अत्यस् 1. *aty-as* (*ati-as*), cl. 2. P. *-asti*, to excel, surpass.

अत्यस् 2. *aty-as* (*ati-as*), cl. 4. P. *-asyati, -situm*, to shoot beyond or at, overpower (with arrows).

Aty-asta, as, ā, am, having shot beyond, having surpassed.

अत्यहम् *aty-aham*, surpassing me, (a fictitious word coined by grammarians.)

अत्यह्न *aty-ahna, as, ā, am*, exceeding a day in duration.

अत्याकार *aty-ā-kāra, as*, m. (rt. *kṛi*), contempt, blame.

अत्याक्रम् *aty-ā-kram* (*ati-ā°*), cl. 1. P. *-krāmati, -kramitum*, to walk past.

अत्याचार *aty-āćāra, as*, m. performance of works of supererogation; (*as, ā, am*), negligent of or departing from the established customs.

अत्यादित्य *aty-āditya, as, ā, am*, surpassing the sun.

अत्याधान *aty-ā-dhāna, am*, n. act of imposing or placing upon; imposition, deception.

अत्यानन्दा *aty-ānandā*, f. morbid indifference (of a wife) to the pleasure of sexual intercourse.

अत्याय *aty-āya, as*, m. (fr. rt. *i* with *ati*), transgression, excess; (*as, ā, am*), going beyond, transgressing.

अत्यायत् *aty-ā-yat* (*ati-ā°*), cl. 1. A. *-yatate, -titum*, to make extraordinary efforts.

अत्याल *aty-āla, as*, m., N. of a plant, Plumbago Rosea.

अत्याश्रमिन् *aty-āśramin, ī*, m. (superior to the four Āśramas), an ascetic of the highest degree.

अत्यास *aty-āsa, as*, m. act of allowing to elapse; only used in the acc. as the concluding part of compound words, thus *dvyahātyāsam*, after an interval of two days.

अत्युक्ता *aty-uktā* or *aty-ukthā*, f., N. of a class of metres of four lines, each containing two syllables.

अत्युक्ष *aty-uksh* (*ati-uksh*), cl. 1. P. *-ukshati, -kshitum*, to surpass.

अत्युत्क्रम् *aty-ut-kram* (*ati-ut°*), cl. 1. P. *-krāmati, -kramitum*, to surpass, excel.

अत्युपध *aty-upadha, as, ā, am*, superior to any test, tried, trustworthy.

अत्यूह् *aty-uh*. See *aty-ūh*.

अत्यूमशा *aty-ūmaśā*, ind. (etym. unknown), particle of abuse, used in comp. with *as, bhū, kṛi*.

अत्यूर्मि *aty-ūrmi, is, is, i*, Ved. overflowing, bubbling over.

अत्यूह् *aty-ūh* (*ati-ūh*), cl. 1. P. *ūhati, -hitum*, to convey across. Spelt *aty-uh* in some forms.

अत्यूह *aty-ūha, as*, m. close meditation; a gallinule, a peacock; (*ā*), f. a plant, Jasminum Villosum or Nyctanthes Tristis.

अत्यृज् *aty-ṛij* (*ati-ṛij*), cl. 1. P. A. *-arjati, -te, -jitum*, to convey across, admit; to remove.

अत्येष् *aty-esh*, cl. 1. P. *-eshati, -shitum*, to glide over.

अत्र 1. *a-tra* or Ved. *a-trā*, ind. (fr. pronominal base *a* substituted for *etad;* the word *atra* being often used for the loc. case *etasmin*), in this matter, in this respect; in this place, here; at this time; there; then. — *Atra-daghna, as, ī, am*, reaching so far up, having this (or that) stature. — *Atra-bhavat, ān, atī, at*, honourable (used chiefly in dramatic language, to indicate a person who is present).

Atratya, as, ā, am, connected with this place, produced or found here.

अत्र 2. *a-tra, as, ā, am* (rt. *trai*), Ved. not enjoying (or not affording) protection.

अत्र 3. *atra, as*, m. (for *at-tra*, fr. rt. *ad*), Ved. a devourer, demon; a Rākshasa; (*am*), n., Ved. food.

Atri, is, m. (etymologically *at-tri*, fr. rt. *ad*), a devourer; N. of a great Ṛishi, author of a number of Vedic hymns; (in astronomy) one of the seven stars of the Great Bear. — *Atrayas*, pl. m. the descendants of Atri. — *Atri-ćaturaka, as*, m. (the four days of Atri), N. of a sacrifice. — *Atri-jāta, as*, m. the moon, said to have been produced by Atri's look; for *a-tri-jāta*, see below. — *Atri-dṛig-ja, atri-netra-ja* or *atri-netra-prasūta* or *atri-netra-prabhava* or *atri-netra-sūta, as*, or *atri-netra-bhū, ūs*, m. the moon; (in arithm.) the number one. — *Atri-bhāradvājikā*, f. marriage of Atri and Bhāradvāji. — *Atri-vat*, ind. like Atri. — *Atri-saṃhitā, ā*, or *atri-smṛiti, is*, f. the code ascribed to Atri.

Atrin, ī, m. a devourer, demon; a Rākshasa.

अत्रप *a-trapa, as, ā, am*, destitute of shame.

अत्रवस् *atravas*, ind. (a doubtful word), the year before last.

अत्रसु *a-trasnu, us, us, u*, or *a-trāsa, as, ā, am*, fearless.

अत्रिजात *a-tri-jāta, as, ā, am* (not born thrice, but twice); a man belonging to one of the first three classes [for *atri-jāta*, see s. v. *atri*].

अत्रैव *atraiva* (*atra-eva*), ind. on this very spot.

अत्वच् *a-tvać, k, k, k*, skinless.

अत्वरा *a-tvarā*, f. freedom from or absence of haste.

अथ *atha* or Ved. *athā*, ind. (probably fr. pronom. base *a*), an auspicious and inceptive particle, often not easily expressed in English; now; then; moreover; rather; certainly; but; else; what? how else? &c. — *Atha-kim*, ind. how else? what else? certainly, assuredly, sure enough. — *Atha-kimu*, ind. how much more; so much the more. — *Atha-ća*, ind. moreover, and likewise. — *Atha-tu*, ind. but, on the contrary. — *Atha-vā*, ind. or; (when repeated) either or; or rather; or perhaps; what? is it not so? &c. — *Athavāpi* (*°vā-api*), ind. or, rather. — *Athātas* (*°tha-at°*), ind. now. — *Athānantaram* (*°tha-an°*), ind. now. — *Athāpi* (*°tha-api*), ind. so much the more; moreover; therefore; thus.

Atho, ind. (has much the same meaning as *atha*, and probably the same etymology), now; likewise; next; therefore. — *Atho-vā*, ind. the same as *atha-vā*.

अथरि *athari, is*, or *atharī*, f. (generally in the plural; etymology doubtful; said to be fr. rt. *at*, to go, or fr. an obsolete rt. *ath*), meaning doubtful, probably spark or flame having a pointed shape; (according to others) the point of a lance; (according to others) a finger.

Atharya, as, m., Ved. lambent; moving constantly; or (according to some) pointed like a lance; or (according to some) shooting forth points like those of a lance.

Atharya, nom. P. *atharyati*, Ved. to move constantly.

Atharyu, us, m., Ved. = *atharya, as*.

अथर्वन् *atharvan, ā*, m. (said to be fr. an obsolete word *athar*, fire), a priest who has to do with fire and Soma; a Brāhman; N. of the priest who is said to have been the first to obtain fire and offer Soma and prayers: he is represented as a Prajāpati, as Brahmā's eldest son, as the first learner and earliest teacher of the Brahma-vidyā, as the author of the Atharva-veda, as identical with Aṅgiras, as the father of Agni, &c.: epithet of Śiva, Vaśishṭha, Soma, Prāṇa; (*ā, a*), m. n. the fourth or Atharva-veda, consisting chiefly of formulas intended to obviate the effects of any mistake or untoward incident attending the performance of a sacrifice. — *Atharvāṇas*, pl. m. descendants of Atharvan, often coupled with those of Aṅgiras and Bhṛigu; the hymns of the Atharva-veda. — *Atharva-bhūta, ās*, m. pl. (who have become Atharvans), epithet of the twelve Maharshis. — *Atharva-vat*, ind. like Atharvan or his descendants. — *Atharva-vid, t*, m. one versed in the Atharva-veda (a qualification essential to the special class of priests called Brāhmaṇas). — *Atharva-veda, as*, m., N. of the fourth Veda, which strictly speaking is not a Veda at all, like the Ṛig, Yajur, and Sāma-vedas, but a collection of formulas to avert the consequences of mistakes or mishaps in sacrifices. — *Atharva-śikhā*, f. title of an Upanishad. — *Atharva-śiras*, n. = preceding; (*ās*), m. an epithet of Mahāpurusha. — *Atharva-hṛidaya, am*, n. title of a Pariśishṭa.

Atharva, as, m., N. of Brahmā's eldest son, to whom he revealed the Brahma-vidyā. See *atharvan*.

Atharvaṇa, as, m., N. of Śiva.

Atharvaṇi, is, better *ātharvaṇi*, m. a Brāhman versed in the Atharva-veda; a family priest.

Atharvāṅgiras (*°va-aṅ°*), *ās*, m. a member of the sacerdotal race or class called *Atharvāṅgirasas*, m. pl., i. e. the descendants of Atharvan and of Aṅgiras; this latter word is also a name of the hymns of the Atharva-veda.

Atharvāṅgirasa, as, ī, am (fr. the preceding), connected with the sacerdotal class called Atharvāṅgiras; (*am*), n. the work or office of the Atharvāṅgiras; (*ās*), m. pl. the hymns of the Atharva-veda.

Atharvāṇa, am, n. the work, i. e. ritual of the Atharva-veda. — *Atharvāṇa-vid, t*, m. one versed in that ritual.

Atharvī, f., Ved. (doubtful) not moving (?); pierced by a lance (?); surrounded by fire (?).

अद् *ad*, cl. 2. P. *atti, āda, atsyati, attum*, to eat, devour; to destroy [cf. Lith. *edmi;* Slav. *jamj* for *jadmj;* Gr. ἔδω; Lat. *edo;* Goth. rt. *AT*, pres. *ita;* Germ. *essen;* Eng. *to eat;* Arm. *utem*].

Ad, t, t, t, at the end of compounds, eating; as *matsyād, t, t, t*, eating fish.

Ada or *adaka, as, ā, am*, eating.

1. *adat, an, atī, at*, eating. (For *a-dat*, see below.)

Adana, am, n. act of eating; food.

Adanīya, as, ā, am, to be eaten, what may be eaten.

Attavya, atti, attri, adman, adya, advan, &c., see s. v.

अदक्ष *a-daksha, as, ā, am*, not handy, unskilful, awkward.

अदक्षिण *a-dakshiṇa, as, ā, am*, not handy; not right, left; not giving or bringing in a dakshiṇā or present to the priest. — *Adakshiṇa-tva, am*, n. awkwardness; peculiarity of not bringing in a dakshiṇā. — *Adakshiṇīya* or *adakshiṇya, as, ā, am*, not entitled to a dakshiṇā.

अदग्ध *a-dagdha, as, ā, am*, not burnt, not scorched.

अदण्ड *a-daṇḍa, as, ā, am*, free from punishment; (*am*), n. impunity.

A-daṇḍya or *a-daṇḍanīya, as, ā, am*, not deserving punishment; exempt from it.

अदत् 2. *a-dat, an, atī, at*, or *adatka, as, ā, am*, toothless. (For *adat*, see above.)

अदत्त *a-datta, as, ā, am*, not given; given unjustly; not given in marriage; having given nothing;