udder, with *adhi*), a tubular vessel above the udder, or above the scrotum, i. e. urethra (?).

अध्यूषिवस् *adhy-ūshivas, ān, ushī, as* (perf. part. of rt. *vas* with *adhi*), having inhabited.

अध्यूह *adhy-ūh*, cl. 1. P. *-ūhati, -hitum*, to lay on, overlay; to place upon, to raise above.

Adhy-ūhana, am, n. puttiog on a layer (of ashes or cinders).

अध्यृध् *adhy-ṛidh*, cl. 5. P. *-ṛidhnati, -ardhitum*, to expand.

अध्येतव्य *adhy-etavya* or *adhy-eya, as, ā, am* (fr. rt. *i* with *adhi*, see *adhī*), fit or proper to be studied or read.

Adhy-etṛi, t, ā, m. a student, reader.

Adhy-eshyamāṇa, as, ā, am (fut. part.), intending to study.

अध्येध् *adhy-edh*, cl. 1. A. *-edhate, -dhitum*, to increase, prosper.

अध्येषणा *adhy-eshaṇa, am, ā*, n. f. (fr. rt. 3. *ish* with *adhi*), solicitation, entreaty.

अधि *a-dhri, is, is, i* (rt. *dhṛi*), unrestrained, irresistible. — *Adhri-gu, us*, plur. *āvas*, m., Ved. irresistible; N. of a heavenly killer of victims; N. of a formula concluding with an invocation of Agni. — *Adhri-ja, as, ā, am*, Ved. irresistible. — *Adhri-pushpalikā*, f. a species of the Pān plant, Piper Betel.

A-dhriyamāṇa, as, ā, am (pres. pass. part. of rt. *dhṛi* with *a*), not held; not to be got hold of, not forthcoming, not surviving or existing, dead.

अध्रुव *a-dhruva, as, ā, am*, not fixed, not permanent; uncertain, doubtful; separable, admitting of severance without disastrous effects.

अध्रुष *adhrusha, as*, m. quinsy, a kind of sore throat (etymology doubtful).

अध्वन् *adhvan, ā*, m. (said to be from *ad*, 'to eat,' *d* being changed to *dh*, or fr. rt. *at*), a road, way, orbit; a journey, course; distance; time; means, method, resource; the zodiac (?), sky, air; a place; a recension of the Vedas and the school upholding it; assault (?). *Adhvan* becomes *adhva, as*, at the end of some compounds. — *Adhva-ga, as, ā, am*, travelling; (*as*), m. a traveller; a camel, a mule; the sun; (*ā*), f. Gangā (the river). — *Adhva-gat, t*, m. a traveller. — *Adhva-gaty-anta* or *adhva-gantavya, as*, m. measure of length applicable to roads. — *Adhvaga-bhogya, as*, m. (traveller's delight), N. of a tree (Spondias Mangifera). — *Adhva-gamana, am*, n. act of travelling. — *Adhva-gāmin, ī, inī, i*, wayfaring. — *Adhva-jā*, f. a plant, also called Svarnulī. — *Adhva-pati, is*, m. (lord of the orbits or of the zodiac), the sun. — *Adhva-ratha, as*, m. a travelling car. — *Adhva-śalya, as*, m. a plant, Achyranthes Aspera. — *Adhvādhipa* (°*va-adh*°) or *adhveśa* (°*va-īś*°), *as*, m. officer in charge of the police on the public roads.

Adhvanīna or *adhvanya, as, ā, am*, speeding on a journey; (*as*), a traveller.

Adhvayat, an, antī, at, Ved. running, quick.

अध्वर *a-dhvara, as, ā, am* (fr. *a*, not, and *dhvara*, crookedness, injury), Ved. not crooked, unbroken, uninterrupted; durable; sound; intent; (*as*), m. a religious or liturgical service, a sacrifice, especially the Soma sacrifice; N. of a Vasu; of the chief of a family; (*am*), n. sky or air. — *Adhvara-karman, a*, n. performance of the Adhvara or connected with it. — *Adhvara-kalpā*, f., N. of an optional sacrifice (Kāmyeshṭi). — *Adhvara-kāṇḍa, am*, n. title of the book in the Śatapatha-Brāhmaṇa which refers to Adhvaras. — *Adhvara-kṛit, t*, m. performing an Adhvara. — *Adhvara-ga, as, ā, am*, intended for an Adhvara. — *Adhvara-dīkshaṇīyā*, f. consecration connected with the Adhvara. — *Adhvara-prāyaśchitti, is*, f. expiation connected with the Adhvara. — *Adhvara-vat, ān, atī, at*, containing the word Adhvara. — *Adhvara-śrī, is*, m., Ved. glory (i. e. patron) of the Adhvara. — *Adhvara-samishṭa-yajus, us*, n., N. of an aggregate of nine libations connected with the Adhvara. — *Adhvara-stha, as, ā, am*, or *adhvareshṭhā, ās, ās, am*, Ved. standing at (or engaged in) an Adhvara.

Adhvarayu, etymological substitute for *adhvaru*.

Adhvarīya or *adhvarya*, nom. (fr. *adhvara*), P. *adhvarīyati* or *adhvaryati*, P. to be desirous of having an Adhvara performed; to institute one (?).

Adhvaryu, us, m. one who institutes an Adhvara; any officiating priest; technical name of a priest of a particular class (as distinguished from the *Hotṛi*, the *Udgātṛi*, and the *Brahman* classes). The Adhvaryavas "had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it." Whilst engaged in these duties, they had to repeat, without interruption or mistake, the hymns of the Yajur-veda; hence that Veda itself is also called Adhvaryu or Adhvaryavas, and the latter word also means adherents of the Yajur-veda. — *Adhvaryu-kāṇḍa, am*, n. title of a book of mantras or prayers intended for Adhvaryavas. — *Adhvaryu-kratu, us*, m. sacrificial act performed by the Adhvaryu. — *Adhvaryu-veda, as*, m. the Yajur-veda.

अध्वस्मन् *a-dhvasman, ā, ā, a*, Ved. imperishable (?); not causing to fall (?); unveiled, open to the light (?).

अध्वान्त *a-dhvānta, am*, n. (not positive darkness), twilight, gloom, shade. — *Adhvānta-śātrava, as*, m. a plant, Cassia Fistula or Bignonia Indica (not an enemy to darkness, i. e. blossoming in the shade).

अन् 1. *an-*, occasionally **अन** *ana-*, (before a vowel) the substitute for 3. *a*, or *a* privative.

(Before terminations commencing with vowels) the substitute for the pronominal base *a*, as in *anena* (*ana-ina*).

अन 2. *an*, cl. 2. P. *aniti* or Ved. *anati, āna, anishyatt, ānīt, anitum*, to breathe, gasp, move, go, live [cf. Gr. ἄνεμος; Lat. *animus*]: Caus. *ānayati, -yitum*: Desid. *aninishati*.

Ana, as, m. breath, spiration.

Anana, am, n. breathing, living.

अनंश *an-aṅśa, as, ā, am*, or *an-aṅśin, ī, inī, i*, portionless; not entitled to a share in an inheritance.

अनंशुमत्फला *an-aṅśumat-phalā*, f. a plantain (the same as *aṅśumat-phalā*).

अनक *anaka, as, ā, am*, inferior = *aṇaka*, q. v.

अनकदुन्दुभ *anaka-dundubha, as*, m. a name of Kṛishṇa's grandfather. — *Anaka-dundubhi* or better *ānakadundubhi, is*, m. a name given to Kṛishṇa's father, Vasudeva; (a name said to be derived from the beating of drums at his birth.)

अनकस्मात् *an-akasmāt*, ind. not without a cause or an object; not accidentally, not suddenly.

अनक्ष *an-aksh, k, k, k*, Ved. or *an-aksha, as, ī, am*, sightless, blind.

An-akshi, n. a bad eye.

अनक्षर *an-akshara, as, ā, am*, unfit to be uttered; unable to articulate.

अनक्षस्तम्भम् *an-aksha-stambham*, ind. so as not to interfere with the axle-tree.

अनगार *an-agāra, as*, m. (houseless), an ascetic who has adopted a houseless or vagrant condition.

An-agārikā, f. the houseless life of such an ascetic.

अनग्न *a-nagna, as, ā, am*, not naked. — *Anagna-tā*, f. the not being naked.

अनग्नि *an-agni, is*, m. non-fire; substance differing from fire; absence of fire; (*is, is, i*), requiring no fire or fire-place; not maintaining the sacred fire, irreligious; unmarried; dispensing with the use of fire; dyspeptic. — *An-agni-tra, as, ā, am*, or *an-agni-trā, ās, ās, am*, not maintaining the sacred fire, irreligious (?); not enjoying Agni's protection (?). — *An-agni-dagdha, as, ā, am*, not burnt with fire; not burnt on the funeral pile (but buried); (*ās*), m. pl., N. of a class of manes. — *Anagni-shvātta, ās*, m. pl. = preceding; see *agni-dagdha* and *agni-shvātta* under *agni*.

अनघ *an-agha, as, ā, am*, sinless, innocent; faultless; handsome; (*as*), m. white mustard; N. or epithet of various persons, especially Śiva. — *Anaghāshṭamī* (°*ghā-ash*°), f., N. of the fifty-fifth Adhyāya of the Bhavishyottara-Purāṇa.

अनङ्कुश *an-aṅkuśa, as, ā, am*, unrestrained, ungovernable.

अनङ्ग *an-aṅga, as, ā, am*, incorporeal; (*as*), m. Love, N. of Kāma, the god of love, so called because he was reduced to ashes by a flash from the eye of Śiva, for having attempted to disturb his penance by filling him with love for Pārvatī; (*am*), n. the ether, air, sky; the mind, *manas*; that which is not the *aṅga*, q. v. — *Anaṅga-krīḍā*, f., N. of a metre of two verses, the first containing sixteen long syllables, the second thirty-two short ones. — *Anaṅga-devī*, f., N. of a queen-consort of Kashmīr. — *Anaṅga-pāla, as*, m., N. of a king's chamberlain at Kashmīr. — *An-aṅgam-ejaya, as, ā, am*, not shaking the body (?). — *Anaṅga-raṅga*, N. of an erotic work. — *Anaṅga-lekhā*, f. a love letter; N. of a queen of Kashmīr. — *Anaṅga-śekhara, as*, m., N. of a metre of four verses, each containing fifteen iambi. — *Anaṅga-senā*, f., N. of a dramatic personage. — *Anaṅgāpīḍa* (°*ga-āp*°), *as*, m., N. of a king of Kashmīr. — *Anaṅgāsuhṛid* (°*ga-as*°), *t*, m. Kāma's enemy, i. e. Śiva.

An-aṅgaka, am, n. the mind.

अनङ्गुरि *an-aṅguri, is, is, i*, destitute of fingers.

अनच्छ *an-aććha, as, ā, am*, not pellucid, turbid.

अनजका *an-ajakā* or *an-ajikā*, f. a miserable little goat.

अनञ्जन *an-aṅjana, as, ā, am*, free from collyrium or pigment or paint; (*am*), n. the sky, atmosphere; Vishṇu.

अनड्वह् *anaḍ-uh, ḍvān*, m. (fr. *anas*, a cart, q. v., and *vah*, to drag), an ox; bull; the sign Taurus. — *Anaḍuj-jihvā*, f. a plant, also called Gojihvā, Elephantopus Scaber. — *Anaḍud-da, as*, m. donor of a bull or ox. — *Anaḍuhī* or *anaḍvāhī*, f. a cow.

Anaḍuka, as, ā, am, having oxen (?).

Anaḍuha, as, m., N. of the chief of a certain Gotra.

अनणु *an-aṇu, us, us* or *vī, u*, not minute or fine, coarse; (*us*), m. coarse grain, peas, &c.

अनत *a-nata, as, ā, am*, not bent, not bowed down; erect; stiff; haughty.

अनति- *an-ati-*, not very-, not too-, not past-. (Words commencing with *an-ati* are so easily analysed by referring to *ati*, &c., that few need be enumerated). — *An-ati-krama, as*, m. moderation, propriety. — *An-atikramaṇīya, as, ā, am*, not to be avoided, not to be transgressed, inviolable. — *An-atidṛiśya, as, ā, am*, Ved. not transparent, opaque; (or equivalent to *aty-adṛiśya*), quite indiscernible. — *An-atidbhuta, as*, m., Ved. unsurpassed. — *An-ativṛitti, is*, f. congruity. — *An-ativyādhya, as, ā, am*, Ved. invulnerable. — *An-atyanta-gati, is*, f. the sense of "not exceedingly," sense of diminutive words. — *An-atyaya, as, ā, am*, unperishable, unbroken. — *An-atyudya, as, ā, am*, Ved. (equivalent to *aty-an-udya*), quite unfit to be mentioned.