

night extends the veiling darkness over all; *Vṛitram yad Indra savasāvākir ahim ād it sūryam divy ārohayo drīṣe*, 'when, O Indra, thou didst slay with thy power the dragon Vṛitra, then indeed thou didst raise the sun in the sky, that it might be seen.' In other passages *āt* is simply used like a conjunction, equivalent to 'then, further, also, and.' Sometimes it only serves to strengthen the meaning of another word, or to give emphasis to an interrogative pronoun, in the same way as *u, nu, anga, &c.*; e. g. *ya eka id apratir manyamāna ād asmād anyo ajanishṭa taryān*, 'he who considered himself alone irresistible, another was born mightier even than he'; *Kim āt pra bravāma*, 'How can we at all proclaim?'

आत āta, as, ā, m. f. (fr. *ā-tan* below?), Ved. a scaffold; the frame of a door; (Sāy.) a quarter of the sky.

आतस ā-taps, Caus. A., Ved. -*tansayate*, -*yitum*, to shake out; (Sāy) to decorate with all sides.

आतक ātaka, as, m., N. of a Nāga.

आतक्ष ā-taksh, cl. 1. P. A., Ved. -*takshati*, -*te*, -*kshītum*, -*takshum*, to bring from all sides, to procure.

आतञ्च ā-tañc, cl. 7. P. -*tanakti*, -*tantum* or -*tanūtum*, to cause to shrink or contract, to coagulate.

*Ā-tanka*, as, m. (this word may also be connected with rt. *tank*, q. v.), disease or sickness of the body; pain or affliction of mind, disquietude, apprehension, fear; fever; the sound of a drum or tabor.

*Ā-tañcana*, am, n. casting one thing into another to effect some change, as butter-milk into fresh milk to turn it; the act of causing to contract; that which causes coagulation; runnet; curdled milk; a sort of whey; calcining, adding a powder or flux to metals in fusion; the flux so used; casting away, destroying; danger, calamity (as a pestilence or epidemic); speed, velocity; gratifying; satisfying; making fat.

आतड् ā-taḍ, cl. 10. P. -*tāḍayati*, -*yitum*, to thump, strike.

आतन् ā-tan, cl. 8. P. -*tanoti*, -*nitum*, to extend over, stretch over, penetrate, to spread, over-spread; to illuminate; to take hold of, seek to attain, assume a (hostile) attitude; to stretch (as a bow for shooting); to diffuse; to bring to pass, effect: Caus. -*tānayati*, -*yitum*, to stretch (a bow); [cf. rt. *tāy*, with which some of the following forms are connected.]

*Ā-tata*, as, ā, am, spread, extended, stretched (as a bow), &c.

*Ātatāyina*, ī, īni, ī, one whose bow is stretched to take another's life; endeavouring to kill some one; a felon, a thief, a murderer, incendiary, ravisher. — *Ātatāyi-tā*, f. or *Ātatāyi-tva*, am, n. persecuting, murdering, destroying, stealing.

*Ātatā-vin*, ī, īni, ī, Ved. one whose bow is stretched. See *Ātatāyina*.

*Ā-tana*, am, n. spreading, expanding; sight, view.

*Ā-tani*, is, is, ī, Ved. spreading, penetrating.

*Ā-tāna*, as, m., Ved. an extended cord, string, &c.

*Ā-tāyina*, ī, m. a falcon, a kite. See *Ātāpina*.

आतप् 1. ā-tap, cl. 1. P. -*tapati*, -*taptum*, to radiate heat; to blaze, to heat; to cause to glow; Pass. -*tapyate*, to suffer pain, be afflicted; to inflict (austerities) upon one's self.

2. ā-tap, p, f., Ved. heat.

*Ā-tapa*, as, ā, am, Ved. causing pain or affliction; (as), m. heat of the sun, sunshine. — *Ātapa-tra*, am, n. a large umbrella of silk or leaves used in the East as a parasol. — *Ātapatraka*, am, n. a small umbrella, a mat or basket carried on the head as one.

— *Ātapa-vaṅ*, an, āti, at, irradiated by the sun. — *Ātapa-varshya*, as, ā, am, Ved. (water &c.) produced by rain during sunshine. — *Ātapa-vāraṇa*, am, n. a parasol. — *Ātapa-shushka*, as, ā, am, dried in

the sun, evaporated by the solar heat. — *Ātāpābhāva* (°*pa-abh*°), as, m. non-existence of sunshine, shadow. — *Ā-tapana*, as, m. causing heat, an epithet of Siva.

*Ātāpīya*, as, ā, am (adj. fr. *ā-tapa*), sunshiny (?). — *Ātāpya*, as, ā, am, Ved. being in the sunshine.

आतम् ā-tam, cl. 4. P. -*tāmyati*, -*tamiti*, to faint, to swoon, to become senseless; to despond, to languish, fade away.

आतमाम् ā-tamām? (a superlative form fr. 3. ā?).

आतर ā-tara. See under ā-tṛi.

आतर्ज् अ-tarj, cl. 10. P. -*tarjayati*, -*yitum*, to scold, abuse.

आतर्दन ā-tardana. See under ā-tṛid.

आतर्पण ā-tarpaṇa. See under ā-tṛip.

आतव ātava, a proper N. (whence the patron. *ātavāyana* Pāṇini IV. 1, 110. Gapa.)

आतान ā-tāna. See under ā-tan.

आतापिन ātāpin or ātāyina, ī, m., N. of the bird Falco Chela. See under ā-tan.

आतार ā-tāra, ā-tārya. See under ā-tṛi.

आताली ātālī, an indeclinable word compounded with *as, bhā*, and *kṛi* (see Pāṇini I. 4, 61).

आति āti, is, m. f. (fr. rt. *ati*), Ved. a kind of water-bird; the bird *Turdus* Gedinianus (see *āt*); going.

आतिथ्ये ātithya, as, ī, am (fr. *atithi*, q. v.), proper for a guest, hospitable, attentive to a guest; (*ī* or *am*), f. n. hospitality.

*Ātithya*, as, ā, am, proper for a guest, hospitable, attentive to a guest; (*as*), m. a guest; (*am*), n. hospitable reception; hospitality; a particular rite, the reception of the Soma when it is brought to the place of sacrifice, also called *ātithyeshṭi*. — *Ātithyārāpa*, as, ā, am, Ved. being in the place of the Ātithya rite. — *Ātithya-satkāra*, as, m. the rites of hospitality.

आतिदेशिक ātideshika, as, ī, am, (in gram.) connected with an *ati-dēsa*, q. v.; having reference to substitution or putting one thing for another.

आतिरश्चिन ā-tiraścina, as, ā, am, a little transverse or across.

आतिरेक्य ātirākya, am, n. (fr. *ati-reka*), superfluity, excess.

आतिविज्ञान्य ātividjñānyā, as, ī, am (fr. *ativjñāna*), surpassing the perception or understanding.

आतिशय्य ātiśayya, am, n. (fr. *ati-saya*), excess, quantity.

आतिष्ठ ātiśṭha, am, n. (fr. *ati-shṭha*), Ved. the being placed at the head of something, being a universal ruler.

आतु āta, us, m. (said to come fr. *ā-tṛi* next col.; but probably fr. rt. *at*), a raft, a float. See *āḍū*.

आतुश्च ā-tuśc, k, f, Ved. growing dusk, evening.

आतुञ्च I. ā-tuñc, cl. 1. 6. P., Ved. -*tojati*, -*tuji*, -*tojatum*, to bring near, to procure.

2. ā-tuñc, m. (Sāy.) destroyer of enemies, or giver of wealth.

*Ā-taji*, is, is, ī, Ved. rushing on, hastening towards; carrying off (as booty), injuring.

आतुद् ā-tud, cl. 6. P. A. -*tudati*, -*te*, -*totum*, to strike, to push, spur on, stir up.

*Ā-todin*, ī, īni, ī, Ved. striking, pushing, pricking.

*Ā-todya*, am, n. 'to be struck,' a musical instrument.

आतुर ā-tura, as, ā, am (fr. rt. *turv* with *ā*), hurt, injured; suffering; sick in body or mind, disabled, diseased; feeble, weak, incapable of doing anything (with inf.).

आतुल ā-tul, cl. 10. P. -*tolayati*, -*yitum*, to lift up, raise, elevate.

आतुद् ā-tṛid, cl. 7. P. -*trīṇatti*, -*tarditum*, to split, sever, pierce; to push open, open; A. -*trīṇte*, to become split or severed, to sever one's self.

*Ā-tardana*, am, n. pushing open, opening.

*Ā-triṇṇa*, am, n. an opening, hole; an open wound.

आतृष् ā-tṛip, cl. 4. 5. 6. P. -*tripyati*, -*tripoti*, -*tripati*, -*tarptum* or -*traptum*, to be satisfied: Caus. -*tarpayati*, -*yitum*, to satisfy.

*Ā-tarpaṇa*, am, n. satisfying, gratification, satisfaction; whitening the wall, floor or seat on festive occasions; the pigment used for that purpose.

*Ā-trīpya*, as, ā, am, satisfiable, to be satisfied; (*as*), m. the custard apple tree *Annona Reticulata*; (*am*), n. the fruit of this tree.

आतृ ā-tṛī, cl. 1. P., Ved. -*tarati*, -*taritum* or -*ritum*, to pass through or over; to cross over; to overcome; to enlarge, increase.

*Ā-tara*, as, m. fare for being ferried over a river, passage money, freight.

*Ā-tāra*, as, m. landing, coming to shore, fare, freight.

*Ā-tārya*, as, ā, am, to be crossed; (Ved.) landing, coming to shore, relating to landing.

आत ā-tta, as, ā, am (contracted fr. *ā-datta*, part. pass. of *ā-dā*, q. v.), taken, accepted; assumed; attracted. — *Ātta-gandha*, as, ā, am, one whose smell is taken away, one who is throttled; hence one whose pride is humbled, insulted. — *Ātta-garva*, as, ā, am, whose pride has been taken down, humiliated, degraded. — *Ātta-manaska*, as, ā, am, whose mind is transported or carried away (with joy). — *Āttalakṣmī*, īs, īs, ī, stripped of wealth. — *Ātta-vācas*, ās, ās, as, Ved. destitute of speech.

आत्य ātta, thou saidst. See under rt. 3. *ah*.

आत्मन् ātman, ā, m. (fr. rt. *an*, to breathe, or *at*, to go; or, according to some, fr. rt. *ah* and connected with *aham*, 1; or, according to others, a contraction of *avatman* fr. rt. *av=vā*; but the existence of the old Vedic form *tman* makes all these etymologies doubtful); the breath, soul, the principle of life and sensation, the individual soul, the self, the abstract individual (e. g. *ātman* Ved. loc. *dhatte*, 'he places in himself, he makes his own'; *ātmanā vi-yuj*, 'to lose one's life'; *ātmanā saptamas*, 'made the seventh by one's self', i. e. 'being one's self the seventh with six others'); self, one's self, used as a reflexive pronoun for all three persons (e. g. *ātmānam sā hanti*, 'she strikes herself'); and used in the singular even when it refers to a dual or plural (e. g. *patram ātmanah sprishvā nipelatuh*, 'they two having touched their son fell down'); the natural temperament or disposition; essence, nature, character, peculiarity; the person or whole body considered as one and opposed to the separate members of the body; the body; the understanding, intellect, the mind, the faculty of thought or reason, the thinking faculty; the highest personal principle of life, Brahma, the supreme deity and soul of the universe (but *paramātman* is more usual in this latter sense); care, effort, pains; firmness; the sun; fire; wind; air; a son; [cf. Goth. *ahma*; Old Germ. *ātmo*, Them. *ātuma*; Angl. Sax. *adhm*; Mod. Germ. *Athem*, *Athem*; Hib. *adhm*, 'knowledge,' and *adhma*, 'knowing'; Gr. *δύρμην*, *δύρμη* (?); *ἀτμός*, *ἀτμός* (?): cf. also rt. *āv* &c. = rt. *vā*.] — *Ātma* is used at the end of  
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