of three kinds, threefold; cf. *bahu-prakāram*); similitude; difference; speciality. — *Prakāra-tā*, f. particularity, speciality. — *Prakāra-vat, ān, atī, at*, belonging to a species or kind. — *Prakārāntara* (°*ra-an*°), *am*, n. another sort or kind, another manner; (*e*), ind. in another way.

Prakāraka, as, ā, am, = *pra-kāra* (at the end of comps., e. g. *tat-prakāraka*, of that kind, belonging to that).

Pra-kārya, as, ā, am, to be evinced or manifested.

Pra-kurvat, an, atī, at, doing much or well; behaving respectfully to, waiting upon, serving, honouring.

Pra-kurvāṇa, as, ā, am, doing much or well; attending or behaving respectfully to.

Pra-kṛita, as, ā, am, made, accomplished, completed; commenced, begun; one who has begun anything; original; that which is spoken of or is the original subject of discussion, that which is now in hand or under consideration; genuine, real; appointed, charged; wished, expected; mentioned; important, interesting; (*am*), n. original subject, present subject of discussion, present case; (*as*), m., N. of a man. — *Prakṛita-tā*, f. or *prakṛita-tva, am*, n. the being begun or in process of execution, incipient state or condition; the being the subject of discussion. — *Prakṛitārtha* (°*ta-ar*°), *as, ā, am*, having the original sense; real, true.

Pra-kṛiti, is, f. the original or natural form of anything, natural condition or state, original, primary substance (opposed to *vi-kṛiti*, change, modification, anything derived or secondary); cause, original source; origin, extraction, descent; nature, character, usual or natural state; constitution, disposition, temper; a rule, scheme, paradigm, pattern, model, standard (especially in ritual); (in the Sāṅkhya philosophy) = *pra-dhāna*, the evolver of all material appearances, the 'originant' or original source of (or rather passive power of creating) the material world, (generally called Nature as opposed to Purusha or Spirit); (in mythology) a goddess, the personified will of the Supreme in the creation (identified with Māyā or Illusion and in an especial manner the prototype of the female sex; hence the same with the Śakti or personified energy or bride of a deity, as Lakshmī, Durgā, &c.; in some systems Pra-kṛiti is considered the same with the Supreme Being); (in grammar) the crude or elementary form of a word, an uninflected word, the radical form of a word before the case-terminations and other affixes are subjoined; N. of two classes of metres, consisting of eight and of eighty-four syllables respectively; (in arithmetic) a coefficient, multiplier; (in anatomy) temperament, the predominance of one of the humors at the time of generation; a woman, womankind; a mother; an animal; the male organ of generation; the female organ of generation; N. of a woman; *tṛitīyā prakṛitiḥ*, the third nature, a eunuch; (*ayas*), f. pl. (in the Sāṅkhya) the material archetypes of everything existing; the eight producers or primary elements out of which everything else is evolved (viz. *a-vyakta, buddhi* or *mahat, ahaṅkāra*, and the five *tan-mātras*); the constituent elements of the state (of which five are usually enumerated, viz. the minister, treasure, territory, fortresses, and army, to these are sometimes added the king himself and the sovereign who is his ally, and sometimes also the corporations of citizens); a king's ministers generally; the subjects of a king, the citizens, artizans, &c.; the various sovereigns to be considered in case of war (according to Manu VII. 155, viz. the *madhyama, vi-jigīshu, ud-āsīna*, and *śatru*, to which according to Kullūka should be added eight remoter princes, viz. the *mitra, ari-mitra, mitra-mitra, arimitra-mitra, pārshṇi-grāha, ā-kranda, pārshṇigrāhāsāra, ākrandāsāra*; each of these twelve kings has the five Prakṛitis above-mentioned, so that the total number of Prakṛitis may be seventy-two, Manu VII. 157); N. of a class of divinities under Manu Raibhya; *pra-kṛityā*, ind. by nature, naturally, by birth or extraction; in the original state or condition, without change or alteration; properly. — *Prakṛiti-kṛipaṇa, as, ā, am*, naturally plaintive or disposed to lament, naturally feeble (in discriminating). — *Prakṛiti-khaṇḍa, as, am*, m. n. 'section on nature,' N. of the second book of the Brahma-vaivarta-Purāṇa. — *Prakṛiti-guṇa, as*, m. one of the three constituent qualities of nature (see *guṇa*). — *Prakṛiti-ja, as, ā, am*, springing from nature, inborn, innate. — *Prakṛiti-tarala, as, ā, am*, naturally changeful, volatile, fickle, dissolute, voluptuous. — *Prakṛiti-purusha, as*, m. a minister of state. — *Prakṛiti-pralaya, as*, m. = *pra-kṛiti-laya*, q. v. — *Prakṛiti-bhāva, as*, m. natural state, original or unaltered condition; (*as, ā, am*), natural, usual, common. — *Prakṛiti-bhūta, as, ā, am*, being in the original state or condition, original. — *Prakṛitibhūtekāra* (°*ta-ik*°), *as*, m. the original sound or letter *i*. — *Prakṛiti-maṇḍala, am*, n. the circle or aggregate of the Prakṛitis or of a king's subjects, the entire kingdom, whole empire. — *Prakṛiti-mat, ān, atī, at*, having the original or natural form or shape, natural, usual, ordinary; in a natural or usual frame of mind. — *Prakṛiti-laya, as*, m. absorption into Prakṛiti, the dissolution of the universe. — *Prakṛiti-vat*, ind. as in the original form. — *Prakṛiti-vikṛiti-svabhāva, as*, m. the relation of (a word in its) radical form to (itself under the) mutations (of inflection &c.). — *Prakṛiti-vishama, as, ā, am*, naturally rough. — *Prakṛiti-siddha, as, ā, am*, effected by nature, natural; (*am*), n. true or real nature. — *Prakṛiti-subhaga, as, ā, am*, naturally pleasing or agreeable. — *Prakṛiti-stha, as, ā, am*, being in the original or natural state, being in the natural condition, natural, genuine, unmixed; healthy, in good health; recovered; inherent, innate; bare, stripped of everything. — *Prakṛitīśa* (°*ti-īśa*), *as*, m. 'lord of subjects,' a magistrate.

Pra-kriyā, f. conduct, manner, way; a ceremony, rite, observance; elevation, exaltation; a privilege, prerogative, advantage over others, precedence, high position; the bearing of royal insignia; insignia (of rank); a chapter, section; an introductory section of a work; producing, production; (in grammar) etymological formation, formation of a word with the root, affix, &c.; rules for the formation and inflection of words. — *Prakriyā-kaumudī*, f. 'elucidation of etymological structure,' N. of a grammatical work by Rāma-candra. — *Prakriyākaumudī-vṛitti, is*, f., N. of a commentary by Kṛishṇa-paṇḍita on the preceding. — *Prakriyā-pāda, as*, m. 'introductory section,' N. of the first part of the Vāyu-Purāṇa. — *Prakriyā-ratna, am*, n. 'gem of etymological structure,' N. of a grammatical work.

Pra-cikīrshu, us, us, u, intending or purposing to recompense, wishing to requite (= *prati-cikīrshu*).

प्रकृत् *pra-kṛit* (see rt. 2. *kṛit*), cl. 1. 6. P. *-kartati, -kṛintati, -kartitum*, to cut off; to cut up, cut to pieces.

प्रकृशित *pra-kṛiśita, as, ā, am*, attenuated, thin, emaciate.

प्रकृष् *pra-kṛish*, cl. 1. P. (ep. also A.) *-karshati* (*-te*), *-karshṭum, -krashṭum*, to draw forth, stretch forth; to draw forwards, drag away; to lead (an army); to draw or bend (a bow); to draw out, stretch out, prolong; to place before or in front; to harass, distract, disturb, trouble, disquiet.

Pra-karsha, as, m. pre-eminence, excellence, eminence, distinction, superiority, intensity of good qualities or merit, high degree (in these senses frequently at the end of comps.; cf. *praṇaya-p*°, *vapuḥ-p*°, *varṇa-p*°); might, strength; speciality; universality; absoluteness, definitiveness; protractedness, length; (in grammar) the effect of the prefix *pra* upon roots; (*āt, eṇa*), ind. in a high degree, intensely, eminently, exceedingly, mightily, strongly. — *Prakarsha-gamana, am*, n. going absolutely or finally (?). — *Prakarsha-tantra, as, ā, am*, dependent on excellence or intensity of merit; dependent on superior strength or power. — *Prakarsha-vat, ān, atī, at*, pre-eminent, eminent, excellent.

Pra-karshaka, as, m. 'the harasser, disquieter,' an epithet of the god of love.

Pra-karshaṇa, as, ā, am, harassing, distracting, disquieting, troubling; (*am*), n. the act of drawing away, drawing, attracting; drawing furrows, ploughing; pushing forwards; stretching out, extension, long duration, length; excellence, superiority; the act of harassing or disquieting, distraction; realizing by the use of a pledge more than the interest of the money lent upon it; a bridle (?).

Pra-karshaṇīya, as, ā, am, to be dragged away, to be moved along the ground.

Pra-karshat, an, antī, at, dragging forth, drawing out, drawing along; drawing or bending (a bow).

Pra-karshita, as, ā, am, drawn forth, dragged forwards; stretched out; exceeded in profit (as the interest of a loan); (*am*), n. profit on a pledge beyond the interest of the money lent upon it.

Pra-karshin, ī, iṇī, i, drawing forth; excellent, pre-eminent, distinguished.

Pra-kṛishṭa, as, ā, am, drawn forth, dragged forwards; drawn out, protracted, lengthy, long; pre-eminent, superior, distinguished, excellent, exalted; prominent, chief, principal; well to do; distracted, harassed, disquieted; violent. — *Prakṛishṭa-tā*, f. or *prakṛishṭa-tva, am*, n. transcendent excellence, eminence, superiority.

Pra-krishya, as, ā, am, to be dragged forwards, to be drawn along on the ground; excessive. — *Pra-krishya-kutsita, as, ā, am*, strongly censured; (also read *prakṛishṭa-kutsita*.)

प्रकॄ *pra-kṝ*, cl. 6. P. *-kirati, -karitum, -karītum*, to scatter forth, scatter, strew, throw about; to issue forth, spring up: Pass. *-kīryate* (ep. Pot. *-kīryet*), to disappear, vanish.

2. *pra-kara, as*, m. (for 1. see under *pra-kṝ*, p. 602), a scattered heap, heap, multitude, quantity, plenty; a bunch of flowers, a nosegay; (ī), f. a kind of song; an open piece of ground; a place where four roads meet; the proper site of any magical operations; (*am*), n. aloe wood, Agallochum.

Pra-karitṛi, tā, trī, tṛi, Ved. one who sprinkles; one who spices or seasons (?).

Pra-kiraṇa, am, n. scattering, strewing, throwing about.

Pra-kirat, an, atī or *antī, at*, scattering, strewing.

Pra-kīrṇa, as, ā, am, scattered forth, scattered, strewed, dispersed; squandered; spread abroad, spread, published, public, promulgated; mixed, containing various subjects, miscellaneous; disordered, loose, dishevelled; agitated, excited, wild; confused, incoherent; waved, waving, undulating; expanded, open; standing alone, nowhere mentioned; (*as*), m. the plant Guilandina Bonduc; (*am*), n. a confused mass, miscellany, miscellanea; a collection of miscellaneous rules; a chapter, section, division of a book. — *Prakīrṇa-kesī*, f. 'having dishevelled hair,' an epithet of Durgā. — *Prakīrṇa-maithuna, as, ī, am*, living in mixed (connubial) intercourse. — *Prakīrṇāmbara-mūrdhaja* (°*ṇa-am*°), *as, ā, am*, with disordered garments and dishevelled hair.

Pra-kīrṇaka, as, ā, am, scattered about; occurring singly or in single instances; (*as, am*), m. n. a chowrie, the tail of the Bos Grunniens used as a fan or fly-flap and as an ornament for horses; a tuft of hair used as an ornament for horses; (*as*), m. a horse; (*am*), n. a miscellany, any collection of heterogeneous objects not arranged under any distinct classes or heads; a section or division of a book; (in law) a case not provided for by the Śāstras and to be decided by the judge or king, the legal decision of a case not anticipated in the law-books; a section or chapter of a book; extent, length (especially of a book or stanza).

Pra-kīrya, as, ā, am, to be strewed or scattered, to be spread abroad or about; to be diffused or