

**अहित a-hita**, *as, ā, am* (rt. *dhā*), not placed, not put, not fixed; unfit, improper; unadvantageous, noxious; hurtful, prejudicial; hostile, inimical; (*as*), m. an enemy; (*am*), n. damage; food &c. contra-indicated in a disease. — *Ahita-kārin*, *ī, īpi, ī, ī,* adverse, inimical, acting unkindly. — *A-hita-nāman*, *ā, ā, a*, Ved. having as yet no name. — *A-hita-manas*, *ās, ās, as*, not friendly-minded, hating, adverse, inimical. — *Ahita-hita-vicāra-sūnya-buddhi*, *is, is, i*, whose intellect is incapable of discriminating between good and evil. — *Ahitēdhu* ('*ta-ic*'), *us, us, u*, not wishing well, malevolent.

**अहिमकर a-hima-kara**, *as*, or *a-hima-tejas*, *ās*, or *a-hima-rucī*, *is*, or *a-himānsu* ('*ca-am*'), *us, m*, the sun.

**अही ahi**, *is*, m., Ved., N. of a demon conquered by Indra and his companions; a serpent (see *ahi*); a cow; (7), du. heaven and earth.

**अहीन 1. ahina**, *as, ā, am* (fr. *ahan*), lasting several days; (*as*), m. a sacrifice lasting several days; one lasting twelve days (i. e. *stoma* or *yajña*).

**अहीन 2. ahina**, *as, m.* (fr. *ahi*, q. v.), a large snake (?).

**अहीन 3. a-hīna**, *as, ā, am* (rt. 2. *hā*), unimpaired, whole, entire; full, luxurious; not deprived of, not withdrawing; possessed of; not outcast or vile. — *A-hīna-gu*, *us, m.*, N. of a prince, son of Devānīka. — *A-hīna-vādin*, *ī, m.* a witness capable of giving evidence.

**अहीर ahira**, *as, m.* a cowherd. See *abhira*.

**अहीरणि ahirani**, *is*, or *ahiraṇin*, *ī, m.* a kind of snake, said to be two-headed.

**अहीरुव ahīruva**, *as, m.*, Ved., N. of a demon conquered by Indra.

**अहु ahu**, *us, vī, u*, (in compounds) narrow. See *anhu*.

**अहुत a-huta**, *as, ā, am* (rt. *hu*), unsacrificed, unoffered, not yet sacrificed; one who has not received any sacrifice; not gained or obtained by sacrifice; (*as*), m. religious meditation, prayer, and study of the Veda, considered as one of the five great sacraments, otherwise called Brahma-yajña. — *A-hutād* ('*ta-ad*'), *t, t, t*, Ved. not eating of a sacrifice; not allowed to partake of a sacrifice.

**अहुत a-hūta**, *as, ā, am* (rt. *hve*), uncalled, unsummoned, unchallenged. (The form *a-huta* with the sense 'uncalled,' given by Wilson, is very questionable.)

**अहृयान a-hṛīyāna**, *as, ā, am*, Ved. not being angry, friendly.

*A-hṛīyamāna*, *as, ā, am*, Ved. not being angry, jealous, or envious; not discontented, willing; that which is bestowed willingly.

**अहृद्य a-hṛīdya**, *as, ā, am*, not desired, not agreeable. — *A-hṛīdya-kṛt*, *t, t, t*, disagreeable, causing disgust.

**अहे ahe**, ind. a particle implying reproach, rejection, separation.

**अहेतु a-hetu**, *us, m.* absence of cause or reason. — *Ahetu-tā*, *f.* or *ahetu-tva*, *am, n.* absence of cause, reason, or necessity.

*A-hetuka*, *as, ā, am*, causeless, groundless.

*A-haituka*, *as, ī, am*, having no reason or foundation; causeless, having no motive, disinterested.

**अहेरु aheru**, *us, f.* the plant *Asparagus Racemosus*.

**अहेळत a-helat**, *an, anti, at*, or *a-helamāna*, *as, ā, am*, or *a-helajat*, *an, anti, at* (rt. *hed*, Ved. *hel* with *a*), Ved. not angry, not displeased, favourable.

**अहो aha**, ind. (as a particle and inter-

jection of joyful or painful surprise) Ah! (of enjoyment or satisfaction) Oh! (of fatigue, discontent, compassion, sorrow, regret) Alas! Ah! (of praise) Bravo! (of reproach) Fie! (of calling) Ho! Halo! (of doubt, deliberation) either, or; (of contempt) Pshaw! It is also sometimes an expletive.

*Aho-purushikā*, *f.* self-confidence; boasting.

**अहोत a-hotri**, *tā, m.*, Ved. not sacrificing; not competent to sacrifice.

**अहोरात्र aho-rātra**, *as, am, m. n.* (fr. *ahan*, q. v. + *rātri*, q. v.), a day and night, *व्युत्थमेव*; a day of twenty-four hours or thirty Muhūrtas, from sunrise to sunrise; a day and night of the Pitṛis = a month of the gods = a year of Brahmā = 2000 Yugas of the gods; (*am*), ind. day and night, continually, always.

*Aho-rūpa*, *am, n.* the appearance of day.

**अहोवत ahovata**, ind. a particle of calling, of compassion, of fatigue.

**अहोही ahohi**, ind. in a variegated or wonderful manner (?).

**अह्ना ahna**, *as, m.* as last member of a compound = *ahan*, a day, q. v.; e. g. *madhyāhna*, midday; *aparāhṇa*, afternoon.

*Ahnāya*, ind. formerly; instantly; soon, speedily. *Ahnika*, *as, ā, am*, as last member of a compound = *ahan*; e. g. *divy-ahnika*, *as, ā, am*, lasting two days.

*Ahnī*, *f.* and *ahnīya*, *as, ā, am*, or *ahnīya*, *as, ā, am* (all fr. *ahan*), used at the end of compounds; e. g. *rathāhṇya*, *am, n.* the daily journey of a chariot.

**अह्नुवाय्य a-hnavāyya**, *as, ā, am* (rt. *hnu*), Ved. not to be denied or set aside; (*as*), m. according to Śāy. the N. of a king.

**अहर्षु ahy-arshu**. See under *ahi*.

**अह्रय a-hṛīya** or *a-hrayāna*, *as, ā, am* (fr. *hṛī*, shame, q. v.), Ved. luxurious, proud, bold, concisions of one's own power.

*A-hṛī*, *is, is, i*, Ved. luxurious, fat.

*A-hṛī*, *is, is, i*, Ved. shameless, importunate.

*A-hṛīka*, *as, ā, am*, shameless; (*as*), m. a Buddhist mendicant.

**अह्रुत a-hṛuta**, *as, ā, am* (rt. *hṛī*), Ved. not fluctuating, not stumbling; going in a straight line; not crooked, straight. — *Ahruta-psu*, *us, us, u*, Ved. of straight or upright appearance.

**अह्रुला a-hvalā**, *f.*, Ved. not fluctuating, not stumbling, firmness; the plant *Semecarpus Anacardium*.

## आ

**आ 1. ā**, the second letter of the alphabet, corresponding to a long, as in *far*.

**आ 2. ā**, (as a particle or interjection of assent) yes, verily; (of compassion or pain) Ah! Alas! in the latter sense it is more correctly written *ās*; (of reminiscence) Ah! Oh! (a conjunction disjunctive) but; (a conjunction copulative) and. This particle remains unaltered in orthography even before vowels.

**आ 3. ā**, a prefix to verbs and nouns, (expressing) near, near to, towards, from all sides, all around; and sometimes redundant. As a prefix to verbs of motion it expresses the notion of moving or going towards; e. g. *ā-kṛāmati*, he goes towards. When prefixed to roots like *gam*, *yā*, and *ī*, to go, and *dā*, to give, it reverses the action; e. g. *ā-gacchati*, he comes; *ā-datte*, he takes.

As unconnected with verbs and prefixed to nouns it forms with them either compound adverbs or adjectives, implying the limit conclusive (until, unto, as far as),

or the limit inceptive (from, from thence or that time); e. g. *ā-maraṇam*, till death; *ā-kumāram*, from childhood [cf. a *puero*]; *ā-gopālā dvijātayaḥ*, the twice-born including the cowherds.

(Prefixed to adjectives &c. it implies) diminution; e. g. *ā-pāṇḍu*, a little pale; *ā-pakva*, half-cooked.

(As a separable adverb *ā* implies) near, near to, towards; thereto, further, also, and; especially, even. In many places in the Vedas *ā* gives force to the word which precedes it (e. g. *mahimā vām Indrāgnī panishtha ā*, 'your greatness, O Indra and Agni, is praiseworthy indeed'); and in a similar manner we find it in the Veda placed after prepositions, the sense of which is strengthened by it.

(As a separable preposition with acc. or abl.) near to, up to, to, as far as; e. g. *śatam ā jātis*, as far as a hundred births; *ā samudrāt*, as far as the ocean; (with abl.) away from, from; out of, of, from among; e. g. *ā mūlāt*, from the beginning; *bahubhya ā*, from among many; (with loc.) in, at; e. g. *dama ā*, in a house.

**आ 4. ā, ās**, m., N. of Śiva; (*ā*), *f.*, N. of Lakshmi.

**आ-इ ā-i**. See *e*.

**आ-इन्ध ā-indh**. See *endh*.

**आ-इन्व ā-inv**. See *env*.

**आ-इष् ā-ish**. See *esh*.

**आ-इक्ष ā-iksh**. See *eksh*.

**आ-ईर ā-ir**. See *er*.

**आ-ईष् ā-iṣh**. See *esh*.

**आ-उ ā-u**. See *o*.

**आ-उक्श ā-uksh**. See *oksh*.

**आ-ऊर्णु ā-ūrṇu**. See *orṇu*.

**आ-ऊह ā-ūh**. See *oh*.

**आ-रु ā-ri**. See *ār*.

**आ-रुक्ष ā-riḥ**. See *ārḥ*.

**आ-रुञ्ज ā-riñj**. See *ārñj*.

**आ-रुध ā-riḍh**. See *ārḍh*.

**आकच् ā-kač**, cl. 1. A. -*kačate*, -*čitum*, to tie on, to fasten on.

**आकात्यन ā-kathana**, *as, ā, am*, boasting, swaggering.

**आकन् ā-kan**, cl. 1. P. -*kanati*, -*nitum*, or Intens. -*čakanti*, to be pleased with (with loc.); to endeavour to obtain; to love, to desire, solicit, praise.

**आकम्प ā-kamp**, cl. 1. A. -*kampate*, -*pitum*, to tremble; Caus. -*kampayati*, -*yitum*, to cause to tremble.

*Ā-kampa*, *us, m.* or *ā-kampana*, *am, n.* trembling motion, shaking, trembling.

*Ā-kampita* or *ā-kampra*, *as, ā, am*, shaken, trembling; moved, agitated.

**आकर ā-kara**, *ākarin*, &c. See under *ā-kṛī*.

**आकरण ā-karaṇa**. See under *ā-kṛī*.

**आकर्ण ā-karṇ**, cl. 10. P. -*karṇayati*, -*yitum*, to give ear to, listen to, hear.

*Ā-karṇa*, *us, up to the ear*, (occurs at the commencement of several compounds to denote the end of an arrow reaching to the ear in drawing a bow.)

*Ā-karṇana*, *am, n.* hearing, listening.

*Ā-karṇita*, *as, ā, am*, heard, listened to; overheard.

*Ā-karṇya*, ind. having heard or listened to.

**आकर्ष ā-karṣa**, *ā-karṣin*, &c. See under *ā-kṛiḥ*.