

अन्वानु *anv-ā-nu*, Intens., Ved. -*nonaviti*, to sound through.

अन्वान्त्व *anv-āntrya*, *as, ā, am*, Ved. being in the entrails.

अन्वायतन *anv-āyatana*, *as, ā, am*, latitudinal.

अन्वायत्त *anv-āyatta*, *as, ā, am* (fr. rt. *yat* with *ā* and *anu*), Ved. following after, in accordance with.

अन्वायाता *anv-āyātā*, *f.* a deity invoked by the verb *anv-ā-yā*.

अन्वारभ *anv-ā-rabh* (*anu-ā°*), cl. 1. A. -*rabhate*, -*rabdhum*, to commence; to receive; to touch.

अन्वारब्धा, *as, ā, am*, in contact with. *Anv-ārabhya*, *as, ā, am*, to be touched, tangible. *Anv-ārambha*, *as, m.* or *anv-ārambhāṇa*, *am*, n. touching, contact.

Anv-ārambhāṇiyā, *f.* an initiatory ceremony.

अन्वारुह *anv-ā-ruh* (*anu-ā°*), cl. 1. P. -*rohati*, -*roḍhum*, to follow or join by ascending. *Anv-ārohaṇa*, *am*, n. (a widow's) ascending the funeral pile after or with the body of a husband.

Anv-ārohaṇīya, *as, ā, am*, belonging to the *Anv-ārohaṇa*, or rite of cremation.

अन्वाविश *anv-ā-viś* (*anu-ā°*), cl. 6. P. -*viśati*, -*reṣṭum*, to enter, occupy, possess, engross.

अन्वाप्रि *anv-ā-śrī* (*anu-ā°*), cl. 1. P. -*śrayati*, -*yitum*, to resort to, repair, to go (or come) up to.

अन्वास *anv-ās* (*anu-ās*), cl. 2. A. -*āste*, -*situm*, to follow in taking a seat; to be seated at or near or round; to be engaged in (especially in a religious act).

Anv-āsana, *am*, n. sitting down after (another), service; regret, affliction; a place where work is done, a manufactory, a house of industry; an unctuous or cooling enema.

Anv-āsita, *as, ā, am*, made to sit down after or alongside.

Anv-āsīna, *as, ā, am*, sitting down after, seated alongside of.

Anv-āśyamāna, *as, ā, am*, being accompanied by, attended by.

अन्वास्था *anv-ā-sthā* (*anu-ā°*), cl. 1. P. -*tishṭhāti*, -*sthitum*, to go towards, to meet.

अन्वाहायि *anv-āhārya*, *as, am*, m. n. or *anv-āhāryaka*, *am*, n. (rt. *hri*), a certain gift presented to the priests; (*am* or *akam*), n. the monthly Śrāddha or funeral repast in honour of the manes, held on the day of new moon; according to Manu, it should be of meat eaten after the presentation of a Piṇḍa or ball of rice. — *Anv-āhārya-pācana*, *as, m.* the southern sacrificial fire, used in the *Anv-āhārya* sacrifice.

अन्वाहिक *anv-āhika*, *as, ī, am*, daily, diurnal.

अन्वाहित *anv-āhita*. See *anv-ādhāna*, p. 47.

अन्वि *anv-i* (*anu-i*), cl. 2. P., Ved. -*eti*, -*tum*, -*tave*, -*tavai*, to go after or alongside, to follow; to seek; to be guided by; to fall to one's share.

Anv-aya. See s. v., p. 47, col. 1.

Anv-īta or *anv-īta*, *as, ā, am*, joined, attended, connected with, linked to; having as an essential or inherent part, endowed with, possessed of, possessing; acquired, reached by the mind, understood; following; connected as in grammar or construction. — *Anv-ītartha* ('*ta-ar*'), *as, ā, am*, having a clear meaning understood from the context, perspicuous.

Anv-īti, *is, f.* following after; food (as the companion of the body?).

Anv-īyamāna, *as, ā, am*, being followed.

अन्विष्य *anv-idh* or *anv-indh* (*anu-indh*), cl. 7. or cl. 1. A. -*īndhe* or -*indhate*, -*dhitum*, to kindle.

अन्विष्य 1. *anv-ish* (*anu-ish*), cl. 1. P. -*icchati*, -*eshitum*, -*eshitum*, to desire, seek, seek after, search, aim at.

अन्विष्य 2. *anv-ish* (*anu-ish*), cl. 4. P. -*ishyati*, -*eshitum*, to go after, seek, search: Caus. -*eshayati*, -*yitum*, to seek.

Anv-ishṭa or *anv-ishyamāna*, *as, ā, am*, sought, required.

Anv-ēsha, *as, m.* or *anv-ēshaṇa*, *am, ā, n. f.* seeking for, searching, investigating.

Anv-ēshaka, *as, ikā, am*, or *anv-ēshin*, *ī, īnī, ī*, or *anv-ēshtri*, *tā, trī, trī*, searching, enquiring.

Anv-ēshṭarya or *anv-ēshya*, *as, ā, am*, to be searched, to be investigated.

अन्वीक्ष्य *anv-iksh* (*anu-iksh*), cl. 1. A. -*ikshate*, -*shitum*, to follow with one's looks, to keep looking or gazing, to keep in view.

Anv-ikshāṇa, *am*, n. or *anv-ikshā*, *f.* reflection, meditation, searching.

अन्वीप्य *anv-īpa*, *as, ā, am* (fr. *ap*, q. v., with *anu*), near the water; or (fr. rt. *āp* with *anu*), attainable; friendly (?).

अन्वृ *anv-ri* (*anu-ri*), cl. 3. P. -*iyarti*, -*artum* or -*aritum* or -*aritum* (?), to follow; to follow in rising.

अन्वृचम् *anv-ričam*, ind. verse after verse.

अन्वृथ *anv-riḥ* (*anu-riḥ*), cl. 6. P., Ved. -*riḥati*, -*ardhitum*, to carry out, accomplish.

अन्वे *anv-e* (*anu-ā-i*), cl. 2. P. -*aiti*, -*tum*, to come after, to follow as an adherent or attendant.

अप *ap* (in the Vedas used in sing. and plur., but in the classical language only in plur.), *apas*, *f.* water; air, the intermediate region; the star δ Virginis. Sometimes, particularly in the Vedas, the *Āpaḥ* are considered as divinities. As the last member of a compound, *ap* may become *apa*, *īpa*, *ūpa*. [Cf. Lat. *apua*; Goth. *ahva*, 'a river'; Old Germ. *aha*, and *ajfa* at the end of compounds; Lith. *uppl*, 'a river'; perhaps Lat. *amnis*, 'a river'; for *apnis*; cf. also *āppōs*]. — *Apā-vat*, *ān, ati, at*, Ved. watery. — *Apah-saṅvarta*, *as, m.* (Buddh.) destruction (of the world) by water. — *Apām-vatsa*, *as, m.*, N. of a star ('calf of the waters'). — *Apām-napāt*, *l*, or *apām-naptri*, *tā*, or *apām-garbha*, *as*, or *apām-napāt*, or *apo-napāt*, *l*, &c., m., Ved., N. of Agni or fire as sprung from water. — *Apām-naptriya* or *apām-naptriya* or *apā-naptriya* or *apo-naptriya*, *as, ā, am*, Ved. relating to Agni. — *Apām-nātha*, *as, m.* the ocean. — *Apām-nidhī*, *is, m.* the ocean. — *Apām-pati* or *ap-pati*, *is, m.* the ocean; N. of Varuna. — *Apām-pitta* or *ap-pitta*, *am*, o. fire; a plant. — *Ap-kriṣṭa*, *am*, n. deep meditation performed by means of water. — *Ap-čara*, *as, m.* an aquatic animal. — *Ap-saras*, see s. v.

Aptya, *apya*. See s. v.

Apsava, *apsavya*, *apsā*. See s. v.

Apeu, for words beginning thus. See *apeu*.

Ab-, for words beginning thus. See *ab-indhana*, &c.

अप *apa*, ind. (as a prefix to nouns and verbs, expresses) away, off, back (opposed to *upa*, *anu*, *sam*, *pra*), down (opposed to *ud*).

When prefixed to nouns, it may sometimes = the neg. particle *a*, e. g. *apa-bhī*, fearless; or may express deterioration, inferiority, &c., e. g. *apa-pātha*, q. v.

(As a separable preposition or adverb with abl.) away from, on the outside of, without, with the exception of. It is separated only in the Vedas [cf. Gr. *ἀπό*; Lat. *ab*; Goth. *af*; Eng. *of*].

अपकरुण *apa-karuṇa*, *as, ā, am*, cruel.

अपकलङ्क *apa-kalanka*, *as, m.* an indelible disgrace, a deep stain.

अपकल्प *apa-kalmasha*, *as, ā, am*, stainless.

अपकम् *apa-kash*, cl. 1. P. -*kashati*, -*shitum*, to scrape off.

अपकाम *apa-kāma*, *as, m.*, Ved. aversion, abhorrence; abominableness; deprivation of what is dear; (*am*), ind. against one's liking, unwillingly.

अपकीर्ति *apa-kīrti*, *is, f.* infamy, disgrace.

अपकुक्षि *apa-kukshi*, *is*, m. a bad or ill-shaped belly (?). This word may also be used as a *Bahu-vrīhi* and as an *Avyayī-bhāva*.

अपकुञ्ज *apa-kunja*, *as, m.*, N. of a younger brother of the serpent king *Sesha*.

अपकृ *apa-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to carry away, remove, drag away; (with gen. or acc.) to hurt, wrong, injure (any one): Caus. -*kārayati*, -*yitum*, to hurt, wrong.

Apā-karāṇa, *am*, n. acting improperly; doing wrong; ill-treating, offending, injuring.

Apā-kartri, *tā, trī, trī*, injurious, offensive, hostile, inimical, an enemy.

Apā-karman, *a*, n. discharge (of a debt); evil doing, improper conduct, wickedness; oppression, violence; laziness, incompetence; any impure or degrading act or rite.

Apā-kāra, *as, ā, am*, acting wrong, offending; (*as*), m. wrong, offence, injury, hurt; wickedness; oppression, enmity. — *Apā-kāra-gir*, *is, f.* or *apā-kāra-śabda*, *as, m.* an offending or menacing speech. — *Apā-kāra-tā*, *f.* wrong, offence. — *Apā-kārārthīn* ('*ra-ar*'), *ī, īnī, ī*, malicious, malevolent.

Apā-kāraka, *as, ikā, am*, or *apā-kārīn*, *ī, īnī, ī*, (with gen.) acting wrong, doing ill (to any one), offending, injuring.

Apā-kṛita, *as, ā, am*, done wrong, maliciously, offensively or wickedly committed; observed or practised as a degrading or impure act, as servile duties, funeral rites, &c.; (*am*), n. injury, offence.

Apā-kṛitī, *is, f.* oppression, wrong, injury; enmity, opposition; any degrading or impure act or rite.

Apā-kṛitya, *am*, n. damage, injury, hurt.

Apā-kṛiyā, *f.* delivery, clearing off (debts); offence; any impure act or rite.

अपकृत *apa-kṛit*, cl. 6. P. -*kṛintati*, -*kar-ttum*, to cut off.

अपकृष्य *apa-kṛiṣ*, cl. 1. and 6. P. A. -*karshati*, -*te*, -*kṛiṣati*, -*te*, -*karṣṭum* or -*krashṭum*, to draw off or aside, drag down, carry away, take away, remove; to omit, diminish; to put away; to anticipate something which occurs later (as a word of a sentence); to bend (a bow); to detract, debase, dishonour: Caus. -*karshayati*, -*yitum*, to remove, diminish, detract.

Apā-karsha, *as, m.* drawing off or dragging off or down, detraction, deficiency, diminution, decay; lowering, deterioration, depression; decline, degradation, inferiority, infamy; anticipated performance of a duty; (in poetry) anticipation of a word occurring later. — *Apakarsha-sama*, *as, ā, m. f.* a sophism in the *Nyāya*, e. g. 'sound has not the quality of shape as a jar has, therefore sound and a jar have no qualities in common.'

Apā-karshaka, *as, ikā, am*, drawing down, detracting (with gen.).

Apā-karshaṇa, *as, ī, am*, taking away, forcing away, removing, diminishing; (*am*), n. taking away, depriving of; drawing down; abolishing, denying.

Apā-kṛiṣṭa, *as, ā, am*, drawn away, taken away, removed, lost; dragged down, brought down, depressed; low, vile, inferior; (*as*), m. a crow. — *Apā-kṛiṣṭa-četana*, *as, ā, am*, mentally debased. — *Apā-kṛiṣṭa-jāti*, *is, is, ī*, of a low tribe. — *Apā-kṛiṣṭa-tā*, *f.* or *apakṛiṣṭa-tva*, *am*, n. inferiority, vileness.