

अह *aha*, ind. (as a particle implying ascertainment, affirmation, certainty, &c.) surely, certainly, yes, well; (as explaining, defining, admitting, limiting, &c.) namely; I grant you, granted, indeed, of course; at least. This particle is also said to imply rejecting, sending; deviation from custom, impropriety.

अहंयाति, अहंयु, &c. See under *aham*.

अहत *a-hata*, *as, ā, am* (rt. *han*), unhurt, uninjured, not struck, not killed; unbeaten (as clothes in washing); unwashed, new; unblemished, unsoiled; not disappointed; (*am*), n. unwashed or new clothes.

*A-hati* or *a-hanti*, *is, f.*, Ved. safeness.

*A-hatvā*, ind. not having killed.

*A-hananiya* or *a-hantavya*, *as, ā, am*, not to be killed.

*A-hantya* or *a-hanta* or *a-hanya*, *as, ā, am*, Ved. indestructible, invincible.

अहन *ahan* and *ahas*, n. (said to be fr. 2. *hā* with *a*, 'not;' according to others, who compare the Goth. *daga*, Germ. *tag*, Eng. *day*, a corruption of *dahan* fr. rt. *dah*; the nom. acc. voc. sing. and the middle cases come fr. *ahas*, the others fr. *ahan*; in the Vedas the middle cases also are sometimes formed fr. *ahan*, e. g. *ahabhyas*, *ahabhīs*) a day; a sacrificial or festival day; a day's work; a portion of a book appointed for one day's reading; day personified as one of the eight Vasus; N. of a Tirtha; *ahany-ahant* or *ahar-ahañ*, day by day, daily; *ahani*, du. day and night; *tañ ahas*, on that very day; *yad ahas*, on which day. (As the last member of a compound *ahan* generally appears in the form *aha*, m., rarely *n.*, but sometimes also in the form *ahan*, e. g. *punyāha*, *ekāhan*, q. v. As the first member of a compound *ahas* and *ahar* are the usual forms; as in the following examples.)—*Ahah-pati*, *is, m.* lord of the day, the sun; see *ahar-pati*.—*Ahah-sesha*, *am, n.* evening.—*Ahar-āgama*, *as, m.* the approach of day.—*Ahar-gaṇa*, *as, m.* a series of sacrificial days; a month; any calculated term.—*Ahar-jara*, *as, m.*, Ved. the year (as making days become old).—*Ahar-jāta*, *as, ā, am*, Ved. born in the day or from day, not belonging to night or to the spirits of darkness.—*Ahar-dīva*, *as, ā, am*, Ved. existing every day; (*am*), ind. daily, day by day.—*Ahar-dvī*, ind., Ved. day by day, every day, constantly.—*Ahar-dvīś*, *k, k, k*, Ved. beholding the day, living.—*Ahar-nīśa*, *am, n.* day and night, a whole day; (*am*), ind. day and night, during the whole day, continually.—*Ahar-pati*, *is, m.*, Ved. lord of the day; the sun; epithet of Siva; also written *ahab-pati*.—*Ahar-bāndhava*, *as, m.* the sun.—*Ahar-bhāj*, *k, k, k*, Ved. partaking of the day.—*Ahar-muñi*, *is, m.* the sun.—*Ahar-mukha*, *am, n.* commencement of the day, morning, dawn.—*Ahar-loka*, *as, ā, am*, Ved. taking the place of day.—*Ahar-vid*, *t, t, t*, Ved. existing (many) days; known long ago; knowing the (fit) time or season.—*Ahas-sas*, ind., Ved. every day.—*Ahas-kara*, *as, m.* the sun.—*Ahas-pati*, *is, m.* the sun; swallow wort.

*Aho-rātra*, &c. See s. v.

अहन *ahana*. See 2. *ah*.

अहम् *aham*, nōm. sing. 'I.' The supposed base of this 1st personal pronoun is *asmad*, q. v. [cf. Zend *azem*; Gr. *ἐγών*, *ἐγώ*, *ἰών*; Lat. *ego*; Goth. *ik*; Mod. Germ. *ich*; Lith. *asz*; Slav. *az*; Cambro-brit. *ym*; Bret. *am*, *em*].

*Aham-yāti*, *is, m.*, N. of a son of Saṃyāti.

*Ahamyu*, *us, us, u*, selfish, proud, haughty; (*us*), m. a warrior.

*Aham-rādin*, *i, inī, i*, speaking only of one's self, presumptuous, haughty.

*Aham-sreyas*, *as, or aham-sreyasa*, *am, n.* claiming superiority for one's self.

*Aham-sana*, *as, ā, am*, Ved. going for one's self, obtaining for one's self.

*Ahan-kartavya*, *as, ā, am*, to be referred to self; (*am*), n. the object of *Ahan-kāra*.

*Ahan-kāra*, *as, m.* the making of self, sense of self, thinking of self, egotism, individuality; self-consciousness, pride, haughtiness; (in the Sāṅkhya phil.) the third of the eight producers or elements of creation, viz. the conceit or conception of individuality, individualization.—*Ahan-kāra-vat*, *ān, atī, at*, conscious, selfish, proud.

*Ahan-kārīn*, *i, inī, i*, self-important, proud.

*Ahan-kārya*, *am, n.* that which is to be done by one's self, any personal object, business or matter.

*Ahan-kṛta*, *as, ā, am*, egotistic; proud, haughty; conscious.

*Ahan-kṛti*, *is, f.* egotism, high opinion of one's self, pride.

*Aham-agrikā*, *f.* or *aham-uttara*, *am, n.* a contest for superiority, rivalry.

*Aham-ahamkā*, *f.* assertion or conceit of superiority, boasting, egotism; military vaunting.

*Aham-pūrva*, *as, ā, am*, Ved. desirous of being first.

*Aham-pūrēikā*, *f.* or *aham-prathamikā*, *f.* emulative onset, the running forward of soldiers with emulation; conceit, vaunting.

*Aham-bhadra*, *am, n.* self-conceit, a high notion of one's own superiority.

*Aham-mati*, *is, f.* or *aham-māna*, *am, n.* self-illusion, spiritual ignorance, conceit, self-love.

अहर *a-hara*, *as, m.* (rt. *hri*), N. of the twelfth Manu; a Dānava.

*A-haraṇiya*, *as, ā, am*, not to be taken away.

*A-hārīn*, *i, inī, i*, not taking (?).

*A-hārya*, *as, ā, am*, not to be stolen, not to be removed; (*as*), m. a mountain.—*Ahārya-tā*, *f.* or *ahārya-tva*, *am, n.* the state of not being liable to be taken away, security.

अहरित *a-harita*, *as, ā, am*, Ved. not yellow.

अहर्षे *a-harsha*, *as, ā, am* (rt. *hriśh*), unhappy, gloomy, sorrowful.

*A-harshīta*, *as, ā, am*, unhappy, sorrowful.

अहल *a-hala*, *as, ā, am*, or *a-hali*, *is, is, i*, unploughed, unfurrowed.

*A-halya*, *as, ā, am*, not arable, unploughed; (*ā*), *f.*, N. of an Apsaras; N. of the wife of Gautama or Saradvat; N. of a sea.

अहलिक *ahallika*, *as, m.*, Ved. a talker, tattler (?).

अहवनीय *a-havaniya*, *as, ā, am* (rt. *hu*), not to be offered as an oblation, not fit or proper to be sacrificed.

*A-havis*, *is, is, is*, Ved. without oblations, sacrificeless.

अहस्त *a-hasta*, *as, ā, am*, handless.

अहह *ahaha* or *ahahā*, ind. a particle or interjection, as *Ah! Ah!* &c., implying surprise, fatigue, pain, sorrow, pleasure, calling.

अहार्ये *a-hārya*, &c. See under *a-hara*.

अहावस् *ahavas*, Ved., said to be a sound like a flourish at the end of a hymn.

अहि *ahi*, *is, m.* (fr. rt. *agh*; according to Sāy. fr. rt. *han* with *ā* prefixed and shortened, 'one that destroys on all sides'), a snake; the serpent of the sky, the demon *Vṛitra*; a cloud; water; lead; a traveller; the sun; a N. of Rāhu, the ascending node; the navel; [cf. *agha* and *anhu*, pp. 1, 6; Lat. *anguis*; Gr. *ἄχις*, *ἔχιδνα*, *ἔρχε-λυσ*, and *ὄφις*; Lith. *ungury-s*; Russ. *ūgorj*; Armen. *ōz*; Germ. *unc*; Mod. Gr. *ἀχέλις*.]—*Ahi-kānta*, *as, m.* air, wind; (snakes being supposed to feed upon air.)—*Ahi-kosha*, *as, m.* the slough or cast skin of a snake.—*Ahi-kshatra* and *ahi-kshetra*, *as, m.*, N. of a country.—*Ahi-gopa*, *as, ā, am*, Ved. guarded by a serpent.—*Ahi-ghna*, *am, n.*, Ved. the slaying of the serpent or demon (*Vṛitra*) who ob-

structs the heavenly waters.—*Ahi-ghnī*, *is, m.*, Ved. killing snakes.—*Ahi-śchakra*, *as, m.* a kind of vegetable poison; the plant *Gymnema Sylvestre* (?); N. of a country; (*ā*), *f.* sugar; the city of *Ahi-śchakra*.—*Ahi-śchakra*, *am, n.* a mushroom.—*Ahi-jit*, *t, m.*, N. of *Kṛishpa*, also of *Indra*.—*Ahi-tuṅḍika*, *as, m.* a snake-catcher or exhibitor; see *ahitūṅḍika*.—*Ahi-dat*, *an, atī, at*, or *ahi-danta*, *as, i, am*, having the teeth of a serpent.—*Ahi-dvīś*, *t, t, t*, enemy of the serpents or of *Vṛitra*; (*t*), *m.* an ichneumon; a peacock; *Garuda*, the bird of *Vishnu*; *Indra*.—*Ahi-nakullkā*, *f.* the natural enmity between a snake and an ichneumon.—*Ahi-nāma-bhrīt*, *t, m.*, N. of *Baladeva* (as identified with *Sesha*).—*Ahi-nirmoka*, *as, m.* or *ahinirvayanī*, *f.* the cast off skin of a snake.—*Ahi-patāka*, *as, m.* a kind of snake, not venomous.—*Ahi-pati*, *is, m.*, N. of *Sesha*, sovereign of the snakes, also of *Vāsuki* and others; any large serpent.—*Ahi-putraka*, *as, m.* a kind of boat.—*Ahi-pūtana*, *as, ā, m.* *f.* sores on the hinder part of the body (of children).—*Ahi-phena*, *am, n.* opium, the saliva or venom of a snake [cf. 2. *a-phena*].—*Ahi-bradhna*, *as, m.*, N. of *Siva*; one of the *Rudras*; corrupted fr. *ahir-budhnyas*.—*Ahi-bradhna-devatā*, *f.* the twenty-sixth lunar mansion.—*Ahi-bhaya*, *as, m.* fear of a lurking snake; apprehension of treachery.—*Ahibhaya-dā*, *f.*, N. of the plant *Flacourtia Cataptracta* Roxb.—*Ahi-bhānu*, *us, us, u*, Ved. shining like serpents; epithet of the *Maruts*.—*Ahi-bhuṅ*, *k, m.* *Garuda*, the bird of *Vishnu*; a peacock; N. of a plant.—*Ahi-bhrīt*, *t, m.* 'carrying serpents,' N. of *Siva*.—*Ahi-manyu*, *us, us, u*, Ved. enraged like serpents, epithet of the *Maruts*; (*Sāy.*) 'endowed with destructive anger,' or 'with unimpaired knowledge.'—*Ahi-mardani*, *f.*, N. of a plant.—*Ahi-māya*, *as, ā, am*, Ved. multiform or versatile like a snake, showing the same variety of colour and shape.—*Ahi-māra* or *ahimedaka*, *as, m.*, N. of a plant.—*Ahi-ripu*, *us, m.* a peacock.—*Ahir-budhna*, *as, m.*, N. of *Siva*; corrupted fr. *ahir-budhnyas*.—*Ahirbudhna-devatā*, *ās, f.* pl. the twenty-sixth lunar mansion.—*Ahir-bradhna*, *as, m.*, N. of a *Rudra*.—*Ahi-latā*, *f.*, the plant *Betel*; another plant.—*Ahi-locana*, *as, m.*, N. of a servant of *Siva*.—*Ahi-vidashta*, *as, ā, am*, snake-bitten.—*Ahi-vivish*, *t, m.* *Garuda*; *Indra*.—*Ahi-sushmasatvan*, *ā, m.*, Ved. one whose men (the *Maruts*) hiss like serpents; epithet of *Indra*; (according to *Sāy.* *ahi-sushmas* means 'of all-pervading strength,' and is to be separated from *satvan*.)—*Ahi-hatya*, *am, n.* the slaying of the serpent or demon (*Vṛitra*) who obstructs the heavenly waters.—*Ahi-han*, *ā, m.*, Ved. killing serpents or *Vṛitra*.—*Ahy-arshu*, *us, us, u*, Ved. gliding like a snake.

1. *ahika*, *as, m.* a blind snake, not venomous, see *andhāhika*; (*ā*), *f.*, N. of the silk-cotton tree, *Bombax Heptaphyllum Salmalia Malabarica*. (For 2. *ahika*, see below.)

अहिसक *a-hinsaka*, *as, ā, am*, or *a-hinsat*, *an, anti, at*, or *a-hinsāna*, *as, ā, am* (rt. *hins*), Ved. not hurting, harmless, innocuous.

*A-hinsā*, *f.* harmlessness, not injuring anything, one of the cardinal virtues of most Hindū sects, but particularly of the Buddhists and Jainas; security, safeness.—*Ahinsā-nirata*, *as, ā, am*, devoted to harmlessness or gentleness.

*A-hinsita* or *a-hinsyamāna*, *as, ā, am*, Ved. uninjured, being unharmed.

*A-hinsra*, *as, ā, am*, innocuous, innocent, harmless; (*am*), *n.* harmless behaviour; (*ā*), *f.*, N. of the plant *Momordica Cochinchinensis*, Spreng, (commonly called *Kūrkavali*).

अहिक 2. *ahika*, *as, ā, am* (fr. *ahan*, q. v.), is found at the end of a few compounds in the sense of lasting a certain number of days, e. g. *dasāhika*, lasting for ten days. See 1. *ahika* above.

अहिरुदुका *ahiruduka*, *f.* a kind of small poisonous animal.