Ā-loćaka, as, ā, am, beholding; causing to see; (*am*), n. the faculty of vision or the cause of sight.

Ā-loćana, am, ā, n. f. seeing, perceiving; considering, reflecting.

Ā-loćita, as, ā, am, seen, beheld, considered.

1. *ā-loćya* or *ā-loćanīya, as, ā, am,* to be seen, thought of or considered.

2. *ā-loćya,* ind. having considered, having reflected.

आलोल *ā-lola, as, ā, am,* trembling slightly, rolling (as an eye); shaken, agitated; (*as*), m. trembling, agitation.

Ā-lolita, as, ā, am, shaken, agitated.

आव *āva,* the base of the dual cases of the pronoun of the 1st person; Nom. Acc. *āvām* (Ved. *āvam*); Inst. Dat. Abl. *āvābhyām;* Gen. Loc. *āvayos.*

आवच् *ā-vać,* cl. 3. P., Ved. *-vivakti, -vaktum,* to invoke.

आवत् *ā-vat, t,* f. (fr. 3. *ā*), Ved. proximity, (opposed to *parā-vat.*)

आवद् *ā-vad,* cl. 1. P., Ved. *-vadati, -ditum,* to shout at, invoke, celebrate.

आवनेय *āvaneya, as,* m. (fr. *avani*), son of the earth; epithet of the planet Mars.

आवन्तिक *āvantika, as, ī, am* (fr. *avanti*), coming from or belonging to Avanti or the district of Oujein; (*ās*), m. pl., N. of a Buddhist school; (*ā*), f., N. of the daughter of a Brāhman.

Āvantya, as, ā, am, coming from or being in the country Avanti; (*as*), m. a prince or an inhabitant of Avanti or of Oujein; the offspring of a degraded Brāhman.

आवप् *ā-vap,* cl. 1. P. A. *-vapati, -te, -vaptum,* to sow, scatter; to pour out; to offer: Caus. P. *-vāpayati, -yitum,* to shave, cut off, trim.

Ā-vapana, am, n. the act of sowing, throwing, scattering, placing upon; instilling, inserting; capacity, a vessel, a jar, a ewer; sowing seed, weaving; (*ī*), f., Ved. a vessel, a jar.

Ā-vapantika, as, ā, am, Ved. scattering.

Ā-vāpa, as, ā, am, scattering, throwing; (*as*), m. scattering, throwing; sowing seed; casting, directing; (in pharmacy) throwing additional ingredients into any compound in course of preparation; mixing, inserting; setting out or arranging vessels, jars, &c.; a kind of drink; a bracelet; a basin for water round the root of a tree; uneven ground; hostile purpose, intention of going to war; a vessel; principal oblation to fire.

Āvāpaka, as, m. a bracelet of gold, &c.

Ā-vāpana, am, n. a loom, an implement for weaving; a reel or frame for winding thread.

Āvāpika, as, ā, am, additional, inserted, supplementary.

आवय 1. *āvaya, am,* n. (fr. 2. *a-vī*), Ved. non-conception, barrenness.

आवय 2. *āvaya, as, ā,* m. f. water.

आवयाज् *āvayāj, s,* m. (fr. *ava-yāj*), Ved. one who expiates or averts by means of sacrifice; (Sāy. as if from rt. *vī* with *ā*) one who causes the sacrifice to go to the gods.

आवरसमक *āvarasamaka, as, ī, am* (fr. *avarasama*), to be paid in the following year.

आवर्जित *ā-varjita.* See under *ā-vṛij.*

आवर्त *ā-varta,* &c. See under *ā-vṛit.*

आवर्हित *ā-varhita, as, ā, am,* eradicated, plucked up by the roots.

आवलि *āvali, is* or *ī,* f. (fr. rt. *val* with *ā?*), a row, a range, a continuous line; a series, dynasty, a lineage.

आवल्ग् *ā-valg,* cl. 1. P. A. *-valgati, -te, -gitum,* to spring, to jump, to leap up.

आवल्गुज *āvalguja, as, ī, am* (fr. *a-valgu-ja*), produced from the plant Vernonia Anthelminthica.

आवशीर *āvaśīra, ās,* m. pl., N. of a people.

आवश्य *āvaśya, am,* n. (fr. *avaśya*), necessity, inevitable act or conclusion.

Āvaśyaka, as, ī, am, necessary, inevitable; (*am*), n. necessity, inevitable act or conclusion; (*āvaśyakam kṛi,* to do what nature makes necessary.) — *Āvaśyaka-tva, am,* n. or *āvaśyaka-tā,* f. necessity, inevitability.

आवस् *ā-vas,* cl. 1. P. *-vasati, -vastum,* to inhabit, be occupied or engaged in (with acc.): Caus. P. *-vāsayati, -yitum,* to cause or allow one to dwell, receive hospitably; to inhabit, settle in a place.

Ā-vasati, is, f. the night, i. e. the time during which one rests.

Ā-vasatha, as, m. a dwelling-place, habitation; a house; a fire-temple or place where sacrificial fire is preserved; a dwelling for pupils and ascetics; a particular religious observance; a treatise on the Āryā metre.

Āvasathika, as, ī, am, inhabiting a house, household, domestic; keeping a sacred fire in one's house.

Āvasathya, as, ā, am, being in a house; (*as*), m. the sacred fire kept in a house; (*as, am*), m. n. a dwelling for pupils and ascetics; (*am*), n. placing a sacred fire within a house.

Ā-vāsa, as, m. abode, residence, dwelling, house.

आवसायिन् *āvasāyin, ī, inī, i* (fr. *avasāyin*), Ved. going after a livelihood or provisions.

आवसित *āvasita, as, ā, am,* stored (as grain), winnowed; ripe, full-grown. See *ava-sita.*

आवस्थिक *āvasthika, as, ī, am* (fr. 2. *avasthā*), founded on circumstances, suitable, adapted to.

आवह् *ā-vah,* cl. 1. P. *-vahati, -voḍhum,* to bring, to bring to pass: Caus. P. *-vāhayati, -yitum,* to have brought, cause to be brought, send for; to make one bring.

Ā-vaha, as, ā, am, bringing, bringing to pass, producing; what bears or conveys; (*as*), m., N. of one of the seven winds or bands of air, that which is usually assigned to the *bhuvar-loka* or atmospheric region between the *bhūr-loka* and *svar-loka;* one of the seven tongues of fire.

Ā-vahat, an, antī, at, bringing, receiving.

Ā-vahana, am, n. bringing near.

Ā-vahamāna, as, ā, am, bearing along, bringing near, followed by, succeeded, bringing in succession.

Ā-vāha, as, m. marrying; N. of a son of S'vaphalka.

Ā-vāhana, am, n. sending for, inviting, calling; offering oblations with fire; (*ī*), f. a particular position of the hands, the palms being placed together, and the thumbs turned towards the root of the ring-finger.

Ā-vāhita, as, ā, am, invoked, invited.

आवा *ā-vā,* cl. 2. P. *-vāti, -tum,* to blow from all quarters, to blow upon: Desid. P. A. *-vivāsati, -te,* to care for, be attentive to, favour.

Ā-vāt, ān, ātī or *āntī, āt,* blowing.

आवाधा *ā-vādhā,* f. (see *ā-bādhā*), pain, distress; segment of the base of a triangle.

आवाप *āvāpa,* &c. See under *ā-vap.*

आवाल *āvāla, am,* n. a basin of water round the foot of a tree. See *ālavāla.*

आवास *ā-vāsa.* See under *ā-vas.*

आविक *āvika, as, ī, am* (fr. *avi*), relating to or derived from sheep; woollen; (*am*), n. a woollen cloth, blanket. — *Āvika-sautrika, as, ī, am,* made of woollen thread.

आविक्षित *āvikshita, as,* m. (fr. *a-vikshit*), a patronymic of Marutta.

आविग्न *āvigna, as,* m. the fruit tree Carissa Carandas L. See *a-vigna.*

आविज्ञान्य *āvijñānya, as, ī, am* (fr. *a-vijñāna*), Ved. undistinguishable.

आवितन् *ā-vi-tan,* cl. 8. A. *-tanute, -nitum,* to diffuse light over, illuminate.

आविद् 1. *ā-vid,* Caus. P. *-vedayati, -yitum,* to make known, report, declare, announce.

2. *ā-vid, t,* f., Ved. knowledge, the being or becoming known; technical designation of the Vedic formulas beginning with *āvis* and *āvitta.*

Ā-vidvas, ān, ushī, as, Ved. acquainted with, knowing thoroughly, skilled in.

Ā-vedaka, as, ā, am, making known, reporting, announcing; (*as*), m. an appellant, a suitor; one who makes known, an informer.

Ā-vedana, am, n. representation, stating a complaint, addressing or apprising respectfully.

Ā-vedanīya, as, ā, am, to be declared or reported or announced.

Ā-vedita, as, ā, am, made known, communicated, represented.

Ā-vedin, ī, inī, t, announcing, declaring.

1. *ā-vedya,* ind. having made known.

2. *ā-vedya, as, ā, am,* to be represented or made known.

Ā-vedyamāna, as, ā, am, being made known, stated or represented.

आविदूर्य *āvidūrya, am,* n. (fr. *a-vidūra*), proximity.

आविभा *ā-vi-bhā,* cl. 2. P., Ved. *-bhāti, -tum,* to kindle on all sides (with dat. of the thing kindled, Ṛig-veda I. 71, 6).

आविर्भाव *āvir-bhāva.* See under *āvis.*

आविल *āvila, as, ā, am* (said to be fr. rt. *vil* with *ā*), turbid (as a fluid), foul, not clear. — *Āvila-kanda, as,* m., N. of a root.

Āvilaya, nom. P. *āvilayati, -yitum,* to make turbid, to blot.

आविश् *ā-viś,* cl. 6. P. *-viśati, -veshṭum,* to go towards, approach; to enter; to take possession of; to arise: Caus. *-veśayati, -yitum,* to cause to enter.

Ā-viśat, an, atī or *antī, at,* approaching, entering.

Ā-vishṭa, as, ā, am, entered; possessed (by a demon &c.); possessed, engrossed, filled (by any sentiment or feeling), intent. — *Āvishṭa-linga, as, ā, am,* (a noun) which possesses or has the force of all three genders (or which in every relationship preserves its own gender, e. g. *pradhānam, upasarjanam,* &c.).

Āveśa, as, m. joining one's self; entering, entrance, taking possession of; absorption of the faculties in one wish or idea, intentness, devotedness to an object; demoniacal frenzy, possession, &c.; pride, arrogance; indistinctness of idea, apoplectic or epileptic giddiness.

Āveśana, am, n. entering, entrance; possession by devils, &c.; passion, anger, fury; a house in which work is carried on, a workshop, a manufactory, &c.; the disk of the sun or moon.

Āveśika, as, ī, am, own, peculiar; inherent; (*as, ī, am*), m. f. n. a guest, a visitor; (*am*), n. entering into; hospitable reception, hospitality.

आविष् *ā-vish,* cl. 3. P. A., Ved. *-veveshṭi, -vevishṭe, -veshṭum,* to pervade, penetrate, visit, go through.

आविस् *āvis,* ind. (said to be connected with *vahis* and *ava;* or, according to others, fr. *ā-vid:* cf. Gr. ἐξ; Lat. *ex?*), before the eyes, openly, manifestly, evidently; (very often joined to the roots *as, bhū,* and *kṛi.*)

Āvir-bhū, cl. 1. P. *-bhavati, -vitum,* to be or become apparent or visible, to appear, become manifest, be present before the eyes. — *Āvir-bhāva, as,* m. manifestation, becoming visible, presence. — *Āvir-bhūta, as, ā, am,* manifest, become visible, appeared.

Āvish-kṛi, cl. 8. P. *-karoti, -kartum,* to make