

(am), n. an udder. — *Āpīna-vat*, *ān*, *atī*, *at*, Ved. containing the rt. *pyat* with *ā* (said of a *ric* or verse).

Ā-pyāna, *as*, *ā*, *am*, stout, robust.

Ā-pyāya, *as*, *m*, becoming full or fat.

Āpyāyana, *as*, *ā*, *am*, causing fullness or stoutness, increasing welfare; (*am*), n. the act of making full or fat; satisfying, refreshing, pleasing; satiety, satisfaction; advancing; anything which causes corpulency or good condition; strengthening medicine; corpulency, growing or being fat or stout; (in certain ceremonies) the act of pouring water &c. on the Soma and so causing it to swell. — *Āpyāyana-sīla*, *as*, *ā*, *am*, satisfying.

Ā-pyāyita, *as*, *ā*, *am*, satisfied, increased, improved, pleased, gratified; stout, fat.

आम *āpra*, *as*, *ā*, *am* (fr. rt. *prī* with *ā* ?), Ved. busy, zealous; (Sāy.) able to reach.

आमरु *ā-prath*, cl. 6. A. or poet. P. — *prīchhate*, *-ti*, *-prashṭum*, to bid farewell; to salute on receiving or parting with a visitor; to extol.

Ā-prīchhā, f. conversation, speaking to or with; bidding farewell.

1. *ā-prīchhya*, *as*, *ā*, *am*, Ved. to be saluted, to be welcomed, to be honoured; laudable, commendable, beautiful.

2. *ā-prīchhya*, ind. having saluted, having bid adieu. (In *Rāmāyana* I. 72, 20, a form *ā-prīchhivā* occurs.)

Ā-prāchhana, *am*, n. expressions of civility on receiving or parting with a visitor, welcome, bidding adieu, &c.

आमतिनिवृत्त *ā-pratinivṛtta*, *as*, *ā*, *am*, prevented, turned back (?).

आमदिवम् *ā-pradivam*, ind., Ved. for ever.

आमप्रद *ā-prapada*, *am*, n. a dress reaching to the feet; (*am*), ind. to the end of the foot, reaching to the feet.

Āprapadina, *as*, *ā*, *am*, reaching from the shoulders to the feet (as a dress).

Āprapadinaka, *am*, n. a dress reaching to the feet.

आमप्रवृषम् *ā-prāvriṣam*, ind. until the rainy season.

आम्री *ā-prī*, f. (fr. rt. *prī* with *ā*), Ved. gaining one's favour, conciliation, propitiation; (*ā-prīyas*), propitiatory verses; N. of certain invocations addressed to a series of deified objects in order, and said to be introductory to the animal sacrifice. According to others, the objects propitiated by these hymns are the real *āpīs* or *āpīryas*; whence the hymns themselves are called *āpī* hymns. The objects invoked are in a series of twelve verses, as follows: 1. *Su-samidha* (or the fuel); 2. and 3. *Tanūnāpāt* and *Narāśaṅsa* (these are sometimes invoked in one verse as mystic names of fire); 4. The divine being who bears the invocations to the gods (see under *id*); 5. *Barhis* (or the sacred grass); 6. The doors of the chambers in which the sacrifice is offered; 7. Night and dawn; 8. The two divine beings, sometimes called *Pracētasas*, who preside over and protect the sacrificial rite; 9. The three goddesses, *Ilā* (see under *idā*), *Sarasvatī* (goddess of eloquence), and *Mahī* (a form of *Bhārati* or speech); 10. *Tvasṭī* (the maker or creator); 11. *Vanas-pati* (the tree or wooden column to which the victim is tied); 12. *Svāhā* (the exclamation used in inviting the gods to the sacrifice when finally offered in the fire). All these are by *Sāy.* regarded as forms of *Agni*. See *Rig-veda* I. 13.

Ā-priṭa-pā, *ās*, *m*, Ved. epithet of *Vishṇu*, 'guarding those who have appeased his anger.'

आमु *ā-phu*, cl. 1. A. — *plavate*, *-plotum*, to bathe, wash, immerse one's self; to jump up, dance: Caus. P. — *plāvayati*, *-yitum*, to cause to be bathed or washed; to wash or wet; to overflow, overwhelm; to set in commotion; A. — *plāvayate*, to bathe.

Ā-plava, *as*, *m*, bathing, sprinkling with water. — *Āplava-vratin*, *ī*, *m*, an initiated householder,

who has passed through the first order (*Brahma-čārin*), and is admitted into the second. See *snātaka*.

Ā-plavana, *am*, n. immersing, bathing, sprinkling with water.

Ā-plāva, *as*, *m*, bathing, sprinkling, wetting; a submerging; a flood, an inundation.

Ā-plāvita, *as*, *ā*, *am*, inundated, overflowed.

Ā-plāvya, ind. having wetted or sprinkled.

Ā-pluta, *as*, *ā*, *am*, bathed; wetted, sprinkled.

In comp. sometimes used figuratively (e.g. *snehā-pluta*, overflowing with affection); (*as*), *m*, an initiated householder, see *āplava-vratin*; (*am*), n. bathing. — *Āpluta-vratin*, *ī*, *m*, an initiated householder; see *āplava-vratin*. — *Āplutāṅga* ('*ta-an*'), *as*, *ī*, *m*, bathed all over.

Ā-plutya, ind. having bathed, having washed; having jumped up.

आवन् *āvvan*, *ā*, *m*. (fr. rt. *āv*), air, wind.

Āvā, f. the neck.

आप्सव *āpsava*, *as*, *m*. (fr. *apsu*, loc. pl. of *ap*), epithet of a *Manu*.

आमूक *āphūka*, *am*, n. opium. See 2. *a-phena*.

आबन्ध *ā-bandh*, cl. 9. P. — *badhnāti*, *-band-dhum*, to bind or tie on.

Ā-baddha, *as*, *ā*, *am*, tied, bound, joined; (*as*), *m*, a binding, a yoke; ornament; affection. — *Ābad-dha-māla*, *as*, *ā*, *am*, forming a wreath.

Ā-badha, *as*, *m*, Ved. binding.

Ā-bandha, *as*, *m*, a tie or bond; the tie of a yoke, that which fastens the ox to the yoke, or the latter to the plough; ornament, decoration; affection.

Ā-bandhana, *am*, n. tying, binding on or round.

आबयु *ābayu*, *us*, Ved., perhaps the N. of a plant.

आवर्ह *ā-barha*, *as*, *ā*, *am* (rt. *vrih* or *brih* with *ā*), having the property or power of tearing or pulling out; (*as*), *m*, tearing out.

Ā-barhaṇa, *am*, n. the act of tearing out.

Ā-barhin, *ī*, *inī*, *ī*, fit for tearing out.

आबल्य *ābalya*, *am*, n. (fr. *a-bala*), weakness.

आबाध *ā-bād*, cl. 1. A. — *bādhatē*, *-dhitum*, to check, rein in, restrain; to interrupt, molest, attack. *Ā-bādha*, *as*, *m*, Ved. attack; molestation, trouble, interruption, damage; (*ā*), f. pain, distress, segment of the base of a triangle.

आबाल्य *ā-bālya*, *am*, n. age ending with infancy.

आबिलम् *ā-bilam*, ind., Ved. to the hole or aperture [cf. *vila*].

आवुत्त *āvutta*, *as*, *m*. (perhaps corrupted fr. *ārya-putra*), a sister's husband (in theatrical language).

आवुध् *ā-budh*, cl. 1. P., Ved. — *badhati*, *-boddhum*, to perceive, notice, understand.

Ā-bodhana, *am*, n. knowledge, understanding; instructing, informing.

आब्दिक *ābdika*, *as*, *ī*, *am* (fr. *abda*), annual, yearly.

आभञ् *ā-bhaj*, cl. 1. P., Ved. — *bhajati*, *-bhaktum*, to make one share, cause one to partake.

Ā-bhaga, *as*, *m*, Ved. a partaker of (with loc.); (*Sāy.*) to be shared in.

आभरया *ā-bharaṇa*, *am*, n. See under *ā-bhri*.

आभा 1. *ā-bhā*, cl. 2. P. — *bhāti*, *-tum*, to shine, blaze; to irradiate; to outshine; to appear, to look like.

2. *ā-bhā*, f. splendor, light; a flash; colour, appearance, beauty; a reflected image, shade; likeness, resemblance: (*as*, *ā*, *am*, at the end of compounds)

like, resembling, appearing; e.g. *hemābha*, *as*, *ā*, *am*, shining like gold; [cf. *Hib. aobh*, 'likeness, similitude; *aobhe*, 'neatness, elegance; *aobheal*, 'a spark of fire.']

Ā-bhātī, *īs*, f. splendor, light; shade.

आभाम् *ā-bhāsh*, cl. 1. A. — *bhāshate*, *-shitum*, to address, speak to; to talk, shout.

Ā-bhāsha, *as*, *m*, addressing; introduction, preface.

Ā-bhāshana, *am*, n. addressing, speaking to.

1. *ā-bhāshya*, *as*, *ā*, *am*, to be addressed, worthy of being spoken to.

2. *ā-bhāshya*, ind. having addressed, having spoken to.

आभास 1. *ā-bhās*, cl. 1. A. — *bhāsate*, *-situm*, to shine, blaze; to be bright: Caus. — *bhāsayati*, *-yitum*, to illuminate.

2. *ā-bhās*, f. splendor, lustre, light.

Ā-bhāsa, *as*, *m*, splendor, light, colour, appearance; semblance, phantom; mere appearance; fallacious appearance; reflection; intention, purpose; (in logic) fallacy, semblance of a reason, sophism, an erroneous though plausible argument (regarded by logicians as of various kinds).

Ā-bhāsana, *am*, n. illuminating, making apparent or clear.

Ā-bhāsura, *as*, *m*, N. of a class of deities or demi-gods, sixty in number.

Ā-bhāsvara, *as*, *m*, a demi-god, of a class consisting of sixty-four.

आभिचारणिक *ābhičaraṇika*, *as*, *ī*, *am* (fr. *abhi-čaraṇa*), maledictory, imprecatory, serving for malediction or cursing.

Ābhičārika, *as*, *ī*, *am* (fr. *abhi-čāra*), magical, relating to magic; (*am*), n. incantation, magic.

आभिजन *ābhijana*, *as*, *ī*, *am* (fr. *abhi-jana*, rt. *jan*), relating to descent; (*am*), n. loftiness of birth.

Ābhijātya, *am*, n. (fr. *abhi-jāta*, rt. *jan*), the nature or state of a man of noble birth, nobility; birth, family, rank, learning.

आभिजित *ābhijita*, *as*, *ī*, *am* (fr. *abhi-jit*), born under the constellation *Abhijit*.

आभिधा *ābhidhā*, f. or *ābhidhātaka*, *am*, n. a sound, a word, a name. See *abhi-dhā*.

Ābhidhānika, *as*, *ī*, *am*, contained in a dictionary, lexicographical; (*as*), *m*, a lexicographer.

Ābhidhānyaka, *as*, *ī*, *am* (fr. *abhi-dhāna*), relating or belonging to a name or word; (*am*), n. the property of a name.

आभिप्लविक *ābhiplavika*, *as*, *ī*, *am* (fr. *abhi-plava*), relating to the religious ceremony called *Abhi-plava*.

आभिमुख्य *ābhimukhya*, *am*, n. (fr. *abhi-mukha*), direction towards anything; wish or desire directed towards anything; presence, being in front of or face to face.

आभिषेचनिक *ābhishecanika*, *as*, *ī*, *am* (fr. *abhi-shecana*), relating to the inauguration of a king; serving for it.

आभिहारिक *ābhihārika*, *as*, *ī*, *am* (fr. *abhi-hāra*), taken by force or fraud; (*am*), n. a room.

आभीक *ābhika*, *am*, n., N. of a *Sāma* melody.

आभीक्ष्ण *ābhikṣhṇa*, *as*, *ī*, *am* (fr. *ābhikṣhṇa*), much, exceeding, eternal; (*am*), ind. exceedingly, eternally.

Ābhikṣhṇya, *am*, n. continued repetition.

आभीय *ābhīya*, *as*, *ā*, *am* (fr. *ā-bhāt*, 'up to *bha*'), contained in a chapter of *Pāṇini* which ends with *bha*.

आभीर *ābhīra*, *as*, *m*, N. of a people; a cowherd sprung from a *Brahman* and female of the