Āmushyakulaka, am, n., *āmushyaputraka, am,* n., Gaṇa to Pāṇini V. 1, 133.

Āmushyāyaṇa, as, m. (fr. *amushya,* gen. of 1. *adas*), son or descendant of such a one, son or descendant of an illustrious person; (*as, ī, am*), well-born, well descended.

आमूलम् *ā-mūlam,* ind. to the root, by the root, entirely, radically.

आमृज् *ā-mṛij,* cl. 1. 2. P. *-mārjati, -mārshṭi, -mārjitum, -mārshṭum,* to wipe, rub.

Ā-mṛijya, ind. having wiped or rubbed.

Ā-mṛishṭa, as, ā, am, wiped, rubbed.

आमृण *ā-mṛiṇa, as, ā, am,* vulnerable. See *an-āmṛiṇa.*

आमृत *ā-mṛita, as, ā, am* (fr. rt. *mṛi* with *ā*), mortal.

आमृत्योस् *ā-mṛityos,* ind. until death.

आमृद् *ā-mṛid,* cl. 9. P. *-mṛidnāti, -mardītum,* to crush by rubbing; to crumple; to press, to squeeze.

Ā-marda, as, m. crushing, handling roughly; pressing, squeezing; N. of a town.

Ā-mardin, ī, inī, i, crushing; pressing.

आमृश् *ā-mṛiś,* cl. 6. P. *-mṛiśati, -marshṭum* or *-mrashṭum,* to touch, handle roughly, rub, injure.

Ā-marśa, as, m. advice, counsel.

Ā-marśana, or less correctly *ā-marshaṇa, am,* n. rubbing, wiping.

आमेन्य *ā-menya, as, ā, am* (fr. *meni* with *ā*), Ved. to be reached with an arrow or bolt; (Sāy.) to be measured from all sides.

आमोक्षण *ā-mokshaṇa, am,* n. the act of fixing or tying on or to.

आमोचन *ā-moćana.* See under *ā-muć.*

आमोद *ā-moda, as, ā, am* (fr. rt. *mud* with *ā*), gladdening, cheering up; (*as*), m. joy, serenity, pleasure; fragrancy, a diffusive perfume; strong smell.

Ā-modana, am, n. rejoicing, delighting.

Ā-modita, as, ā, am, pleased, delighted, fragrant.

Ā-modin, ī, inī, i, fragrant; happy, delighted; (at the end of compounds) fragrant or perfumed with, e. g. *kadambāmodin,* perfumed with kadambas; (*ī*), m. a perfume for the mouth made up in the form of a pill or bolus of camphor &c.

आमोष *ā-mosha, as,* m. (fr. rt. *mush* with *ā*), robbing, stealing.

Ā-moshin, ī, iṇī, i, who or what steals, a thief.

आमोहनिका *ā-mohanikā,* f. (fr. rt. *muh* with *ā*), a particular fragrant odour.

आम्ना *ā-mnā,* cl. 1. P., Ved. *-manati, -mnātum,* to keep in mind, to repeat, commit to memory, hand down in sacred texts; to celebrate, to hail.

Ā-mnāta, as, ā, am, kept in mind, remembered, committed to memory, learnt by heart, repeated, handed down in sacred texts, celebrated.

Ā-mnāna, am, n. mention, repetition, handing down by sacred texts.

Ā-mnāya, as, m. sacred tradition, sacred texts handed down by repetition; that which is to be remembered, studied or learnt by heart; a Veda or the Vedas in the aggregate; received doctrine; traditional usage, family or national customs; advice, instruction in past and present usage; a Tantra; an element of being, a property of substance (?); a family, series of families. — *Āmnāya-sārin, ī, iṇī, i,* observing the Vedas and traditional customs, pious; containing the essence of the Veda.

आम्प्रत्यय *ām-pratyaya, as, ā, am,* having *ām* for its affix (e. g. a root like *īṣ*).

आम्बरीषपुत्रक *āmbarīshaputraka, as,* m. a country inhabited by the Ambarīsha-putras.

आम्बष्ठ *āmbashṭha, as,* m. an inhabitant of Ambashṭha.

आम्बिकेय *āmbikeya, as,* m. (fr. *ambikā*), an epithet of Dhṛita-rāshṭra; also of Kārttikeya.

आम्भस *āmbhasa, as, ī, am* (fr. 2. *ambhas*), watery, fluid.

Āmbhasika, as, ī, am, living in water, aquatic; (*as*), m. a fish.

आम्भृणी *āmbhṛiṇī,* f. a N. of Vāć, the daughter of the Ṛishi Ambhṛiṇa. See 3. *ambhṛiṇa.*

आम्र *āmra, as,* m. (said to be fr. rt. 2. *am*), the mango tree, Mangifera Indica; (*am*), n. the fruit of the mango tree. — *Āmra-kūṭa, as,* m., N. of a mountain. — *Āmra-gandhaka, as,* m., N. of a plant. — *Āmra-gupta, as,* m., N. of a man. — *Āmra-pālī,* f., N. of a woman. — *Āmra-peśī,* f. a portion of dried mango fruit. — *Āmra-maya, as, ī, am,* made of mangoes (as sauce). — *Āmra-vaṇa, am,* n. a mango forest. — *Āmrāvarta* (*°ra-āv°*), *as,* m. inspissated mango juice.

Āmrāta, as, m. the hog-plum, Spondias Mangifera.

Āmrātaka, as, m. the hog-plum, Spondias Mangifera; inspissated mango juice; N. of a mountain.

Āmrāvatī, f., N. of a town.

Āmriman, ā, m., Gaṇa to Pāṇini V. 1, 123.

आम्रेडन *ā-mreḍana, am,* n. tautology, reiteration of words or sounds.

Ā-mreḍita, as, ā, am, reiterated, repeated; (*am*), n. repetition of a sound or word; (in gram.) reduplication, the second word in reduplications.

आम्ल *āmla, as, ā,* m. f. (fr. *amla*), the tamarind tree, Tamarindus Indica; (*am*), n. sourness, acidity. — *Āmla-vetasa, as,* m. the plant Rumex Vesicatorius.

Āmlikā, f. the tamarind tree; sourness in the mouth, acidity of stomach.

Āmlīkā, f. the tamarind tree.

आय *āya, as,* m. (fr. rt. *i* with *ā*), arrival, approach; income, revenue; gain, profit; the guard of the women's apartments; the eleventh lunar mansion. — *Āya-vyaya, am* or *au,* n. or m. du. receipt and disbursement, income and expenditure. — *Āya-sthāna, am,* n. a place where revenues are collected.

1. *ā-yat, an, atī, at,* coming, approaching. — *Āyatī-gavam,* ind. at the time when the cows come home. — *Āyad-vasu, us, us, u,* Ved. one to whom goods come.

Āyana, am, n., Ved. coming.

Āyin, ī, inī, i, Ved. driving near.

आयःशूलिक *āyaḥśūlika, as, ī, am* (fr. *ayaḥ-śūla*), active, diligent, indefatigable; (*as*), m. a man who, in order to obtain an object, uses forcible instead of gentle means; as, for instance, a beggar who holds a lance to your breast in asking for alms.

आयज् *ā-yaj,* cl. 1. A. *-yajate, -yashṭum,* to honour (the gods); to give, present.

Ā-yajī, is, is, i, Ved. procuring, granting; (Sāy.) accomplishing sacrifices from all sides.

Ā-yajishṭha, as, ā, am, Ved. procuring most or best; (Sāy.) sacrificing best.

Ā-yajyu, us, us, u, Ved. endeavouring to gain; inclined to sacrifice.

Ā-yāga, as, m. a gift given at a sacrifice. — *Āyāga-bhūta, as, ā, am,* obtained by sacrifice.

आयत् 2. *ā-yat,* cl. 1. A. *-yatate, -titum,* to make effort; to rest on, to depend on, to have the upper hand (?).

Ā-yatana, am, n. resting-place, support, seat, place, home, house, abode; the place of the sacred fire, an altar, a shed for sacrifices; a sanctuary; a ground-plot, the site of a house; a barn; (with Buddhists) an inner seat (the five senses and Manas are considered as the six inner seats or āyatanas); the cause of disease. — *Āyatana-tva, am,* n. state of being an altar or seat. — *Āyatana-vat, ān, atī, at,* Ved. having a certain seat or home; (*ān*), m., N. of the fourth foot of Brahmā.

Ā-yatta, as, ā, am, dependant, tractable, docile. — *Āyatta-tā,* f. or *āyatta-tva, am,* n. dependence, humility, tractableness, docility.

Ā-yatti, is, f. dependence, subjection, subjecting; affection; power, strength; day; boundary, limit; sleeping; length (? for *ā-yati* below); majesty, dignity; future time (? for *ā-yati*); continuance in the right way, steadiness of conduct.

आयथातथ्य *āyathātathya, am,* n. (fr. *a-yathātatha*), unsuitableness, unfitness, incompatibility.

आयम् *ā-yam,* cl. 1. P. *-yaććhati, -yantum,* to stretch, lengthen out, extend, restrain; A. *-yaććhate,* to stretch one's self or be stretched, to grow long; to grasp, possess: Caus. *-yāmayati, -te, -yitum,* to lengthen, &c.

Ā-yata, as, ā, am, long; diffuse, prolix; (*as*), m. an oblong figure (in geometry). — *Āyata-ććhadā,* f. the plantain tree Musa Paradisiaca Lin. — *Āyata-stū, ūs,* m. a panegyrist. — *Āyatāksha* (*°ta-ak°*), *as, ī, am,* having large eyes or long eyelids. — *Āyatā-pāṅga* (*°ta-ap°*), *as, ī, am,* having a long-cornered eye. — *Āyatāyati* (*°ta-āy°*), *is,* f. long continuance, remote futurity. — *Āyatārdha* (*°ta-ardh°*), *as,* m., (in geometry) half an oblong. — *Āyatekshaṇa* (*°ta-ik°*), *as, ā, am,* long-eyed, having long or large eyes.

Ā-yati, is, f. extension, length; stretching the hand, accepting, obtaining; connection, junction; meeting; following or future time; the future, 'the long run;' majesty, dignity; restraint of mind; N. of a daughter of Meru. — *Āyati-mat, ān, atī, at,* long, extended; stately, dignified; self-restrained.

Ā-yantṛi, trī, m., Ved. one who fastens or raises; (Sāy.) one who approaches.

Ā-yamana, am, n. stretching (as a bow).

1. *ā-yamya, as, ā, am,* to be stretched; to be restrained.

2. *ā-yamya* or *ā-yatya,* ind. having restrained, suppressed or stretched.

Ā-yāma, as, m. stretching, extending; restraining, restraint, stopping; expansion, length (either in space or time), breadth (in mensuration). — *Āyāma-vat, ān, atī, at,* extended, long.

Ā-yāmita, as, ā, am, lengthened out, extended.

Ā-yāmin, ī, inī, i, one who restrains, long in space or time.

आयल्लक *āyallaka, am,* n. impatience, longing for, missing, regretting (etym. doubtful).

आयवन *ā-yavana, am,* n. (fr. rt. *yu* with *ā*), Ved. a spoon for stirring, any similar implement.

आयवस *ā-yavasa, as* or *am* (?), m. n., Ved. pasture-ground, place for feeding; (*as*), m., N. of a man (?).

आयस् *ā-yas,* cl. 4. P. *-yasyati, -situm,* to exert one's self, to weary one's self, become exhausted: Caus. *-yāsayati, -te, -yitum,* to weary, worry.

Ā-yasta, as, ā, am, pained, distressed; vexed, angry; hurt, killed; managed or effected with difficulty; labouring, toiling, making effort or exertion; sharpened, whetted; thrown, cast, sent.

Ā-yāsa, as, m. effort, exertion (of bodily or mental power), trouble, labour; fatigue, weariness.

Ā-yāsaka, as, ī, am, causing effort, fatigue or weariness.

Ā-yāsin, ī, inī, i, making exertion, active, laborious; exhausted by labour, wearied.

आयस *āyasa, as, ī, am* (fr. *ayas*), of iron, made of iron or metal, metallic; armed with an iron weapon; zealous?; (*ī*), f. armour for the body, a breastplate, a coat of mail; (*am*), n. iron; anything made of iron; a weapon; a wind-instrument.