

anekāśrita (°ka-ās°), as, ā, am, (in Vaiśeṣika phil.) dwelling, abiding in more than one.
An-ekākin, ī, īnī, ī, not alone, accompanied by.
An-ekānta, as, ā, am, not alone and excluding every other, uncertain. — *Anekānta-tva*, am, n. uncertainty. — *Anekānta-vāda*, as, m. scepticism. — *Anekānta-vādin*, ī, m. a sceptic; a Jaina, an Arhat of the Jainas.

Anekī-karaya, am, n. making manifold.
Anekī-bhavat, am, *antī*, at, being manifold, i. e. divided in two.

Anekīya, as, ā, am, having several.

अनेजत् an-ējat, am, *antī*, at (rt. *ej* with *an*), not moving, immovable.

अनेड an-eḍa, as, m. (*an* being an expletive or denoting comparison), stupid, foolish.
An-eḍa-mūka, as, ā, am, deaf and dumb; blind; wicked, fraudulent.

अनेद्य १. a-nedya, as, ā, am (rt. *nid*), Ved. not to be blamed.

अनेद्य २. a-nedya, as, ā, am (fr. *a* and *nedyas*, a contraction of *nediyas* ?), Ved. not near, infinite.

अनेन १. an-ena, as, ā, am, Ved. (according to native authorities) sinless, faultless; (according to German scholars) without a variegated set (of horses). See *eta*.

An-enas, ās, ās, as, blameless, sinless, not liable to error; N. of various personages.

An-enasya, am, n. freedom from fault, sin.

अनेन २. anena, as, m. (fr. *ina* and *ana* for *an*); this doubtful word may signify one who has no superior, 'a sovereign or paramount lord'; see *ina* and *ana* for *an*.

अनेमन् a-neman, ā, ā, a, Ved. to be praised.

अनेव an-eva, ind. otherwise (?), or (?).

अनेहस् an-ehas, ā, ā, as (fr. rt. *ih* with *an*), Ved. without a rival, incomparable, unattainable; unmenaced, unobstructed; (*ā*), m. time.

अनेकान an-aikānta, as, ā, am (fr. *ekānta*), variable, unsteady; (in logic) occasional, as a cause not invariably attended by the same effects.

An-aikāntika, as, ī, am, unsteady, variable, having many objects or purposes. — *Anaikāntika-tva*, am, n. unsteadiness, uncertainty.

अनेक्य an-aikyā, am, n. (*eka*), want of oneness, plurality, the existence of many; want of union, anarchy.

अनेपुण a-naipuna or *a-naipunya*, am, n. unskilfulness. See *ānaipuna*.

अनेश्वये an-aiśvarya, am, n. weakness. See *ānaiśvarya*.

अनो ano, ind. no, not. (An unusual form of *no*.)

अनोकाशयिन् an-oka-śayin, ī, m. not sleeping in a house (as a beggar).

An-oka-ha, as, m. not quitting the house, a tree; (*oka* is for *okas*, q. v.)

अनोङ्गत् an-on-kṛita, as, ā, am, not accompanied by the holy syllable *om*.

अनोदिता anodita (*ana-ud°*), as, ā, am, un-addressed (?).

अनोवाह an-ovāhya, as, ā, am, to be carried on a carriage.

अनौचित्य an-aiśvarya, am, n. unfitness.

अनौजस्य an-aiśvarya, am, n. want of vigour.

अनौद्धय an-auddhatya, am, n. freedom from haughtiness.

अनौपम्य an-aupamya, as, ā, am, unparalleled.

अनौरस an-aurasa, as, m. not one's own son, adopted.

अन्त ant, cl. 1. P. *antati*, -*titum*, to bind [cf. *and*, *int*].

अन्त anta, as, m. (fr. rt. *am* ?), end, limit, boundary, term; end of a texture; end, conclusion; end of life, death, destruction (in these latter senses sometimes neut.); a final syllable, termination; last word of a compound; pause, settlement, definite ascertainment, certainty; whole amount; border; nearness, proximity, presence (e. g. *grāmānte*, in the neighbourhood of the village); inner part, inside; condition, nature; *ante*, loc. c. in the end, at last; in the inside; *antam* at the end of a compound means 'as far as', thus *udakāntam*, as far as the water; (*as*, ā, am), near, handsome, agreeable [cf. Goth. *andēis*, Theme *andja*; Germ. *Ende*; Eng. *end*]; with *anta* are also compared the Greek *ἄντα*, *ἀντι*; Lat. *ante*; the Goth. *anda* in *anda-vaurd*, &c.; and the Germ. *ent*, e. g. in *entsagen*]. — *Anta-kara*, as, ī, am, or *antā-karaṇa*, as, ī, am, or *anta-kārin*, ī, īnī, ī, causing death, mortal, destructive. — *Anta-kāla*, as, m. time of death, death. — *Anta-kṛit*, t, t, t, making an end; (t), m. death. — *Antakṛid-dasā*, ās, f. pl. a sacred book of the Jainas, containing ten chapters. — *Anta-ga*, as, ā, am, going to the end, thoroughly conversant with. — *Anta-gati*, is, īs, ī, or *anta-gāmin*, ī, īnī, ī, going to the end, perishing. — *Anta-gamana*, am, n. the going to the end of something, finishing; the going to the end, dying. — *Anta-āra*, as, ī, am, going to the frontiers, walking about the frontiers. — *Anta-jā*, as, ā, am, last born. — *Anta-jāth*, see *antya-jāti*. — *Anta-tas*, ind. from the end, from the term; lastly, finally; in the lowest way; in part; within. — *Anta-ūpaka*, am, n. a figure in rhetoric. — *Anta-pāla*, as, m. a frontier-guard. — *Anta-bhava*, as, ā, am, being at the end, last. — *Anta-bhāḥ*, k, k, k, standing at the end (of a word). — *Anta-rata*, as, ā, am, delighting in destruction. — *Anta-lina*, as, ā, am, hidden, concealed. — *Anta-lopa*, as, m. the dropping of the final of a word (in grammar). — *Anta-vat*, ān, ātī, at, having an end or term, limited, perishable; (-*vat*), ind. like the end. — *Antavat-tva*, am, n. limited existence, perishableness. — *Anta-vahni*, īs, m. the fire of the end, by which the world is to be burnt. — *Anta-vāsin* or *ante-vāsin*, ī, īnī, ī, dwelling near the boundaries, dwelling close by; (ī), m. a pupil who dwells near or in the house of his teacher; a Cāṇḍāla (who lives at the end of the town). — *Anta-velā*, f. hour of death. — *Anta-sayyā*, f. a bed or mat on the ground; death; the place for burial or burning; bier. — *Anta-sakṛiyā*, f. the funeral ceremonies. — *Anta-sad*, t, m. a pupil (who dwells near his teacher). — *Anta-stha*, as, ā, am, standing at the end; see also *antah-stha*. — *Anta-svarita*, as, m. the Svarita accent on the last syllable of a word; (*am*), n. a word thus accentuated. — *Antādi* (°*ta-ādi*), ī, du. m. end and beginning. — *Antāvāsāyīn* or *antāvāsāyīn* (°*ta-av°*), ī, m. a barber; a Cāṇḍāla; N. of a Muni or saint; see *antāvāsāyīn*. — *Ante-vāsa*, as, m. a neighbour, a companion, a pupil. — *Ante-vāsi*, ind. in statu pupillari; see *ante-vāsin* above. — *Antodātta* (°*ta-ud°*), as, m. the acute accent on the last syllable; (*as*, ā, am), having the acute accent on the last syllable.

Antaka, as, m. border, boundary; (*as*, ā, am), making an end, causing death; (*as*), m. death; Yama, king or lord of death. — *Antaka-druh*, -*dhruk*, k, k, Ved. offending or provoking destructive demons, or death, or Yama.

Antaki, īs, m. wind (?).

Antama, as, ā, am, next, nearest, intimate (as a friend); Ved. last.

Antaya, nom. P. *antayati*, -*yitum*, to make an end of.

Antika, *antima*, *antya*, &c. See *antika*. p. 45.

अन्तः antah. See *antar* below.

अन्तःस्था antah-khyā (*antar-khyā*), cl. 2. P., Ved. -*khyāti*, -*tum*, to deprive of, keep back, conceal.

अन्तम antama. See s. v. *anta* last col.

अन्तर antar, ind. within, between, amongst, in the middle or interior; a particle of assent.

(As a prep. with loc.) in the middle, in, between, into; (with acc.) between; (with gen.) in, in the middle.

(When used at the end of a compound) in, into, in the middle of, between, out of the midst of [cf. *Zend antarē*; Lat. *inter*; Goth. *undar*].

Sometimes *antar* is compounded with a following word like an adjective, meaning interior, internal, intermediate. — *Antah-karaya*, am, n. the internal and spiritual part of man, the seat of thought and feeling, the mind, the thinking faculty, the heart, the conscience, the soul. — *Antah-kalpa*, as, m. a certain number of years (in Buddhism). — *Antah-kuṭila*, as, ā, am, internally crooked; fraudulent; (*as*), m. a couch. — *Antah-kṛimī*, is, m. a disease caused by worms in the body. — *Antah-koṭara-push-pī*, a various reading for *anda-koṭara-push-pī*, q. v. — *Antah-koṇa*, as, m. the inner corner. — *Antah-kopa*, as, m. inward wrath. — *Antah-kośa*, am, n., Ved. the interior of a store-room. — *Antah-paṭa*, as, am, m. n. a cloth held between two persons who are to be united (as bride and bridegroom, or pupil and teacher) until the right moment of union is arrived. — *Antah-padam*, ind. in the middle of an inflected word. — *Antah-paridhāna*, am, n. the innermost garment. — *Antah-paridhā*, ind. in the inside of an enclosure. — *Antah-parśavya* or *antah-pārśavya*, as, ā, am, being between the ribs (as flesh).

— *Antah-pavitra*, the Soma when in the straining-vessel (?). — *Antah-paśu*, ind. from evening till morning (while the cattle is in the stables). — *Antah-pāta* or *antah-pātya*, as, m. (in gram.) insertion of a letter; a post fixed in the middle of the place of sacrifice. — *Antah-pātita*, as, ā, am, or *antah-pātin*, ī, īnī, ī, inserted, included in. — *Antah-pātra*, am, n., Ved. the interior of a vessel. — *Antah-pādām*, ind. within the Pāda of a verse. — *Antah-pāla*, as, m. one who watches the inner apartments of a palace. — *Antah-pura*, am, n. the king's palace, the female apartments, gynæceum; those who live in the female apartments; a queen. — *Antahpura-āra*, as, m. guardian of the women's apartments. — *Antahpura-jāna*, as, m. the women of the palace. — *Antahpura-pracāra*, as, m. the gossip of the women's apartments. — *Antahpura-rakshaka*, as, m. or *antahpura-vartin*, ī, m. or *antahpurādhyaksha* (°*ra-adh°*), as, m. superintendent of the gynæceum, chamberlain. — *Antah-pura-sahāya*, as, m. belonging to the gynæceum (as an eunuch, &c.). — *Antah-purika*, as, m. superintendent of the gynæceum; (*ā*), f. a woman in the gynæceum. — *Antah-pūya*, as, ā, am, ulcerous. — *Antah-peya*, am, n., Ved. sipping up, drinking. — *Antah-prakṛiti*, īs, f. the heart, the soul, the internal nature or constitution of a man.

— *Antah-prajña*, as, ā, am, internally wise, knowing one's self. — *Antah-pratishṭhāna*, am, n. residence in the interior. — *Antah-pratishṭhita*, as, ā, am, residing inside. — *Antah-sāra*, as, m. an internal arrow or disease. — *Antah-sārira*, am, n. the internal and spiritual part of man. — *Antah-salya*, as, ā, am, having a pin or extraneous body sticking inside. — *Antah-silā*, f., N. of a river. — *Antah-slesha*, as, m. or *antah-sleshana*, am, n., Ved. internal support. — *Antah-sañjāna*, as, ā, am, internally conscious. — *Antah-sattvā*, f. a pregnant woman; the marking nut (Semecarpus Anacardium L.). — *Antah-sada-sam*, ind. in the middle of the assembly. — *Antah-sāra*, as, ā, am, having internal essence; (*as*), m. internal treasure, inner store or contents. — *Antah-sukha*, as, ā, am, internally happy. — *Antah-senam*, ind. into the midst of the armies. — *Antah-stha*, as, ā, am, being in the midst or between; a term applied to the semivowels, as standing between the consonants and vowels; (*ā*), f. the god of the vital