

given to a wife on the bridal procession, Man. 9, 194.

**अध्यास** *adhyâsa*, i.e. *adhi-2.as + a*, m. Putting on; *pâdâdhyâse*, 'for putting the foot on a person,' Yâjñ. 2, 217.

**अध्यासिन्** *adhyâsin*, i.e. *adhi-âs + in*, adj., f. *ñi*. Sitting on, Pañch. iii. d. 270.

**अधिगु** *adhriḡu*, i.e. probably *a-dhri + i-gam + u*, ved. adj. Of unrestrained course, Chr. 290, 3 = Rigv. i. 64, 3.

**अध्वग** *adhvaga*, i.e. *adhvan-ga*. I. adj. f. *gâ*, Being on the road, travelling, Râjat. 5, 9. II. m. A traveller, Man. 11, 1.

**अध्वन्** *adhvan*, m. A road, Man. 4, 60.—Comp. *Gata-* (vb. *gam*), adj. versed, skilled, MBh. 12, 11876.

**अध्वनीन** *adhvan + ina* and **अध्वन्य** *adhvan + ya*, m. A traveller, Yâjñ. 1, 111.

**अध्वर** *adhvara*, i.e. perhaps *a-dhvari + a* or *adhvan + a* (with *r* for *n*, cf. *aṅhri*), m. A sacrifice, Chr. 288, 11 = Rigv. i. 48, 11.

**अध्वरग** *adhvara-ga*, adj. Belonging to a sacrifice, Draup. 6, 21.

**अध्वर्यु** *adhvaryu* (i.e. *adhvarya*, a ved. denominat., derived from *adhvara + u*), m. A special priest versed in the Yajurveda, Man. 3, 145.

**अन्** *an-*, before consonants **अऽ** *a-*, an inseparable prefix, implying I. negation, e.g. *a-brâhmaṇa*, m. One who is not a Brâhmaṇa, Man. 7, 85. *a-jñâna*, n. Ignorance, Man. 11, 145. *an-anta*, adj. Endless, Man. 4, 149. In this use it produces very often the opposite signification, e.g. *a-gada*, m. Health, Man. 11, 237. *a-krûra*, adj. Soft, Man. 2, 34. *a-sahrit*, adv. Often, Man. 3, 233. II. deterioration. 1. Wrong, e.g. *a-kâla*, m. Unseasonable time, Man.

3, 105. 2. Bad, *a-kshetra*, n. A bad field, Man. 10, 71.—Cf. Lat. *in-*, Goth. and A.S. *un-*, *âv-* and *â-*.

**अन्** *AN*, ii. 1, Par. † i, 4, Âtm. 1. To breathe. 2. To blow (as wind). 3. To live.—Cf. *ἀνεμος*; Lat. *animus*, *ânus* (cf. Sskr. *apâna*); Goth. *uz-ana*; see *prâṇa*.

**अन** *ana*, cf. *idam*.

**अनडुह** *anaḍudda*, i.e. *anaḍuh da*, m. The giver of a bull, Man. 4, 231.

**अनडुह** *anaḍuh*, i.e. *anas-vah*, m. (nom. sing. *anaḍvân*, voc. *van*; the acc. sing., N.V.A. *du* and N.V. pl. have as base *vâh*, the rest *uh*, the final of which becomes *t* in the loc. pl. and *ḍ* before *bh*). A bull, or ox, Man. 11, 136.

**अनतिप्रकाशकत्व** *an-ati-prakâṣaka + tva*, adj. Having the nature of a somewhat insufficient illustrator, Vedântas. in Chr. 205, 5.

**अननुभावकता** *anamubhâvakatâ*, i.e. *an-anu-bhû + aka + tâ*, f. Unintelligibility, Bhâshâp. 83.

**अनन्तकर** *anantakara*, i.e. *an-anta-kri + a*, adj. Making endless or infinite, Râm. 5, 20, 26.

**अनन्तर** *an-antara*, I. adj., f. *râ*. 1. Having nothing intermediate, Man. 2, 19. 2. Immediately bordering, next, Nal. 22, 16. 3. Immediately following, Bhâshâp. 123. 4. Of an immediately following caste, Man. 10, 14. 5. Allowing no delay, necessary, Chr. 10, 6. II. *ram*, acc. 1. adv. Next in space, Râm. 2, 87, 5. Next in time, immediately afterwards, then, Râm. 1, 3, 7. Especially compounded with preceding *tad-*, after that, Pañch. 70, 17. 2. prep. with abl. and gen. Immediately after, Bhag. 12, 12; Râm. 5, 73, 28. After, Pañch. 108, 13. — Comp. *Sam-anantara + m*, adv. immediately after, Chr. 14, 20.