, jihiṃsa, hiṃsishyati* (ep. A. *hiṃsishyate*), *ahiṃsīt, hiṃsitum,* to strike, hit, beat; to hurt, harm, wound, injure; to kill, slay, destroy: Pass. *hiṃsyate,* Aor. *ahiṃsi:* Caus. or cl. 10. *hiṃsayati, -yitum,* Aor. *ajihiṃsat,* to kill, slay: Desid. *jihiṃsishati:* Intens. *jehiṃsyate, jehiṃsti;* [cf. perhaps Old Germ. *geisla,* 'a whip;' Mod. Germ. *Geissel.*]

Hiṃsaka, as, ā, am, injurious, noxious, detrimental, mischievous, hostile, malignant, ferocious, savage; an injurer; (*as*), m. any savage or noxious animal, beast of prey; an enemy; a Brāhman skilled in the Atharva-veda [cf. *hiṃsā-karman,* and see the account of this Veda, p. 964, col. 1].

Hiṃsat, an, antī, at, hurting, injuring, killing.

Hiṃsana, am, ā, n. f. the act of hurting, injuring, injury, detriment; killing; slaying.

Hiṃsā, f. injuring, injury, mischief, hurt, harm, wrong (said to be of three kinds, 1. mental or malice; 2. verbal or abuse; 3. personal or actual violence); killing, slaying; robbery, spoliation. — *Hiṃsā-karman, a,* n. any injurious or hostile act; magic applied to the ruin or injury of an enemy, employment of spells and mystical texts (especially those of the Atharva-veda, see *veda*) for injurious purposes. — *Hiṃsātmaka* (*°sā-āt°*), *as, ā, am,* of an injurious nature, naturally hurtful, destructive. — *Hiṃsā-prāṇin, ī,* m. a savage or noxious animal. — *Hiṃsāprāṇi-praćura, as, ā, am,* abounding in noxious animals. — *Hiṃsā-prāya, as, ā, am,* abounding in injury, generally injurious. — *Hiṃsā-rata, as, ā, am,* delighting in mischief. — *Hiṃsā-rući, is, is, i,* taking pleasure in injury, having a taste for slaughter. — *Hiṃsārući-tva, am,* n. the having a taste for injury or mischief. — *Hiṃsā-vihāra, as, ā, am,* sporting in mischief, wanton in injuries, roaming about to do harm. — *Hiṃsā-samudbhava, as, ā, am,* arising from injury (i. e. from the sin of hurting any living creature).

Hiṃsāru, us, m. a destructive animal; a tiger.

Hiṃsālu, us, us, u, disposed to injure, injurious, mischievous, hurtful, murderous.

Hiṃsāluka, as, ā, am, disposed to be mischievous, hurtful; (*as*), m. a mischievous or savage dog.

Hiṃsita, as, ā, am, injured, hurt; mortally wounded; (*am*), n. injury, hurt.

Hiṃsitvā, ind. having injured, having wronged.

Hiṃsīra, as, m. a mischievous wretch, villain, a tiger.

Hiṃsya, as, ā, am, liable to be hurt or injured.

Hiṃsra, as, ā, am, injurious, mischievous, hurtful, noxious, destructive, murderous; formidable, terrible; cruel, fierce, savage; (*as*), m. any noxious animal; a beast of prey; a destroyer; N. of Śiva; of Bhīma; (*ā*), f. spikenard (= *jaṭā-māṃsī*); the shrub Abrus Precatorius; a sort of grass, Coix Barbata; a vein, nerve. — *Hiṃsra-paśu, us,* m. a noxious animal, beast of prey. — *Hiṃsra-yantra, am,* n. an implement for injuring or wounding, a trap; a mystical text used for injurious purposes. — *Hiṃsrāhiṃsra* (*°ra-ah°*), *am,* n. noxious and harmless, wicked and good.

Hiṃsraka, as, m. a savage or noxious animal, beast of prey.

हिक्क *hikk,* cl. 1. P. A. *hikkati, -te, jihikka, jihikke, hikkishyati, -te, ahikkīt, ahikkishṭa, hikkitum,* to make an indistinct or inarticulate sound; to hiccough; cl. 10. A. *hikkayate,* &c., to injure, kill (= rt. *kishk,* q. v.): Caus. *hikkayati, -yitum, ajihikkat:* Desid. *jihikkishati, -te:* Intens. *jehikkyate, jehikkīti, jehikti.*

Hikkā, f. an indistinct or inarticulate sound; hiccough; [cf. *hekkā.*]

हिङ्क *hiṅkṛi,* cl. 8. 5. P. *-karoti, -kṛiṇoti,* &c., to make the sound *him;* to low (as a cow). — *Hiṅ-kāra, as,* m. the sound *him;* a kind of low roar; a tiger (as making this sound). — *Hiṅ-kṛiṇvat, an, atī, at,* Ved. making the sound *him;* roaring (as a tiger); lowing (as of a cow; Sāy. *hiṅkṛiṇvatī* = *vatsaṃ prati hiṅkāraṃ kurvatī,* Ṛig-veda I. 164, 27).

हिङ्गु *hiṅgu, us, n,* m. n. (according to Uṇādi-s. I. 37. fr. *hi,* substituted for rt. 1. *han;* according to Śabda-k. only neut.), the plant Asa Fetida (said to be so called as 'killing' or overpowering all other odours); the substance prepared from the plant (for household use). — *Hiṅgu-nāḍikā,* f. the resin of a particular plant (= *nāḍī-hiṅgu*). — *Hiṅgu-niryāsa, as,* m. the gummy exudation or concrete juice of Asa Fetida; the Nimba tree. — *Hiṅgu-pattra, as,* m. the Iṅgudī tree; (*ī*), f. a drug composed of a leaf resembling that of Asa Fetida; (*am*), n. the leaf of the Asa Fetida plant. — *Hiṅgu-parṇī,* f. a particular plant (= *vaṃśa-pattrī*). — *Hiṅgu-śirāṭikā,* f. a kind of plant (= *vaṃśa-pattrī*).

Hiṅgula, as, am, m. n. a preparation of mercury with sulphur, vermilion; (*ā*), f., N. of a country (mentioned in the Vāmana-Purāṇa); N. of a goddess. — *Hiṅgulā-jā,* f., N. of a goddess.

Hiṅguli, is, m. vermilion.

Hiṅgulikā, f. the prickly nightshade, Solanum Jacquini.

Hiṅgulī, f. the egg-plant, Solanum Melongena.

Hiṅgulu, us, u, m. n. vermilion.

Hiṅgūlu, am, n. a kind of edible root like a potato, a sort of yam (= *ālu*).

हिज्ज *hijja, as,* m. the tree Barringtonia Acutangula (commonly called Hijjal).

Hijjala, as, m. the Hijjal tree.

हिञ्जीर *hiñjīra, as,* m. a rope or chain for fastening an elephant's foot.