

rarely the locative). It is a kind of separable preposition or prefix to verbs and verbal derivatives, as in the following.

Accā-i, cl. 2. P. -*eti*, -*tum*, or *accā-gam*, cl. 1. P. -*gacchati*, -*gantum*, to attain, go towards.

Accā-naksh, cl. 1. P. A., Ved. -*nakshati*, -*te*, -*kshīn*, to go towards, approach.

Accā-nas, cl. 1. P., Ved. -*nasati*, -*sītum*, to come near.

Accā-nī, cl. 1. P., Ved. -*navati*, -*netum*, to lead towards or to.

Accā-nu, cl. 2. P., Ved. -*nauti*, -*navitum* or -*navitum*, to call out to, to cheer.

Accā-pat, cl. 1. P., Ved. -*patati*, -*ītum*, and Caus. P. -*patayati*, -*yitum*, to fly towards.

Accā-vad, cl. 1. P., Ved. -*vadati*, -*ditum*, to salute.

Accā-vac, cl. 2. P., Ved. -*vakti*, -*ktum*, to invite.

—*Accā-vāka*, as, m., 'the inviter,' title of a particular priest or Ritiṅ, one of the sixteen required to perform the great sacrifices with the Soma juice.

—*Accā-vākya*, as, ā, am, referring to the *Accā-vāka*; containing the word *accā-vāka*.

Accāta (°*cha-ita*), as, ā, am, Ved. approached, attained.

Accāhkti (°*cha-uk*), is, f., Ved. invitation.

अच्छिद्र *a-cchidra*, as, ā, am (free from clefts or flaws), unbroken, uninterrupted, uninjured; (am), n. unbroken or uninjured condition, an action free from defect or flaw; (ena), ind. uninterruptedly, from first to last.—*Accāhidra-kāṇḍa*, am, n. title of a chapter of the Taittiriya-Brahmana.—*Accāhidroti* (°*dra-ūt*), is, is, i, affording perfect protection.

—*Accāhidroddhī* (°*ra-ūdh*), f., Ved. (a cow) having a faultless udder.

—*Accāhidyamāna*, as, ā, am, uncut, uncurtailed; not fragile.

—*Accāhina*, as, ā, am, uncut, uncurtailed, uninjured; undivided, inseparable.—*Accāhina-pattra*, as, ā, am (of a bird, or, in the Vedas, of an altar shaped like a bird), having the wings uncurtailed, uninjured; having uninjured leaves.—*Accāhina-parṇa*, as, ī, am, having uninjured leaves.

—*Accāhika* or *accāhāhika*, as, ā or ī, am, not fit or needing to be cut.

—*Accāheda*, as, ā, am, improper or impossible to be cut, indivisible.

अच्छुम्ना *a-cchuptā*, f. (not touched by sin), N. of one of the sixteen Vidyādevīs of the Jains.

अच्छोतन *accshoṭana*, am, n. hunting.

अच्युत *a-ccyuta*, as, ā, am, what has not given way or fallen; firm, solid; imperishable, permanent; not leaking or dripping; (as), m., N. of Vishṇu or Kṛishṇa; also of a physician; N. of a plant, Morinda Tinctoria; N. of a gift to Agni.—*Accāyuta-kshīt*, t, m., Ved. having solid ground, an epithet of Soma.—*Accāyuta-ccyut*, t, t, t, Ved. throwing down that which is fixed.—*Accāyuta-ja*, ās, m. pl. a class of Jaina deities produced by Vishṇu.—*Accāyuta-jallaktā*, ī, m., N. of a commentator of the Amara-Kosha.—*Accāyuta-danta* or *accāyutanta*, as, m., N. of the ancestor of a warrior tribe called *Accāyutanti* or *Accāyutanti*, though possibly the names refer to two distinct persons and tribes.—*Accāyuta-mūrṭi*, is, m., N. of Vishṇu.—*Accāyuta-rush*, t, f. inveterate hatred.—*Accāyuta-vāsa*, as, m. the sacred fig-tree, Ficus Religiosa.—*Accāyuta-sthala*, am, n., N. of a place in the Pañjab.—*Accāyutāgraja* (°*ta-ag*), as, m. (Vishṇu's elder brother), Balarāma; Indra.—*Accāyutopādhyāya* (°*ta-up*), as, m. = *accāyuta-jallaktā* q. v.

अज *aj*, cl. 1. P. (defect. verb, supplemented fr. rt. *vī*), *ajati*, *ājī*, *ajitum*, to go, to drive, propel, throw, cast: Desid. *ajījishati*, to be desirous of driving [cf. Gr. *ἄζω*; Lat. *ago*].

1. *aja*, as, m. a drove; a driver, mover, instigator, leader; epithet given in the Vedas to Indra, Rudra, one of the Maruts, Agni, and the sun; in later works to Brahmā, Vishṇu, Siva, and Kāma (see also 2 *a-ja*); the leader of a flock; a he-goat or ram [cf. Gr. *ἀἴξ*,

aiyós; Lith. *ogys*]; the sign Aries; the vehicle of the sun; N. of a descendant of Viśvāmitra, and of Daśarathā's or Dirghabāhu's father; N. of a mineral substance; of a kind of rice; of the moon; (as), m. pl., N. of a class of Rishis; of a people mentioned in the Vedas; (ā), f., N. of Prakṛiti or Nature, of Māyā or Illusion; a she-goat; N. of a plant whose bulbs resemble the udder of a goat.—*Aja-karṇa*, as, m. a goat's ear; a plant or tree, Terminalia Alata Tomentosa.—*Aja-karṇaka*, as, m. the Sāl-tree, Shorea Robusta.—*Aja-kūlā*, f., N. of a town of the Bodhis.—*Aja-kshira*, am, n., Ved. goat's milk.—*Aja-gandha*, as, m. smell of a he-goat; (as, ā, am), smelling like a goat.—*Aja-gandhā* or *ajagandhikā*, f. shrubby basil, Ocimum Gratissimum.—*Aja-gandhinī*, f. a plant, also called *ajāsringī*, q. v.—*Aja-gara*, as, m. (that swallows a goat), a huge serpent, probably boa constrictor; (ī), f., N. of a plant.—*Aja-gallikā*, f. 'goat's cheek,' an infantile disease.—*Aja-jīva* or *aja-jīvika*, as, m. 'who lives by goats,' a goat-herd.—*Aja-tā*, f. a multitude of goats; the being a goat.—*Aja-tva* or *ajā-tva*, am, n. the being a goat.—*Aja-dandī*, f. a plant, also called *brahmadandī*.—*Aja-devatā*, ās, f. pl. the 25th lunar mansion.—*Aja-nāmaka*, as, m. (named Aja or Vishṇu), a mineral substance.—*Aja-pa*, as, m. a goat-herd.—*Aja-patha*, as, m. 'goat's road,' probably synonymous with *aja-vīthī*, q. v.—*Aja-pada* or *aja-pāda*, as, ā, am, goat-footed.—*Aja-pād*, t, m., Ved. epithet of the divinity called Aja.—*Aja-pārśva*, as, m. (having black sides like a goat), epithet of Svetakarṇa's son Rājīvalocana.—*Aja-pāla*, as, m. a goat-herd; N. of Daśarathā's father.—*Aja-bhaksha*, as, m. 'goat's food,' N. of a plant, Varvūra.—*Aja-māyu*, us, m., Ved. bleating like a goat.—*Aja-māra*, as, m., N. of a tribe or a prince.—*Aja-mīdha* or *aja-mīlha*, as, m., N. of a son of Subotra, the author of some Vedic hymns; of a grandson of Subotra; surname of Yudhishtira.—*Aja-mukha*, as, ī, am, goat-faced; (ī), f., N. of a Rākshasi.—*Aja-meru*, N. of a place, Ajmir (?).—*Aja-moda*, as, m. or *aja-modā* or *aja-modikā*, f. 'goat's delight,' N. of various plants, common Carroway, the species called Ajwaen (Ligusticum Ajwaen), and especially a species of Parsley, Apium Involucratum.—*Ajarshabha* (°*ja-rish*), as, m. the best goat.—*Aja-lambana*, am, n. antimony.—*Aja-loman*, ā, m. or *aja-lomī*, f., N. of a plant, Cowage, Carpopogon Pruriens; (a), n. goat's hair.—*Aja-vasti*, is, m., N. of a tribe; (ayas), m. pl. the members of that tribe.—*Aja-vāha*, as, m., N. of a district.—*Aja-vīthī*, f. 'goat's road,' N. of one of the three divisions of the southern path, or one of the three paths in which the sun, moon, and planets move, comprehending the asterisms *mūlā*, *pūrvaśhāḍha*, and *uttarāśhāḍha*.—*Aja-sringī*, f. 'goat's horn,' N. of a shrub, Odina Wodier, used as a charm and as a remedy for sore eyes,—the fruit resembles a goat's horn.—*Aja-stimda*, am, n., N. of a town.—*Aja-hā*, f. Cowage, Carpopogon Pruriens.—*Aja-kripāniya*, as, ā, an, like the goat and shears in the fable.—*Aja-kshira*, am, n. goat's milk.—*Aja-gala*, as, m. goat's neck.—*Ajāgala-stana*, as, m. nipple or fleshy protuberance on the neck of some Indian goats, and an emblem of any useless or worthless object or person.—*Aja-jīva*, as, m. (who lives by goats), a goat-herd.—*Aja-tauvalī*, is, m., N. of a Muni who lived on the milk of goats; (given by grammarians as an example of compounds in which the middle term is left out).—*Ajāda* (°*aja-ada*), as, m. 'goat-eater,' the ancestor of a warrior tribe.—*Ajādani* (°*ja-ad*), f. a species of prickly night-shade.—*Ajantrī* (°*jan-trī*), f. a pot-herb, Convolvulus Argentus.—*Ajāpayas*, as, m. goat's milk.—*Ajā-pālaka*, as, ā, am, tending goats; (as), m. a goat-herd.—*Ajāvika* (°*aja-av*), am, n. goats and sheep. small cattle.—*Ajāśva* (°*aja-as*), am, n. goats and horses; (as), m. Pūshan or the Sun who has goats for horses.—*Ajāitapād* (°*aja-ek*), t, m. epithet of Vishṇu; of one of the eleven Rudras.—*Ajāitaka* (°*aja-ed*), am, n. goats and rams.

Ajaka, as, m., N. of a descendant of Purūravas; also of a king of Magadha; *ajakā* or *ajikā*, f. a young she-goat; a disease of the pupil of the eye, small reddish tumours (compared to kids), protruding through the transparent cornea and discharging pus.—*Ajakā-jāta*, am, n. the same disease of the eyes.

Ajana, *ajani*, *aji*, *ajma*, &c., see s. v.

अज 2. *a-ja*, as, ā, am, not born, existing from all eternity; (as), m. Brahmā, Vishṇu, Siva, Kāma; (ā), f. Prakṛiti or Nature, Māyā or Illusion (see also 1. *aja*, s. v. *aj* and 1. *ajana*).

अजकव *ajakava*, as, m. (etymology unknown), Siva's bow.—*Ajakāva*, as, am, m. n. Siva's bow; (as), m. a venomous kind of vermian, centipede or scorpion; (am), n. sacrificial vessel dedicated to Mitra and Varuna.—*Ajagava* or *ajagāva*, am, n. Siva's bow; the southern portion of the path of the sun, moon, and planets; N. of a snake priest.

अजगय *a-jaghanya*, as, ā, am, not last; not least.

अजग्निवस् *a-jaghñivas*, ān, ushī, at (perf. part. fr. rt. *han*), not having killed.

अजटा *a-jaṭā*, f. a plant, Flacourtia Cata-phracta; also *ajāṭā* and *ajjhaṭā*.

अजड *a-jaḍa*, as, ā, am, not torpid or stupid; (ā), f., N. of two plants; see *Ajaṭā* and *Kapikāchhu*, Carpopogon Pruriens.—*Ajāda-dhī*, is, is, ī, of a vigorous mind, energetic, bold.

अजय्या *ajathyā*, f. yellow jasmīn (fit for goats?).

अजन 1. *ajana*, as, m. (fr. rt. *aj*), Brahmā 'the agitator' (am), n. act of instigating or moving.—*Ajana-yoni-ja*, as, m. (born fr. *Ajana*, i. e. Brahmā); N. of Daksha.

Ajanī, is, f. a path, road; see also *aji*.

अजन 2. *a-jana*, as, ā, am (rt. *jan*), destitute of living beings, especially of men; desert; (as), m. an insignificant person.

—*Ajanani*, is, f. privation of birth, cessation of existence; *ajanamir astu tasya*, 'may he cease to exist'—*Ajanya*, as, ā, am, improper to be produced or born; unfit or unfavourable for mankind; (am), n. any portent or natural phenomenon unfavourable to mankind, as an earthquake.

अजप 1. *a-japa*, as, m. (rt. *jap*), one who does not repeat prayers; a reader of heterodox works; (ā), f. the mantra or formula called haṣa, which consists only of a number of inhalations and exhalations.

अजप 2. *aja-pa*, as, m. a goat-herd. See s. v. 1. *aja*.

अजमीढ *aja-mīdha*, as, m. See s. v. 1. *aja*.

अजम्भ *a-jambha*, as, m. (toothless), a frog.

अजय *a-jaya*, as, m. non-victory, defeat; (as, ā, am), unconquered, unsurpassed, invincible; (as), m., N. of Vishṇu; of a lexicographer; of a river; (ā), f. hemp; N. of a friend of Durgā; Māyā or Illusion.—*Ajanya*, as, ā, am, invincible, improper to be won at play.

अजर *a-jara*, as, ā, am (rt. *jī*), not subject to old age, undecaying, ever young; (ā), f., N. of two plants, Aloe Perfoliata and Jimnapañhi.—*Ajarāmara-vaṭ* (°*ra-am*), ind. as if undecaying and immortal.

—*Ajarat*, an, anti, at, not suffering from old age, not decaying.

—*Ajarayn*, us, us, u, not subject to old age or decay.

—*Ajaras*, another form for *ajara*, used only in some cases.

—*Ajarya*, as, ā, am, not friable, not digestible; not subject to old age or decay; (am), n. friendship.

अजवस् *a-javas*, ās, ās, as, Ved. not quick, inactive.