

a low caste, the offspring of a Vaideha father and Kārāvra mother, who lives by killing game. — *Andhra-jāti*, *is*, f. the Andhra tribe. — *Andhra-jātiya*, *as*, *ā*, *am*, belonging to this tribe. — *Andhra-bhṛītya*, *ās*, m. pl. a dynasty of the Andhras.

अन्न 1. *anna*, *as*, m. (fr. rt. *at* or *am*?), the sun.

अन्न 2. *anna*, *as*, *ā*, *am* (fr. rt. *ad*), eaten; (*am*), n. food or victuals in general; food in a mystical sense, or the lowest form in which the supreme soul is manifested, the coarsest envelope of the supreme spirit; boiled rice; bread corn; Ved. water; Vishnu; earth. — *Anna-kāma*, *as*, *ā*, *am*, desirous of food. — *Anna-kāla*, *as*, m. meal-time, proper hour for eating. — *Anna-koshthaka*, *as*, m. cupboard, granary; Vishnu; the sun. — *Anna-gati*, *is*, f. the oesophagus, gullet. — *Anna-gandhi*, *is*, m. dysentery, diarrhoea. — *Anna-ja* or *anna-jāta*, *as*, *ā*, *am*, springing from or occasioned by food as the primitive substance. — *Anna-jala*, *am*, n. food and water, bare subsistence. — *Anna-jit*, *t*, *i*, Ved. obtaining food by conquest. — *Anna-jivana*, *as*, *i* (?), *am*, living by food. — *Anna-tejas*, *ās*, *ās*, *as*, Ved. having the vigour of food. — *Anna-da*, *as*, *ā*, *am*, or *anna-dātri*, *tā*, *trī*, *trī*, or *anna-dāyin*, *i*, *inī*, *t*, or *anna-prāda*, *as*, *ā*, *am*, giving food; epithet of Śiva and Durgā. — *Anna-dāna*, *am*, n. the giving of food. — *Anna-devatā*, f. the divinity supposed to preside over articles of food. — *Anna-dosha*, *as*, m. a fault committed by eating prohibited food. — *Anna-dvesha*, *as*, m. want of appetite, dislike of food. — *Anna-pati*, *is*, m. possessor of food, an epithet of Savitṛi, Agni, Śiva. — *Anna-pū*, *ās*, m., Ved. purifying food, epithet of the sun. — *Anna-pūrṇa*, *as*, *ā*, *am*, filled with or possessed of food; (*ā*), f. a goddess, a form of Durgā. — *Anna-pūrvā* (?), f., N. of Durgā. — *Anna-peya*, *am*, n., Ved. another name for the Vāja-peya sacrifice. — *Anna-pralaya*, *as*, *ā*, *am*, being resolved into food or the primitive substance after death. — *Anna-prāsa*, *as*, m. or *anna-prāsana*, *am*, n. putting rice into a child's mouth for the first time, after oblations to fire, a ceremony performed between the fifth and eighth month; it is one of the sixteen Saṅskāras mentioned in the second book of Manu. — *Anna-bubhukshu*, *us*, *us*, u, desirous of eating food. — *Anna-brahman*, *a*, n. or *annātman* ('*na-āt*'), *ā*, m. Brahma as represented by food. — *Anna-bhāksha*, *as*, m. or *anna-bhākshana*, *am*, n. or *anna-bhukṣi*, *is*, f. eating of food. — *Anna-bhāga*, *as*, m., Ved. a share of food. — *Anna-bhuj*, *k*, *k*, eating food; (*k*), m. an epithet of Śiva. — *Anna-maya*, *as*, *i*, *am*, made from food, composed of food or of boiled rice; (*am*), n. plenty of food. — *Annamaya-kosa* or *annamaya-kosha*, *as*, m. the gross material body, that which is sustained by food (the *sthūla-śarīra*). — *Anna-mala*, *am*, n. excrement; spirituous liquor. — *Anna-rakṣā*, f. caution in eating food. — *Anna-rasa*, *as*, m. essence of food, chyle; meat and drink, nutriment, taste in distinguishing food. — *Anna-lipsā*, f. desire for food, appetite. — *Anna-val*, *ām*, *ali*, *at*, possessed of food. — *Anna-vestra*, *am*, n. food and clothing, the necessities of life. — *Anna-vāht-srotas*, *as*, n. the oesophagus, gullet. — *Anna-nikāra*, *as*, m. transformation of food; disorder of the stomach from indigestion; the seminal secretion. — *Anna-vīd*, *t*, *i*, *t*, Ved. knowing food; possessed of food. — *Anna-śeṣa*, *as*, m. leavings, offal. — *Anna-saṅskāra*, *as*, m. consecrating of food. — *Anna-hartṛi*, *tā*, *trī*, *trī*, taking away food. — *Anna-homa*, *as*, m. a sacrifice connected with the Śiva-medha. — *Annākāla*, see *annākāla*. — *Annācchādana* ('*na-ācch*'), *am*, n. food and clothing. — *Annātri* ('*na-āt*'), *tā*, m. or *annātri* ('*na-āt*'), *i*, *inī*, *i*, eating food. — *Annāda* ('*na-ad*'), *as*, *ā*, *am*, eating food; (*as*), m. N. of Vishnu. — *Annātana* ('*na-ad*'), *am*, n. eating of food. — *Annādyā* ('*na-ad*'), *am*, n. food in general, proper food. — *Annādyā-kāma*, *as*, m. desirous of food. — *Annāyu* or *annāyus* ('*na-āy*'), *us*, m. living by food, desirous of food. — *Annārthin*

('*na-ar*'), *i*, *inī*, *i*, asking for food. — *Annāyidh* (final *a* lengthened), *t*, *t*, *t*, Ved. increasing food. — *Annāhārin* ('*na-āh*'), *i*, *inī*, *i*, eating food.

अन्नम्भट्ट *annambhaṭṭa*, *as*, m., N. of the author of the Tarka-saṅgraha, or compendium of the Nyāya philosophy, especially the Vaiśeṣika branch.

अन्य *anya*, *as*, *ā*, *at* (according to native authorities fr. rt. *an*), but more probably from a pronom. base *a* or *an*), other, different; (with abl. or as the last member of a compound) other than, different from, opposed to; another; another person; one of a number; *anya anya* or *eka anya*, the one, the other [cf. *Zend anyā*; Armen. *ail*; Lat. *alius*; Goth. *aljis*, Them. *alja*; Gr. ἄλλος for ἄλξο-; cf. also *ἔνιοι*]. — *Anyā-kāma*, *as*, *ā*, *am*, loving another. — *Anyā-kārukā*, f. a worm bred in excrement. — *Anyā-kṛita*, *as*, *ā*, *am*, or *anya-kārita*, *as*, *ā*, *am*, done by another. — *Anyā-kṣetra*, *am*, n. another territory or sphere. — *Anyā-ga*, *as*, *ā*, *am*, or *anya-gāmin*, *i*, *inī*, *i*, going to another, adulterous. — *Anyā-gotra*, *as*, *ā*, *am*, of a different family. — *Anyā-ditta*, *as*, *ā*, *am*, whose mind is fixed on some one or something else. — *Anyā-śodita*, *as*, *ā*, *am*, moved by another. — *Anyā-śā* ('*ya-d-śā*'), ind. and another, besides, moreover, on the contrary. — *Anyā-ja* or *anya-jāta*, *as*, *ā*, *am*, born of another (family, &c.), of a different origin. — *Anyā-janman*, *a*, n. another birth, being born again, metempsychosis. — *Anyā-tā*, f. difference. — *Anyā-kāma*, *as*, *ā*, *am*, desirous of something else. — *Anyā-kṛi*, to make a mistake in reading, &c. — *Anyā-artha* or *anyārtha* ('*ya-ar*'), *as*, *ā*, *am*, having another meaning, purpose, sense. — *Anyā-dūrahā*, *as*, *ā*, *am*, difficult to be borne by another. — *Anyā-devatā* or *anya-devatya* or *anya-daivata*, *as*, *ā*, *am*, having another divinity, i. e. addressed to another divinity. — *Anyā-dharma*, *as*, m. different characteristic; characteristic of another; (*as*, *ā*, *am*), having different characteristics. — *Anyā-dhī*, *is*, *is*, *i*, one whose mind is alienated (from God). — *Anyā-nābhī*, *is*, *is*, *i*, of another family. — *Anyā-para*, *as*, *ā*, *am*, devoted to something else, zealous in something else. — *Anyā-puṣhṭa* or *anya-bhṛita*, *as*, *ā*, m. f. the kokila or Indian cuckoo, supposed to be reared by the crow. — *Anyā-pūrvā*, f. a woman previously promised or betrothed to one and married to another. — *Anyā-bhṛit*, *t*, m. a crow ('nourishing another'; the crow being supposed to sit upon the eggs of the kokila). — *Anyā-manas*, *ās*, *ās*, *as*, or *anya-manaska* or *anya-mānasa*, *as*, *ā*, *am*, one whose mind is fixed on something else, absent, fickle, versatile; having another mind in one's self, possessed by a demon. — *Anyā-mātri-ja*, *as*, m. a half-brother, who has the same father but another mother. — *Anyā-rājan*, *ā*, *ā*, *a*, having another for king, subject to another. — *Anyā-rāshṭriya*, *as*, *ā*, *am*, from another kingdom, belonging to another kingdom. — *Anyā-rūpa*, *am*, n. another form; (*ēja*), in another form, disguised; (*as*, *ā*, *am*), changed, altered. — *Anyā-rūpin*, *i*, *inī*, *i*, having another shape. — *Anyā-linga* or *anya-lingaka*, *as*, *ā*, *am*, having the gender of another (word, viz. of the substantive), an adjective. — *Anyā-rarūpa*, *as*, *ā*, *am*, having another colour. — *Anyā-vāpa*, *as*, m. the kokila or Indian cuckoo ('sowing for others'; i. e. leaving his eggs in the nests of other birds). — *Anyā-vīja-ja* or *anya-vīja-samudhava* or *anya-vījotpanna* ('*ja-ul*'), *as*, m. ('born from the seed of another'), an adopted son. — *Anyā-vrata*, *as*, m., Ved. following other (than Vedic) observances; devoted to other (gods), infidel, unbelieving. — *Anyā-sākhaka*, *as*, m. a Brahman who has left his school; an apostate. — *Anyā-saṅgama*, *as*, m. intercourse with another, adulterous intercourse. — *Anyā-sādharma*, *as*, *ā*, *am*, common to others. — *Anyā-stri-ga*, *as*, m. going to another's wife, an adulterer. — *Anyā-dṛikṣa*, *as*, *ā*, *am*, or *anya-dṛis*, *k*, *k*, *k*, or *anya-dṛisā*, *as*, *i*, *am*, of another kind, like another. — *Anyādḥina* ('*ya-adh*'), *as*, *ā*, *am*, subject to others, dependent. — *Anyāśrayana* ('*ya-ś*'), *am*,

n. going to another (as an inheritance). — *Anyā-śrīta* ('*ya-ś*'), *as*, *ā*, *am*, gone to another. — *Anyāsakta* ('*ya-ās*'), *as*, *ā*, *am*, intent on something else. — *Anyāsādharma* ('*ya-ās*'), *as*, *i*, *am*, not common to another, peculiar. — *Anyoḥā* ('*ya-āḥ*'), f. married to another, another's wife. — *Anyotpanna* ('*ya-ul*'), *as*, *ā*, *am*, begotten by another. — *Anyodarya* ('*ya-ud*'), *as*, *ā*, *am*, born from another womb; (*as*), m. a step-mother's son.

*Anyaka*, *as*, m. another, other. — *Anyā-tama*, *as*, *ā*, *am*, any one of many, either, any.

*Anyā-tara*, *as*, *ā*, *at*, either of two, other, different; *anyatara anyatara*, the one, the other; *anyatarasyām*, loc. f. either way. — *Anyatara-tas*, ind. on one of two sides. — *Anyataratā-danta*, *as*, *ā*, *am*, having teeth on one side (only). — *Anyatāre-dyus*, ind. on either of two days.

*Anyā-tas*, ind. from another; from another motive; on one side (*anyataḥ anyataḥ*, on the one, on the other side); elsewhere; on the other side, on the contrary, in one direction; towards some other place. — *Anyā-ta-eta*, *etas*, *ent*, m. f., Ved. variegated on one side. — *Anyatā-kṣhṇut*, *t*, *t*, *t*, Ved. sharp on one side. — *Anyatāḥ-plakṣhā*, f., N. of a Lotus pond in Kurukṣetra. — *Anyatā-ghātin*, *i*, m., Ved. striking in one direction. — *Anyatā-rāya* ('*tas-ar*'), *am*, n., Ved. a land which is woody here and there, or only on one side (?). — *Anyatā-rāta*, *as*, m. a certain disease of the eye.

*Anyatasya*, *as*, m. opponent, adversary. — *Anyā-tra*, ind. (equivalent to *anyasmin*, loc. of *anya*), elsewhere, in another place (with abl.); on another occasion; (as last member of a comp.) at another time than; otherwise, in another manner; to another place; except, without [cf. Goth. *aljatharō*]. — *Anyātra-manas*, *ās*, *ās*, *as*, whose mind is directed to something else, inattentive.

*Anyā-thā*, ind. otherwise, in a different manner (with *atas*, *itas* or *tatas*—in a manner different from that); inaccurately, untruly, falsely, erroneously; from another motive; in the contrary case, otherwise [cf. Lat. *aliutā*]. — *Anyāthā-kāra*, *as*, m. doing otherwise, changing; (*am*), ind. otherwise, in a different manner. — *Anyāthā-kṛi*, to act otherwise, alter, violate (a law), destroy (a hope), &c. — *Anyāthā-kṛita*, *as*, *ā*, *am*, changed. — *Anyāthā-khyāti*, *is*, f. erroneous conception of spirit; title of a philosophical work. — *Anyāthā-tva*, *am*, n. an opposite state of the case, difference. — *Anyāthā-bhāva*, *as*, m. alteration, difference. — *Anyāthā-bhūta*, *as*, *ā*, *am*, changed. — *Anyāthā-vādin* or *anya-vādin*, *i*, *inī*, *t*, speaking differently; (*t*), m. speaking inconsistently; (*in*) prevaricating or a prevaricator. — *Anyāthā-vṛttī*, *is*, *is*, *t*, altered, disturbed by strong emotion. — *Anyāthā-siddha*, *as*, *ā*, *am*, wrongly defined, wrongly proved or established; effected otherwise, unessential. — *Anyāthā-siddha-tva*, *am*, n. or *anyāthā-siddhi*, *is*, f. wrong arguing, wrong demonstration; that demonstration in which arguments are referred to which are not the true causes. — *Anyāthā-stotra*, *am*, n. irony. — (From *anyāthā* comes the nom. verb *anyāthaya*, P. *anyāthayati*, -*yitum*, to alter.)

*Anyā-dā*, ind. at another time; sometimes; one day, once; in another case [cf. Old Slav. *inogda*, *inūda*].

*Anyādīya*, *as*, *ā*, *am*, belonging to another. — *Anyārhi*, ind. at another time.

*Anye-dyus*, ind. on the other day on the following day; the other day, once. — *Anyedyushka*, *as*, *ā*, *am*, occurring every other day, daily, diurnal; (*as*), m. a quotidian fever.

*Anyonya* or *anyo-nya*, *as*, *ā*, *am*, one another, mutual [this word is said to be fr. *anyas*, nom. sing. m., and *anya*; cf. *paraspara*]. In most cases, accordingly, it will be found that the first *anya* may be regarded as the subject of the sentence, while the latter assumes the acc., inst., gen., or loc. cases as required by the verb; there are many instances, however, in which the first *anya*, originally a nominative, must