

Āmushyakulaka, am, n., āmushyaputraka, am, n., Gaṇa to Pāpini V. 1, 133.

Āmushyāyana, as, m. (fr. amushya, gen. of 1. adas), son or descendant of such a one, son or descendant of an illustrious person; (as, ī, am), well-born, well descended.

आमूलम् ā-mūlam, ind. to the root, by the root, entirely, radically.

आमृज् ā-mṛij, cl. 1. 2. P. -mārjati, -mārshṭi, -mārjītam, -mārshṭam, to wipe, rub.

Ā-mṛijya, ind. having wiped or rubbed.

Ā-mṛishṭa, as, ā, am, wiped, rubbed.

आमृण् ā-mṛiṇa, as, ā, am, vulnerable. See an-āmṛiṇa.

आमृत ā-mṛita, as, ā, am (fr. rt. mṛi with ā), mortal.

आमृत्योस् ā-mṛityos, ind. until death.

आमृद् ā-mṛid, cl. 9. P. -mṛidnāti, -marditum, to crush by rubbing; to crumple; to press, to squeeze.

Ā-marda, as, m. crushing, handling roughly; pressing, squeezing; N. of a town.

Ā-mardān, ī, īni, ī, crushing; pressing.

आमृश् ā-mṛiś, cl. 6. P. -mṛiśati, -marshṭum or -mraśṭum, to touch, handle roughly, rub, injure.

Ā-marśa, as, m. advice, counsel.

Ā-marśana, or less correctly ā-marśhaṇa, am, n. rubbing, wiping.

आमेन्य ā-menya, as, ā, am (fr. meni with ā), Ved. to be reached with an arrow or bolt; (Sāy.) to be measured from all sides.

आमोक्ष्य ā-mokshya, am, n. the act of fixing or tying on or to.

आमोचन ā-moçana. See under ā-muç.

आमोद ā-moda, as, ā, am (fr. rt. mud with ā), gladdening, cheering up; (as), m. joy, serenity, pleasure; fragrant, a diffusive perfume; strong smell.

Ā-modana, am, n. rejoicing, delighting.

Ā-modita, as, ā, am, pleased, delighted, fragrant.

Ā-modin, ī, īni, ī, fragrant; happy, delighted; (at the end of compounds) fragrant or perfumed with, e. g. kadambāmōdin, perfumed with kadambas; (ī), m. a perfume for the mouth made up in the form of a pill or bolus of camphor &c.

आमोष ā-moṣa, as, m. (fr. rt. mush with ā), robbing, stealing.

Ā-moṣin, ī, īni, ī, who or what steals, a thief.

आमोहनिका ā-mohanikā, f. (fr. rt. muh with ā), a particular fragrant odour.

आमना ā-mnā, cl. 1. P., Ved. -manati, -mnātum, to keep in mind, to repeat, commit to memory, band down in sacred texts; to celebrate, to hail.

Ā-mnāta, as, ā, am, kept in mind, remembered, committed to memory, learnt by heart, repeated, handed down in sacred texts, celebrated.

Ā-mnāna, am, n. mention, repetition, handing down by sacred texts.

Ā-mnāya, as, m. sacred tradition, sacred texts handed down by repetition; that which is to be remembered, studied or learnt by heart; a Veda or the Vedas in the aggregate; received doctrine; traditional usage, family or national customs; advice, instruction in past and present usage; a Tantra; an element of being, a property of substance (?); a family, series of families. — Āmnāya-sārīn, ī, īni, ī, observing the Vedas and traditional customs, pious; containing the essence of the Veda.

आम्यत्य ām-pratyaya, as, ā, am, having ām for its affix (e. g. a root like īś).

आमृरीषपुत्रक āmbarishaputraka, as, m. a country inhabited by the Ambarisha-putras.

आमृष āmbashṭha, as, m. an inhabitant of Ambashṭha.

आम्बिकेय āmbikeya, as, m. (fr. ambikā), an epithet of Dhṛita-rāshṭra; also of Kārtikeya.

आम्भस āmbhasa, as, ī, am (fr. 2. ambhas), watery, fluid.

Āmbhasika, as, ī, am, living in water, aquatic; (as), m. a fish.

आम्भृणी āmbhṛiṇi, f. a N. of Vāc, the daughter of the Rishi Ambhṛiṇa. See 3. ambhṛiṇa.

आम्र āmra, as, m. (said to be fr. rt. 2. am), the mango tree, Mangifera Indica; (am), n. the fruit of the mango tree. — Āmra-kūṭa, as, m., N. of a mountain. — Āmra-gandhaka, as, m., N. of a plant. — Āmra-gupta, as, m., N. of a man. — Āmra-pāli, f., N. of a woman. — Āmra-peṣi, f. a portion of dried mango fruit. — Āmra-maya, as, ī, am, made of mangoes (as sauce). — Āmra-vaṇa, am, n. a mango forest. — Āmrāvarta (°ra-āv°), as, m. inspissated mango juice.

Āmrāta, as, m. the hog-plum, Spondias Mangifera.

Āmrātaka, as, m. the hog-plum, Spondias Mangifera; inspissated mango juice; N. of a mountain.

Āmrāvati, f., N. of a town.

Āmrīman, ā, m., Gaṇa to Pāpini V. 1, 123.

आम्रेदन ā-mreḍana, am, n. tautology, reiteration of words or sounds.

Ā-mreḍita, as, ā, am, reiterated, repeated; (am), n. repetition of a sound or word; (in gram.) reduplication, the second word in reduplications.

आम्र āmra, as, ā, m. f. (fr. amla), the tamarind tree, Tamarindus Indica; (am), n. sourness, acidity. — Āmra-velasa, as, m. the plant Rumex Vesicatorius.

Āmlikā, f. the tamarind tree; sourness in the mouth, acidity of stomach.

Āmlikā, f. the tamarind tree.

आय āya, as, m. (fr. rt. ī with ā), arrival, approach; income, revenue; gain, profit; the guard of the women's apartments; the eleventh lunar mansion. — Āya-nyaya, am or au, n. or m. du. receipt and disbursement, income and expenditure. — Āyasthāna, am, n. a place where revenues are collected.

1. ā-yaj, an, atī, at, coming, approaching. — Āyati-gavam, ind. at the time when the cows come home.

— Āyad-vasu, us, us, u, Ved. one to whom goods come.

Āyana, am, n., Ved. coming.

Āytn, ī, īni, ī, Ved. driving near.

आयःशूलिक āyahśūlika, as, ī, am (fr. ayahśūla), active, diligent, indefatigable; (as), m. a man who, in order to obtain an object, uses forcible instead of gentle means; as, for instance, a beggar who holds a lance to your breast in asking for alms.

आयज् ā-yaj, cl. 1. A. -yajate, -yasṭum, to honour (the gods); to give, present.

Ā-yaji, īś, īś, ī, Ved. procuring, granting; (Sāy.) accomplishing sacrifices from all sides.

Ā-yajishṭha, as, ā, am, Ved. procuring most or best; (Sāy.) sacrificing best.

Ā-yajyu, us, us, u, Ved. endeavouring to gain; inclined to sacrifice.

Ā-yāga, as, m. a gift given at a sacrifice. — Āyāga-bhūta, as, ā, am, obtained by sacrifice.

आयत् 2. ā-yat, cl. 1. A. -yatate, -titum, to make effort; to rest on, to depend on, to have the upper hand (?).

Ā-yatana, am, n. resting-place, support, seat, place, home, house, abode; the place of the sacred fire, an altar, a shed for sacrifices; a sanctuary; a ground-plot, the site of a house; a barn; (with Buddhists) an inner seat (the five senses and Manas are considered as the six inner seats or āyatanas); the

cause of disease. — Āyatana-tva, am, n. state of being an altar or seat. — Āyatana-rat, ān, atī, at, Ved. having a certain seat or home; (ān), m., N. of the fourth foot of Brahmā.

Ā-yatta, as, ā, am, dependant, tractable, docile. — Āyatta-tā, f. or āyatta-tva, am, n. dependence, humility, tractableness, docility.

Ā-yatti, īś, f. dependence, subjection, subjecting; affection; power, strength; day; boundary, limit; sleeping; length (? for ā-yati below); majesty, dignity; future time (? for ā-yati); continuance in the right way, steadiness of conduct.

आयथातय्य āyathātathya, am, n. (fr. a-yathātatha), unsuitableness, unfitness, incompatibility.

आयम् ā-yam, cl. 1. P. -yacchati, -yantum, to stretch, lengthen out, extend, restrain; A. -yacchate, to stretch one's self or be stretched, to grow long; to grasp, possess; Caus. -yāmayati, -te, -yitum, to lengthen, &c.

Ā-yata, as, ā, am, long; diffuse, prolix; (as), m. an oblong figure (in geometry). — Āyata-śhādā, f. the plantain tree Musa Paradisiaca Lin. — Āyata-stū, ūś, m. a panegyrist. — Āyatāksha (°ta-ak°), as, ī, am, having large eyes or long eyelids. — Āyatā-pānga (°ta-ap°), as, ī, am, having a long-cornered eye. — Āyatāyati (°ta-āy°), īś, f. long continuance, remote futurity. — Āyatārḍha (°ta-ardh°), as, m. (in geometry) half an oblong. — Āyatekshaya (°ta-ik°), as, ā, am, long-eyed, having long or large eyes.

Ā-yati, īś, f. extension, length; stretching the hand, accepting, obtaining; connection, junction; meeting; following or future time; the future, 'the long run'; majesty, dignity; restraint of mind; N. of a daughter of Meru. — Āyati-mat, ān, atī, at, long, extended; stately, dignified; self-restrained.

Ā-yantṛi, tā, m., Ved. one who fastens or raises; (Sāy.) one who approaches.

Ā-yamana, am, n. stretching (as a bow).

1. ā-yamya, as, ā, am, to be stretched; to be restrained.

2. ā-yamya or ā-yatya, ind. having restrained, suppressed or stretched.

Ā-yāma, as, m. stretching, extending; restraining, restraint, stopping; expansion, length (either in space or time), breadth (in mensuration). — Āyāma-rat, ān, atī, at, extended, long.

Ā-yāmita, as, ā, am, lengthened out, extended.

Ā-yāmin, ī, īni, ī, one who restrains, long in space or time.

आयल्लक āyallaka, am, n. impatience, longing for, missing, regretting (etym. doubtful).

आयवन ā-yavana, am, n. (fr. rt. yu with ā), Ved. a spoon for stirring, any similar implement.

आयवस ā-yavasa, as or am (?), m. n., Ved. pasture-ground, place for feeding; (as), m., N. of a man (?).

आयस ā-yas, cl. 4. P. -yasyati, -situm, to exert one's self, to weary one's self, become exhausted; Caus. -yāsayati, -te, -yitum, to weary, worry.

Ā-yasta, as, ā, am, pained, distressed; vexed, angry; hurt, killed; managed or effected with difficulty; labouring, toiling, making effort or exertion; sharpened, whetted; thrown, cast, sent.

Ā-yāsa, as, m. effort, exertion (of bodily or mental power), trouble, labour; fatigue, weariness.

Ā-yāsaka, as, ī, am, causing effort, fatigue or weariness.

Ā-yāstn, ī, īni, ī, making exertion, active, laborious; exhausted by labour, wearied.

आयस āyasa, as, ī, am (fr. ayas), of iron, made of iron or metal, metallic; armed with an iron weapon; zealous (?); (ī), f. armour for the body, a breastplate, a coat of mail; (am), n. iron; anything made of iron; a weapon; a wind-instrument.