Pramādikā, f. an imprudent or careless woman; a deflowered girl.

Pra-mādita, as, ā, am, made light of, ridiculed, mocked.

Pramādin, ī, inī, i, drunken, intoxicated; insane; negligent, inattentive, inadvertent, careless, heedless, incautious, indifferent; (ī), m., N. of the forty-seventh (or twenty-first) year of a sixty years' cycle of Jupiter.

Pramādya (?), *am*, n. insanity, carelessness. — *Pramādya-tas* (?), ind. from carelessness.

प्रमन् *pra-man*, cl. 8. A. *-manute*, &c., Ved. to think upon, excogitate.

Pra-mata, as, ā, am, thought out, excogitated; wise.

Pramataka, as, m., N. of an ancient sage.

Pra-mati, is, f. care, providence, protection (Ved., cf. *adabdha-vrata-p°, indra-p°*); one who provides for, a protector (Ved.); (*is*), m., N. of an ancient sage; of a son of Cyavana and father of Ruru; of a prince (son of Janam-ejaya); of a son of Prāṇśu.

Pra-manas, ās, ās, as (fr. *pra* + *manas*), cheerful-minded, good-tempered, in good spirits, happy, delighted; [cf. *pra-maṇas*.]

Pra-mantra, as or *am*, m. or n.? (fr. *pra* + *mantra*), a particular high number; [cf. *pra-mātra*.]

प्रमन्थ् *pra-manth*. See *pra-math*, p. 636.

प्रमन्द् *pra-manda, as*, m. or *pra-mandanī*, f., Ved. a species of fragrant plant.

प्रमन्यु *pra-manyu, us, us, u*, incensed or enraged against (with loc.); distressed, sorrowful.

प्रमय *pra-maya*, &c. See p. 638, col. 1.

प्रमर *pra-mara*, &c. See under *pra-mṛi*, p. 638, col. 2.

प्रमर्दक *pra-mardaka, pra-mardana*, &c. See *pra-mṛid*, p. 638, col. 3.

प्रमहस् *pra-mahas, ās, ās, as*, Ved. of great splendor (said of Mitra-Varuṇa, Sāy. = *prakṛishṭa-tejaska*).

मा 1. *pra-mā*, cl. 2. P., 3. 4. A. *-māti, -mimīte, -māyate, -mātum*, to measure; to form, frame, make; to arrange, set in order; to form a correct notion of (anything), understand; to conjecture: Caus. *-māpayati, -yitum*, to cause correct knowledge, afford proof or authority, give proof.

2. *pra-mā*, f. basis, foundation (Ved.); a measure (Ved.); true perception, correct notion, accurate conception, true and certain knowledge, knowledge exempt from all error; consciousness, perception; a kind of metre. — *Pramā-tva, am*, n. accuracy of perception, trueness or correctness of knowledge.

Pra-māṇa, am, n. measure, scale, standard; measure in general (whether of weight, length, or capacity); magnitude, extent, circumference, length, duration (of time); weight, quantity; rule, sanction, ground of assurance, standard, authority, judgment, warrant; a decider, one whose advice or decision is an authority (e.g. *pramāṇam bhavatī*, your ladyship is the warrant or you must judge; *pramāṇam bhavantaḥ*, your honours are the authority, i.e. it is yours to decide or I abide by your advice, cf. also *strī-p°*; in this sense *pramāṇa* sometimes follows the number and gender of the word with which it is placed in apposition, e.g. *yadi Vedāḥ pramāṇās te*, if the Vedas be thy authorities; *strī pramāṇī yeshām*, they whose authority is a woman); a means of acquiring *pramā* or certain knowledge, source of knowledge, means of proof, proof, (the Vedānta admits six Pramāṇas, viz. 1. *Pratyaksha*, perception by the senses; 2. *Anumāna*, inference; 3. *Upamāna*, analogy or comparison; 4. *Śabda* or *Āpta-vaćana*, verbal authority, trustworthy testimony, especially of an inspired person, revelation; 5. *An-upalabdhi* or *Abhāva-pratyaksha*, non-perception or negative proof; 6. *Arthāpatti*, inference from circumstances. The Nyāya admits only four, excluding the last two. The Sānkhya only three, viz. Pratyaksha, Anumāna, and Śabda, excluding the third or Upamāna as well as the fifth and sixth: besides the Pramāṇas of the three orthodox schools, with their branches, other schools increase the number to nine by adding 1. *Sambhava*, equivalence; 2. *Aitihya*, tradition or fallible testimony; 3. *Ceshṭā*, gesture); testimony, evidence; a scripture, a work of sacred authority; a speaker of the truth; a correct notion, right conception; cause, motive; a sense of security, freedom from apprehension; the prosodial length of a vowel; physical power or strength; the first term in a rule of three sum; principal, capital; oneness, unity; constant, eternal; a title of Vishṇu; (*as*), m. rule, standard, authority; N. of a large fig-tree on the bank of the Ganges (Mahā-bh. Vana-p. 41); (ī), f. rule, standard, authority; a kind of metre. — *Pramāṇa-koṭī*, f., N. of a particular spot or of a Tīrtha near the above fig-tree on the bank of the Ganges; [cf. *pra-māṇa*.] — *Pramāṇa-jña, as*, m. an epithet of Śiva. — *Pramāṇa-tas*, ind. agreeably to measure or weight, with respect to measure, &c.; according to proof or authority. — *Pramāṇa-tā*, f. or *pramāṇa-tva, am*, n. authority, warranty. — *Pramāṇa-dṛishṭa, as, ā, am*, recognised by authority, enjoined by good authorities. — *Pramāṇa-pattra, am*, n. a written warrant. — *Pramāṇa-purusha, as*, m. 'a man who is an authority,' an umpire, arbitrator, judge. — *Pramāṇa-pramoda, as*, m., N. of a Nyāya work by Hari. — *Pramāṇa-bhūta, as, ā, am*, constituting proof or authority; true, authoritative; (*as*), m. an epithet of Śiva. — *Pramāṇa-mālā* or *pramāṇa-ratnamālā*, f., N. of a Vedānta work by Ānanda-bodha Yati. — *Pramāṇa-lakshaṇa, am*, n., N. of a Vedānta work. — *Pramāṇa-vat, ān, atī, at*, furnished with proofs, established by proofs, well-founded. — *Pramāṇa-vākya, am*, n. authoritative statement, authority. — *Pramāṇa-vārttika, am*, n. and *pramāṇa-viniśćaya, as*, m., N. of two works by Dharma-kīrtti. — *Pramāṇa-śāstra, am*, n. any work of sacred authority, scripture. — *Pramāṇa-samuććaya, as*, m., N. of a work by Dinn-nāga. — *Pramāṇa-sūtra, am*, n. a measuring cord. — *Pramāṇādhika* (°*ṇa-adh°*), *as, ā, am*, being beyond measure, excessive, unnaturally strong. — *Pramāṇāntara* (°*ṇa-an°*), *am*, n. another means of proof. — *Pramāṇāntara-tā*, f. the being another means of proof. — *Pramāṇābhāva* (°*ṇa-abh°*), *as*, m. absence of proof, want of authority. — *Pramāṇī-bhūta, as, ā, am*, being an authority or proof, proving, establishing.

Pramāṇaka, as, ikā, am, (at the end of a comp.) = *pra-māṇa*, measure, quantity, extent, circumference; (*ikā*), f. a kind of metre, four times ⏑–⏑–⏑–⏑–.

Pramāṇaya, Nom. P. *pramāṇayati, -yitum*, to make or regard as an authority upon any point (with acc. of the person and loc. of the object); to receive as an authority, admit or obey as an authority; to hold up as a model; to prove, demonstrate, show clearly, manifest.

Pramāṇayat, an, antī, at, receiving or admitting as an authority, obeying as authority.

Pramāṇika, as, ā, am [cf. *pramāṇaka* above], forming a measure or standard, being a measure, forming an authority (perhaps a wrong reading for *prāmāṇika*, q.v.).

Pra-māṇita, as, ā, am (fr. *pramāṇaya* above), proved, demonstrated, shown clearly.

Pramāṇī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to mete out or apportion to (with gen.); to take as a rule or authority, regard as an authority; to conform to, obey (with acc.); to regard as proof; to prove. — *Pramāṇī-karaṇa, am*, n. establishing or admitting as authority, regarding as proof. — *Pramāṇī-kṛita, as, ā, am*, admitted or established as proof, regarded as authority; conformed to.

Pra-mātṛi, tā, trī, tṛi, knowing truly or well, having a right notion or idea, competent to judge; any person who gives evidence or proof, an authority, a proof; proving, demonstrating.

Pra-māpaka, as, ikā, am, affording proof or certain knowledge, furnishing authority; (*as*), m. an authority, an author cited or quoted.

1. *pra-mita, as, ā, am*, meted out, measured; known, understood; established by argument, demonstrated, proved; measured off, limited, few, little; (at the end of a comp.) measuring, of such and such measure or extent, of such and such size. — *Pramita-ākṣharā* (°*ta-ak°*), f. 'having measured syllables,' a kind of metre, four times ⏑⏑–⏑–⏑⏑–⏑⏑–.

Pra-miti, is, f. measure, measuring, measurement; a correct notion, right conception, true knowledge, knowledge or information established by proof; true inference or analogy.

Pra-meya, as, ā, am, to be measured, measurable, finite; to be fathomed or penetrated; admitting of evidence or proof, to be proved, provable, demonstrable; discernible; (*am*), n. an object of certain knowledge; the thing to be proved, subject under discussion, topic to be discussed or established. — *Pra-meya-kamala-mārtaṇḍa*, N. of a work. — *Pra-meya-tva, am*, n. provableness, capability of being proved.

प्रमातव्य *pra-mātavya*. See p. 638, col. 1.

प्रमातामह *pra-mātāmaha, as*, m. a maternal great-grandfather; (ī), f. a maternal great-grandmother.

प्रमात्र *pra-mātra, as* or *am*, m. or n. (?), a particular high number.

प्रमाथ *pra-mātha*, &c. See p. 636, col. 3.

प्रमाद् *pra-māda*, &c. See under 1. *pra-mad*, p. 636, col. 3.

प्रमापण *pra-māpaṇa*, &c. See p. 638, col. 1.

प्रमाय *pra-māya*. See under *pra-mi* below.

प्रमार *pra-māra*. See *pra-mṛi*, p. 638.

प्रमार्जक *pra-mārjaka*, &c. See under *pra-mṛij*, p. 638, col. 3.

प्रमि *pra-mi* (see rt. 1. *mi*), cl. 5. P. A. *-minoti, -minute, -mātam*, to erect, build (Ved.); to judge, observe, perceive.

Pra-māya, ind. having perceived or observed.

2. *pra-mita, as, ā, am* (for 1. see above), Ved. erected, built.

प्रमिद् *pra-mid*, cl. 1. A., 4. P. *-medate, -medyati, -meditum*, to begin to become fat; to begin to show affection.

Pra-medita, as, ā, am, having begun to show affection (according to a Scholiast = *snigdhī-bhavitum ārabdhaḥ*); being or made unctuous, unctuous, greasy. — *Pramedita-vat, ān, atī, at*, having become unctuous, having been made unctuous.

प्रमिह् *pra-mih*, cl. 1. P. *-mehati, -meḍhum*, to make water, pass urine.

Pra-mīḍha, as, ā, am, passed as urine; thick, compact.

Pra-meha, as, m. urinary disease (a general term applied to all diseases characterized by a morbid condition of the urine; twenty-one varieties are enumerated, including diabetes, gleet, gonorrhœa, &c.).

Pra-mehin, ī, inī, i, suffering from urinary disease or affections.

प्रमी *pra-mī*, cl. 9. P. A. *-mīṇāti, -mīṇīte* (Ved. *-mināti, -minīte*), *-mātum*, to frustrate, annul, destroy, annihilate; to diminish; to change, alter; to neglect, transgress, infringe (Ved.); to miss, lose (one's way), forget (Ved.); to cause to disappear, put out of sight, leave behind, outstrip, surmount, surpass; to come to naught, perish, die: Caus. *-māpayati, -yitam*, to destroy, annihilate, kill, slay.