जाजिन् *jājin*, ī, m. a warrior, a combatant; [cf. *jaj* and *jaja*.]

जाज्वल्यमान *jājvalyamāna, as, ā, am* (fr. Intens. of rt. *jval*), shining, flaming, blazing, resplendent, effulgent, dazzling.

जाटलि *jāṭali, is, ī*, m. f. the plant Bignonia Suaveolens; (other readings have *pāṭali* and *jhāṭali*.)

जाटालिका *jāṭālikā*, f. (fr. *jaṭāla* or *jaṭālaka*), N. of one of the Mātṛis attending on Skanda.

जाटिकायन *jāṭikāyana, as*, m. (fr. *jaṭika*), N. of the author of a hymn of the Atharva-veda.

जाठर *jāṭhara, as, ī, am* (fr. *jaṭhara*), stomachic, abdominal, visceral, being in the stomach or belly, relating to it, relating to the womb, e. g. *jāṭharo 'gniḥ*, the fire in the stomach, the digestive faculty, gastric juice, hunger; (*as*), m. 'offspring of the womb,' a child; N. of an attendant of Skanda. — *Jāṭharya, am*, n. morbid affection of the abdomen.

जाड्य *jāḍya, am*, n. (fr. *jaḍa*), coldness, frigidity; stiffness, inactivity, apathy, sluggishness, insensibility; absence of feeling in the tongue, tastelessness; dulness or coldness of intellect, stupidity, folly. — *Jāḍyāri* (°*ya-ari*), *is*, m. 'enemy of coldness,' the citron tree.

जात *jāta, as, ā, am* (fr. rt. *jan*), born, brought into existence, brought forth, engendered (e.g. *māsa-jāta*, born a month ago, one month old; *putro jātaḥ*, a son only by birth, not by qualities); grown, produced, arisen, caused, occasioned, appearing, appeared, apparent, manifest; happened; become, present; ready at hand, collected, stored up, possessed, felt, experienced, inspired with, affected by, (often at the beginning of an adjective compound, see examples below; also at the end of a comp., e. g. *putra-jāta*, having a son born; *śmaśru-jāta*, having a beard; *danta-jāta*, having teeth just growing); (*as*), m. male issue, a son; a living being (used of men and gods, but especially of the former); (*ās*), m. pl., N. of a race of the Haihayas; (*ā*), f. female offspring, a daughter; *jāte*, O daughter! (*am*), n. a living being, a creature; birth, production, origin; race, kind, sort, class, species; a multitude or collection of things forming a class (e. g. *karma-jātam*, the whole aggregate of actions; *sukha-jātam*, everything included under the name pleasure); individuality, specific condition; [cf. Gr. *-γενος*; Germ. *Kind*; Lith. *gentis*.] — *Jāta-karman, a*, n. a ceremony at the birth of a child when the navel string is divided, (it consists in touching the infant's tongue thrice with ghee after appropriate prayers); delivery of a new-born infant. — *Jāta-kalāpa, as, ā, am*, having a tail (as a peacock). — *Jāta-kāma, as, ā, am*, fallen in love. — *Jāta-kopa* or *jāta-krodha, as, ā, am*, enraged. — *Jāta-kautuka, as, ā, am*, delighted. — *Jāta-kautūhala, as, ā, am*, being eagerly desirous. — *Jāta-kshobha, as, ā, am*, agitated. — *Jāta-danta, as, ī, am*, (a child) that has a tooth or teeth growing; having teeth. — *Jāta-pakṣha, as, ā, am*, whose wings have grown, possessing wings. — *Jāta-pāśa, as, ā, am*, having fetters, fettered. — *Jāta-putrā*, f. a woman who has borne a son or sons. — *Jāta-pratyaya, as, ā, am*, inspired with confidence, confiding, believing. — *Jāta-bala, as, ā, am*, possessing strength, strong. — *Jāta-bhī, is*, f. 'fearful,' N. of a woman. — *Jāta-manmatha, as, ā, am*, being in love, fallen in love, loving. — *Jāta-mātra, as, ā, am*, just born, merely born; (*am*), n. as soon as born, the instant of birth. — *Jāta-rajas, ās, ās, as*, having the catamenia. — *Jāta-rasa, as, ā, am*, having taste or flavour. — *Jāta-rūpa, as, ā, am*, embodied, having assumed a shape or form, beautiful, brilliant, golden (?); (*am*), n. the form in which a person is born, nakedness; gold; the thorn-apple. — *Jātarūpa-dhara, as, ā, am*, quite naked. — *Jātarūpa-parishkṛita, as, ā, am*, adorned with gold. — *Jātarūpa-maya, as, ī, am*, golden. — *Jātarūpa-śila, as*, m., N. of a golden mountain. — *Jāta-vat, ān, atī, at*, containing the word *jāta* or any other form derived from *jan*. — *Jāta-vāsa-gṛiha, am*, n. the room in which a child is born, the room of a lying-in woman. — *Jāta-vidyā*, f., Ved. a knowledge of what exists or of the origin and nature of all things. — *Jāta-vibhrama, as, ā, am*, flurried, precipitate. — *Jāta-viśvāsa, as, ā, am*, having the confidence excited. — *Jāta-vedas, ās*, m., Ved. an epithet of Agni; (the meaning is explained in five ways: 1. 'knowing all created beings;' 2. 'possessing all creatures or everything existent;' 3. 'known by created beings;' 4. 'possessing *vedas* = riches;' 5. 'possessing *vedas* = wisdom:' other derivations and explanations are found in the Brāhmaṇas, but the exact sense of this word seems to have been very early lost, and of the five explanations given above only the first two would seem to be admissible for the Vedic texts; in one passage a form *jāta-veda* seems to occur.) — *Jātavedasa, as, ī, am*, relating to Jāta-vedas; (*ī*), f. an epithet of Durgā. — *Jātavedasīya, as, ā, am*, belonging or relating to Jāta-vedas. — *Jāta-vepathu, us, us, u*, affected with tremor. — *Jāta-veśman, a*, n. the room in which a child is born, the room of a lying-in woman. — *Jāta-śmaśru, us, us, u*, one whose beard has grown. — *Jāta-śrama, as, ā, am*, wearied, exhausted. — *Jāta-saṃvṛiddha, as, ā, am*, born and grown up. — *Jāta-saṅkalpa, as, ā, am*, feeling a desire or passion for. — *Jāta-sādhvasa, as, ā, am*, afraid. — *Jāta-sena, as*, m., N. of a man. — *Jātasenya, as*, m. a patronymic from the last. — *Jāta-sneha, as, ā, am*, enamoured, feeling love or affection for. — *Jāta-spṛiha, as, ā, am*, desirous, wishing for. — *Jāta-harsha, as, ā, am*, rejoiced, glad. — *Jāta-hārda, as, ī, am*, feeling affection, becoming attached. — *Jātāgas* (°*ta-āg*°), *ās, ās, as*, offending, sinning, committing fault; also *jātāparādha, jāta-dosha*, &c. — *Jātāpatyā* (°*ta-ap*°), f. a mother, a woman who has borne a child. — *Jātāmarsha* (°*ta-am*°), *as, ā, am*, having the anger roused, vexed, enraged, put in a passion. — *Jātāśru* (°*ta-aś*°), *us, us, u*, weeping, shedding tears. — *Jāteshṭi* (°*ta-iṣh*°), *is*, f. rites or sacrifice performed at the birth of a child. — *Jātoksha* (°*ta-uk*°), *as*, m. a young bullock, an ox.

Jātaka, as, ā, am, born, produced; (*as*), m. a new-born child; a mendicant; (*am*), n. = *jāta-karman*, a ceremony performed after the birth of a child; nativity, astrological calculation of a nativity; (with Buddhists) a former birth of Śākya-muni and its history; an aggregate or a collection of similar things; [cf. *catur-jātaka*.] — *Jātaka-dhvani, is*, m. a leech. — *Jātaka-paddhati, is*, f., N. of a work on nativities by Ananta; another work by Keśava. — *Jātaka-muktāvalī*, f. title of an astrological work by Śiva-dāsa. — *Jātakāmbhonidhi* (°*ka-am*°), *is*, m. title of an astrological work by Bhadra-bāhu.

Jātāyana, as, m. a patronymic from Jāta.

Jāti, is, f. birth, production; the form of existence, whether as a man or animal, which is fixed by birth; position assigned by birth; rank; family, race, lineage; kind, sort, genus, species, class, tribe, caste; the character or peculiarities of a species, the genuine or true state of anything; reduction of fractions to a common denominator; false generalization; a futile answer, a self-confuting reply; a particular figure of speech in rhetoric; a class of metres; a manner of singing; a fire-place; N. of several plants, = Jasminum Grandiflorum; Emblica Officinalis; mace, nutmeg; [cf. *antya-jāti, eka-jāti, dvi-jāti*; cf. also Lat. *gens*; Lith. *pri-gentis*.] — *Jāti-kośa* or *jāti-kosha* or *jātī-kośa, am*, n. a nutmeg; (*ī*), f. the outer skin of the nutmeg. — *Jāti-tva, am*, n. or *jāti-tā*, f. distinction or nature of caste or tribe; special or generic property. — *Jāti-dharma, as*, m. the duty of caste, the law or usage of caste (e. g. sacred study is the caste-duty of the Brāhman, fighting of the Kshatriya, &c.); generic or specific property. — *Jāti-dhvaṃsa, as*, m. the loss of caste or its privileges. — *Jātin-dhara, as*, m., N. of a physician, = Śuddhodana in a former birth. — *Jāti-pattrī* or *jātī-pattrī*, f. the outer skin of the nutmeg. — *Jāti-phala* or *jātī-phala, am*, n. a nutmeg; [cf. *kshudrajāti-phala*.] — *Jāti-brāhmaṇa, as*, m. a Brāhman by birth but not by knowledge. — *Jāti-bhraṇśa, as*, m. loss of rank or caste. — *Jāti-bhraṇśa-kara, as, ī, am*, causing loss of caste; forbidden, improper; (*am*), n. doing an act prohibited to a particular caste. — *Jāti-bhrashṭa, as, ā, am*, fallen from caste, outcast. — *Jāti-mat, ān, atī, at*, of high rank, obtaining a high position. — *Jāti-maha, as*, m. birthday-festival. — *Jāti-mātra, am*, n. mere birth, position in life obtained by mere birth; caste only, but not the performance of the especial duties; species, genus. — *Jātimātropajīvin* (°*ra-up*°), *ī, inī, i*, or *jātimātra-jīvin, ī, inī, i*, (a Brāhman) who lives only by his caste (without any sacerdotal acts). — *Jāti-mālā*, f. 'garland of the castes,' title of a work treating of the different castes. — *Jāti-lakshaṇa, am*, n. specific or generic distinction, characteristic, mark of tribe or caste. — *Jāti-vacana, am*, n. the idea of species or genus. — *Jāti-vācaka, as, ikā, am*, expressing genus, generic (as a name). — *Jāti-viveka, as*, m. title of a literary work. — *Jāti-vaira, am*, n. natural enmity, innate or instinctive hostility. — *Jāti-vailakshaṇya, am*, n. inconsistency, incompatibility, conduct or quality at variance with birth or tribe. — *Jāti-śabda, as*, m. a word expressing the idea of species or genus. — *Jāti-sampanna, as, ā, am*, sprung from a good family, belonging to a noble family. — *Jāti-sāra, as*, m. nutmeg. — *Jāti-smara, as, ā, am*, recollecting a former existence, remembering one's condition in a former life; N. of a Tīrtha. — *Jāti-smaraṇa, am*, n. recollection of a former existence. — *Jāti-svabhāva, as*, m. specific or generic character or nature. — *Jāti-hina, as, ā, am*, of low birth or descent, void of caste, outcast, having a low position. — *Jātī-rasa, as*, m. gum myrrh. — *Jāty-andha, as, ā, am*, blind from birth, born blind.

Jātīya, as, ā, am (used at the end of a compound and by native grammarians considered as an affix), relating or belonging to any species, genus, tribe, order, family, race, &c. (e. g. *aśva-jātīya*, belonging to the horse-kind; *vṛiksha-jātīya*, belonging to trees); [cf. *vi-jātīya*.]

Jātīyaka, as, ā, am, = *jātīya*; (e. g. *evaṃ-jātīyakā*, of such a kind, of such a tribe or race.)

Jātya, as, ā, am, belonging to a family or caste; of the same family, related; sprung from a noble family, noble; well-born, legitimate, born of parents of the same caste, genuine (*γνήσιος*); best, excellent; pleasing, beautiful; (in mathematics) rectangular.

जातरूप *jāta-rūpa.* See col. 1.

जाति *jāti.* See col. 2.

जातु *jātu*, ind. (fr. *jan*?; cf. *janushā* under *janus*), at all, ever; possibly, perhaps; sometimes, some day, once, once upon a time (e. g. *kiṃ tena jātu jātena*, what is the use at all of him born?). *Jātu* is said to be used in connection with the potential in the sense of 'not allowing' (e. g. *jātu vṛishalaṃ yājayen na marshayāmi*, I suffer not that he should cause an outcast to sacrifice), or with a present indicative to express censure (e. g. *jātu yājayati vṛishalam*, ought he to cause an outcast to sacrifice?). In the Veda when *jātu* stands at the beginning of a sentence the verb which follows retains its accent. *Na jātu*, not at all, by no means, never; *api jātu*, perhaps, possibly; *jātu-cit*, at some time or other, some day, one day. — *Jātūshṭhira, as, ā, am*, Ved. eminently strong; (Sāy.) always strong; or (*as*), m., N. of a man.

जातुक *jātuka*, the plant from which the Asa Fœtida is obtained; (*am*), n. Asa Fœtida; [cf. *jatuka*.]

जातुधान *jātudhāna, as*, m. = *yātu-dhāna*, a Rākshasa, an imp, ogre or goblin.