Ā-havana, am, n., Ved. offering an oblation, offering sacrifice, sacrifice.

Ā-havanīya, as, ā, am, to be offered as an oblation; (*as*), m. a consecrated fire taken from the householder's perpetual fire and prepared for receiving oblations; the eastern of the three fires burning at a sacrifice.

Āhavanīyaka, as, ā, am, fit for a burnt offering; (*as*), m. a consecrated fire.

1. *ā-hāva, as,* m., Ved. a trough, a pail, a vessel; a trough near a well for watering cattle.

Ā-huta, am, n. an offering made to men, hospitality; the nourishment of all created beings considered as one of the five sacraments or principal sacrifices of the Hindūs.

1. *ā-huti, is,* f. offering oblations with fire to the deities; any solemn rite accompanied with oblations: (for 2. *ā-huti* see under *ā-hve.*) — *Āhutī-vṛtdh, t, t, t,* Ved. delighting in sacrifices.

आहुक *āhuka, as,* m., N. of a prince, great-grandfather of Kṛishṇa, a son or grandson of Abhijit; (*ī*), f. a sister of this prince; (*ās*), m. pl., N. of a people.

आहुल्य *āhulya, am,* n., N. of the leguminous shrub Tabernæmontana Coronaria.

आह् *ā-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* to fetch, bring, bring near, give; to recover, bring back; to get, take; to offer in sacrifice: Caus. P. *-hārayati, -yitum,* to make one pay or give or fetch or bring; to exact; to exert, exhibit: Desid. A. *-jihīrshate,* to seek to recover or get back.

Ā-hara, as, ā, am, (at the end of compounds) bringing, fetching; (*as*), m. taking, seizing; accomplishing, offering of a sacrifice; drawing in breath, inhaling, inhaled air; breath inspired, inspiration.

Ā-haraṇa, as, ā, am, taking away, robbing; (*am*), n. taking, seizing, bringing near; extracting, removing; accomplishing, offering at a sacrifice; causing, inducing.

Āharaṇī-kṛi, cl. 8. P. *-karoti, -kartum,* to give as a present.

Ā-hartṛi, tā, trī, tṛi, one who takes, seizes, brings or procures; inducing, causing; offering; (*tā*), m. a copy holder (in law).

Ā-hāra, as, ā or *ī, am,* bringing near, procuring; going to fetch; (*as*), m. taking, fetching, bringing near; employing; taking food, food (e. g. *āhāraṃ kṛi,* to take food, eat). — *Āhāra-viraha, as,* m. want of food. — *Āhāra-sambhava, as,* m. the juice of the body, chyle, lymph, serum. — *Āhārārthin* (°*ra-ar*°), *ī, inī, i,* begging or seeking for food.

Ā-hāraka, as, ā, am, going to fetch.

Ā-hāriku, (with Jainas) one of the five bodies belonging to the soul; described by Colebrooke as a minute form, issuing from the head of a meditative sage to consult an omniscient saint and returning with the desired information.

Ā-hārya, as, ā, am, to be taken or seized; to be fetched or brought near; to be extracted or removed; what may be removed, adventitious, accessary, incidental; to be eaten; (*as*), m. a kind of bandage; (*am*), n. any disease to be treated by the operation of extracting; extraction; a vessel; the ornamentative part of the drama, the dress, decorations, &c. — *Āhārya-śobhā,* f. adventitious beauty, beauty not natural but the effect of paints, ornaments, &c.

Ā-hṛita, as, ā, am, brought, taken, collected. — *Āhṛita-yajña-kratu, us, us, u,* Ved. intending (to offer) a prepared sacrifice; preparing a sacrificial act (?).

Ā-hṛitya, ind. having taken or received, having brought.

आहेय *āheya, as, ī, am* (fr. *ahi*), belonging or relating to a snake.

आहो *āho,* ind. (an interjection of doubt and of asking) or, or perhaps. — *Āho-purushikā,* f. great self-conceit, boasting, military vaunting; a vain determination to accomplish an object, vaunting of one's power. — *Āho-svit,* ind. a particle implying doubt.

आह्न *āhna, as, am,* m. n. (fr. *ahan*), a series of days, many days.

Āhnika, as, ī, am, daily, diurnal, performed on a day, performed every day; (*am*), n. a religious ceremony to be performed every day at a fixed hour; a day's work, what may be read on one day, the division or section of a book; constant occupation, daily work; daily food, &c. — *Āhnikāćāra* (°*ka-āć*°), *as,* m. daily observance, the prayers and practices necessary for bodily and mental purification.

Āhneya, as, m. a patronymic of Śauća.

आह्लाद् *ā-hlād,* Caus. P. *-hlādayati, -yitum,* to gladden.

Ā-hlāda, as, m. joy, delight. — *Āhlāda-dugha, as, ā, am,* conferring delight.

Ā-hlādana, am, n. gladdening.

Ā-hlādī, is, m., N. of a son of Babhru.

Ā-hlādita, as, ā, am, delighted, rejoiced.

आह्वृ *ā-hvṛi,* cl. 1. P., Ved. *-hvarati, -hvartum,* to make crooked, to injure.

Ā-hūrya, as, ā, am, Ved. to be bent down or brought near; to be made favourable, one towards whom one must bow; (Sāy.) to be invoked (fr. rt. *hve*).

Ā-hruta, as, ā, am, injured. — *Āhruta-bheshaja, as, ā, am,* Ved. curing what is bent or injured.

Ā-hvara, as, m., N. of a fortress of the Uśīnaras.

Ā-hvaraka, as, m. a low or expelled man who, after having offered a sacrifice to the manes, takes the sacrificial food for himself.

Āhvāraka, ās, m. pl. the Āhvārakas, a recension of the black Yajur-veda (distinct from the Taittirīya) named from Ahvāra or Āhvāra.

Ā-hvṛiti, is, m., N. of a prince.

आह्वे *ā-hve,* cl. 1. P. or poet. A. *-hvayati, -te, -hvātum,* to call near; to summon; to invite, ask; A. to provoke, challenge, emulate: Caus. *-hvāyayati, -yitum,* to send for; to cause to invite or summon or challenge; provoked: Desid. *-juhūshati,* to wish to call near or invite: Intens. *-johaviti,* to call.

2. *ā-hava, as,* m. challenge, provoking, calling; war, battle. — *Āhava-kāmyā,* f. desire of war: (for 1. *ā-hava* see under *ā-hu,* page 136, col. 3.)

2. *ā-hāva, as,* m. calling, invoking; battle, war.

2. *ā-huti,* calling, invoking. (This word may sometimes have this sense in the oldest Vedic texts, but see the more correct form *ā-hūti.* For 1. *āhuti* see under *ā-hu* last col.)

Ā-huva, as, ā, am, Ved. (Sāy.) to be invoked.

Ā-hū, f., Ved. calling, invoking.

2. *ā-hūta, as, ā, am,* called, summoned, invoked, invited. — *Āhūta-prapalāyin, ī,* m. a defendant or witness absconding or not appearing when summoned.

Ā-hūti, is, f. calling, invoking.

Ā-hūya, ind. having invited.

Ā-hva, as, ā, am, who or what calls, a crier; named, called; (*ā*), f. a name, appellation.

Ā-hvaya, as, m. a lawsuit arising from a dispute about games with animals, as cock-fighting &c.; appellation, name (generally as last member of a compound, the first member of which, though commonly an appellative noun, is used as a proper name).

Ā-hvayat, an, antī, at, calling, challenging.

Ā-hvayana, am, n. appellation, name.

Ā-hvayitavya, as, ā, am, to be summoned or invited.

Ā-hvāna, am, n. calling, invitation, a call or summons; invocation of a deity; challenge; legal summons; an appellation, a name; designation of a liturgical formula. — *Āhvāna-darśana, am,* n. day of trial.

Āhvānaya, nom. P. *āhvānayati, -yitum,* (in law) to summon.

Ā-hvāya, as, m. a summons, a name.

Ā-hvāyaka, as, m. a messenger, a courier.

Ā-hvāyayitavya, as, ā, am, to be called before a tribunal.

इ

इ 1. *i,* the third vowel of the alphabet, corresponding to *i* short, and pronounced as that letter in *kiṭi* &c. — *I-kāra, as,* m. the letter or sound *i.*

इ 2. *i,* ind. an interjection of anger, calling, sorrow, distress, compassion, &c.

इ 3. *i,* pronominal base of the 3rd person; [cf. *itara, itas, iti, id, idam, idā, tyat, iva, iha:* cf. also Lat. *id;* Goth. *ita;* Eng. *it;* Old Germ. *iz;* Mod. Germ. *es.*]

इ 4. *i, is,* m. a N. of Kāmadeva.

इ 5. *i,* cl. 2. P., 1. P. A. *eti, ayati, -te, iyāya, eshyati, etum,* Ved. *etave, etavai, etos,* to go; to go to or towards (with acc.); to come; to go away, escape, pass, retire; to return; to arrive at, reach, obtain; to fall into; to arise from, come from; to approach with prayers, ask; to undertake anything (with acc.); to appear, to be; to go on well, to prosper (e. g. *tasmin yuktasya eti preta-kṛityā,* 'the funeral ceremony of one engaged in that goes on well or prospers'); to be employed in, go on with, be in any condition or relation (with a part. or inst., e. g. *Asura-rakshasāni mṛidyamānāni yanti,* 'the Asuras and Rakshas are being trampled upon;' *Gavāmayanena īyuḥ,* 'they were engaged in the Gavāmayana'): Intens. or cl. 4. A. *īyate,* inf., Ved. *īyadhyai,* to go quickly or repeatedly; to come, wander, run; to appear, make one's appearance; to approach any one with requests (with two acc.), ask, request; to be asked or requested: Caus. *āyayati, -yitum,* to cause to come; [cf. Gr. ἔ-μι, ἴ-μεν; Lat. *eo, īmus;* Lith. *ei-mi,* 'I go;' Slav. *i-dŭ,* 'I go,' *i-ti,* 'to go;' Goth. *i-ddja.*]

It, (at the end of a few compounds) going; cf. *arthet.*

Ita, as, ā, am, gone; returned; obtained; remembered; (*am*), n. way. — *Itāsu* (°*ta-as*°), *us, us, u,* Ved. whose vital spirits have departed.

1. *iti, is,* f., Ved. going, moving.

Itya, as, ā, am, to be gone to or towards.

Ityā, f., Ved. going, a way; a litter, a palanquin.

Itvan, ā, ā, a, going.

Itvara, as, ī, am, going, travelling, a traveller; cruel, harsh; poor, indigent; low, vile; contemned; (*ī*), f. a disloyal or unchaste woman.

इक्कट *ikkaṭa, as,* m. a kind of reed. See *itkaṭa.*

इक्कबाल *ikkavāla* in astrology = اِقْبَال *iqbāl,* good fortune, prosperity.

इक्षु *ikshu, us,* m. (fr. rt. 3. *ish?*), the sugar-cane (twelve species of it are enumerated); N. of a river. — *Ikshu-kāṇḍa, as, am,* m. n. the stem or cane of the Saccharum Officinale, the sugar-cane; (*as*), m., N. of two different species of sugar-cane, viz. Saccharum Munja Roxb. and Saccharum Spontaneum L. — *Ikshu-kuṭṭaka, as,* m. a gatherer or reaper of sugar-cane. — *Ikshu-gandha, as,* m. Saccharum Spontaneum; a kind of Asteracantha Longifolia; (*ā*), f. Saccharum Spontaneum, Asteracantha Longifolia, Capparis Spinosa, Batatas Paniculata. — *Ikshu-gandhikā,* f. Batatas Paniculata. — *Ikshu-ja, as, ā, am,* coming from sugar-cane. — *Ikshu-tulyā,* f. Saccharum Spontaneum. — *Ikshu-daṇḍa, am,* n. the stem or cane of the Saccharum Officinale. — *Ikshu-darbhā,* f. a kind of grass or sugar-cane. — *Ikshu-dā,* f., N. of a river; see *ikshulā, ikshu-mālinī, ikshu-mālavī.* — *Ikshu-netra, am,* n. a kind of sugar-cane. — *Ikshu-pattra, as,* m. the grain Penicillaria Spicata. — *Ikshu-pāka, as,* m. molasses. — *Ikshu-pra, as,* m. the plant Saccharum Sara. — *Ikshu-bālikā,* f. Saccharum Spontaneum, = *ikshu-tulyā.* — *Ikshu-bhakshikā,* f. a meal of sugar or