

Ā-ločaka, as, ā, am, beholding; causing to see; (am), n. the faculty of vision or the cause of sight.

Ā-ločana, am, ā, n. f. seeing, perceiving; considering, reflecting.

Ā-ločita, as, ā, am, seen, beheld, considered.

1. ā-ločya or ā-ločaniya, as, ā, am, to be seen, thought of or considered.

2. ā-ločya, ind. having considered, having reflected.

आलोल ā-lola, as, ā, am, trembling slightly, rolling (as an eye); shaken, agitated; (as), m. trembling, agitation.

Ā-lohita, as, ā, am, shaken, agitated.

आव āva, the base of the dual cases of the pronoun of the 1st person; Nom. Acc. āvām (Ved. āvam); Inst. Dat. Abl. āvābhyām; Gen. Loc. āvayoḥ.

आवच् ā-vač, cl. 3. P., Ved. -vivakti, -vak-tum, to invoke.

आवत् ā-vaṭ, t, f. (fr. 3. ā), Ved. proximity, (opposed to parā-vaṭ.)

आवद् ā-vad, cl. 1. P., Ved. -vadati, -ditum, to shout at, invoke, celebrate.

आवनेय āvaneya, as, m. (fr. avani), son of the earth; epithet of the planet Mars.

आवन्तिक āvantika, as, ī, am (fr. avanti), coming from or belonging to Avanti or the district of Onjein; (ās), m. pl., N. of a Buddhist school; (ā), f., N. of the daughter of a Brāhman.

Āvantya, as, ā, am, coming from or being in the country Avanti; (as), m. a prince or an inhabitant of Avanti or of Onjein; the offspring of a degraded Brāhman.

आवप् ā-vap, cl. 1. P. A. -vapati, -te, -vap-tum, to sow, scatter; to pour out; to offer; Caus. P. -vāpayati, -yitum, to shave, cut off, trim.

Ā-vapana, am, n. the act of sowing, throwing, scattering, placing upon; instilling, inserting; capacity, a vessel, a jar, a ewer; sowing seed, weaving; (ī), f., Ved. a vessel, a jar.

Ā-vapantika, as, ā, am, Ved. scattering.

Ā-vāpa, as, ā, am, scattering, throwing; (as), m. scattering, throwing; sowing seed; casting, directing; (in pharmacy) throwing additional ingredients into any compound in course of preparation; mixing, inserting; setting out or arranging vessels, jars, &c.; a kind of drink; a bracelet; a basin for water round the root of a tree; uneven ground; hostile purpose, intention of going to war; a vessel; principal oblation to fire.

Āvāpaka, as, m. a bracelet of gold, &c.

Ā-vāpana, am, n. a loom, an implement for weaving; a reel or frame for winding thread.

Āvāpika, as, ā, am, additional, inserted, supplementary.

आवय 1. āvaya, am, n. (fr. 2. a-vī), Ved. non-conception, barrenness.

आवय 2. āvaya, as, ā, m. f. water.

आवयान् āvayāṅ, s, m. (fr. ava-yāṅ), Ved. one who expiates or averts by means of sacrifice; (Sāy. as if from rt. vī with ā) one who causes the sacrifice to go to the gods.

आवरसमक āvarasamaka, as, ī, am (fr. avara-sama), to be paid in the following year.

आवर्जित ā-varjita. See under ā-vrij.

आवर्त ā-varta, &c. See under ā-vṛit.

आवर्हित ā-varhita, as, ā, am, eradicated, plucked up by the roots.

आवलि āvali, is or ī, f. (fr. rt. val with ā?), a row, a range, a continuous line; a series, dynasty, a lineage.

आवल्ग ā-valg, cl. 1. P. A. -valgati, -te, -gītum, to spring, to jump, to leap up.

आवल्गुज āvalguja, as, ī, am (fr. a-valgu-ja), produced from the plant Vernonia Anthelmintica.

आवशीर āvaśira, ās, m. pl., N. of a people.

आवश्य āvaśya, am, n. (fr. avāśya), necessity, inevitable act or conclusion.

Āvaśyaka, as, ī, am, necessary, inevitable; (am), n. necessity, inevitable act or conclusion; (āvaśyaka-kaṃ kṛi, to do what nature makes necessary.)—Ā-vaśyaka-tva, am, n. or āvaśyaka-tā, f. necessity, inevitability.

आवास ā-vas, cl. 1. P. -vasati, -vastum, to inhabit, be occupied or engaged in (with acc.): Caus. P. -vāsayati, -yitum, to cause or allow one to dwell, receive hospitably; to inhabit, settle in a place.

Ā-vasati, is, f. the night, i. e. the time during which one rests.

Ā-vasatha, as, m. a dwelling-place, habitation; a house; a fire-temple or place where sacrificial fire is preserved; a dwelling for pupils and ascetics; a particular religious observance; a treatise on the Āryā metre.

Āvasathika, as, ī, am, inhabiting a house, household, domestic; keeping a sacred fire in one's house.

Āvasathya, as, ā, am, being in a house; (as), m. the sacred fire kept in a house; (as, am), m. n. a dwelling for pupils and ascetics; (am), n. placing a sacred fire within a house.

Ā-vāsa, as, m. abode, residence, dwelling, house.

आवसायिन् āvasāyin, ī, inī, ī (fr. avasa-āyin), Ved. going after a livelihood or provisions.]

आवसित āvasita, as, ā, am, stored (as grain), winnowed; ripe, full-grown. See ava-sita.

आवस्थिक āvasthika, as, ī, am (fr. 2. avasthā), founded on circumstances, suitable, adapted to.

आवह ā-vah, cl. 1. P. -vahati, -voḥtum, to bring, to bring to pass; Caus. P. -vāhayati, -yitum, to have brought, cause to be brought, send for; to make one bring.

Ā-vaha, as, ā, am, bringing, bringing to pass, producing; what bears or conveys; (as), m., N. of one of the seven winds or bands of air, that which is usually assigned to the bhūvar-loka or atmospheric region between the bhūr-loka and svar-loka; one of the seven tongues of fire.

Ā-vahat, an, anti, at, bringing, receiving.

Ā-vahana, am, n. bringing near.

Ā-vahamāna, as, ā, am, bearing along, bringing near, followed by, succeeded, bringing in succession.

Ā-vāha, as, m. marrying; N. of a son of Svaphalka.

Ā-vāhana, am, n. sending for, inviting, calling; offering oblations with fire; (ī), f. a particular position of the hands, the palms being placed together, and the thumbs turned towards the root of the ring-finger.

Ā-vāhita, as, ā, am, invoked, invited.

आवा ā-vā, cl. 2. P. -vāti, -tum, to blow from all quarters, to blow upon; Desid. P. A. -vāvāsati, -te, to care for, be attentive to, favour.

Ā-vāt, ān, āti or anti, at, blowing.

आवाधा ā-vādā, f. (see ā-bādā), pain, distress; segment of the base of a triangle.

आवाप āvāpa, &c. See under ā-vap.

आवाल āvāla, am, n. a basin of water round the foot of a tree. See ālavāla.

आवास ā-vāsa. See under ā-vas.

आविक āvika, as, ī, am (fr. avi), relating to or derived from sheep; woollen; (am), n. a woollen cloth, blanket.—Āvika-sautrika, as, ī, am, made of woollen thread.

आविक्षित āvikshita, as, m. (fr. a-vikshit), a patronymic of Marutta.

आविग्न āvigna, as, m. the fruit tree Carissa Carandas L. See a-rigna.

आविज्ञान्य āvijñānya, as, ī, am (fr. a-vijñāna), Ved. undistinguishable.

आवितन ā-vi-tan, cl. 8. A. -tanute, -nitum, to diffuse light over, illuminate.

आविद् 1. ā-vid, Caus. P. -vedayati, -yitum, to make known, report, declare, announce.

2. ā-vid, t, f., Ved. knowledge, the being or becoming known; technical designation of the Vedic formulas beginning with āvis and āvitta.

Ā-vidvas, ān, ushī, as, Ved. acquainted with, knowing thoroughly, skilled in.

Ā-vedaka, as, ā, am, making known, reporting, announcing; (as), m. an appellant, a suitor; one who makes known, an informer.

Ā-vedana, am, n. representation, stating a complaint, addressing or apprising respectfully.

Ā-vedaniya, as, ā, am, to be declared or reported or announced.

Ā-vedtā, as, ā, am, made known, communicated, represented.

Ā-vedin, ī, inī, ī, announcing, declaring.

1. ā-vedya, ind. having made known.

2. ā-vedya, as, ā, am, to be represented or made known.

Ā-vedyamāna, as, ā, am, being made known, stated or represented.

आविदूय āvidūrya, am, n. (fr. a-vidūra), proximity.

आविभा ā-vi-bhā, cl. 2. P., Ved. -bhāti, -tum, to kindle on all sides (with dat. of the thing kindled, Rīg-veda I. 71, 6).

आविभाव āvir-bhāva. See under āvis.

आविल āvila, as, ā, am (said to be fr. rt. vil with ā), turbid (as a fluid), foul, not clear.—Āvilakanda, as, m., N. of a root.

Āvilaya, nom. P. āvilayati, -yitum, to make turbid, to blot.

आविश ā-viś, cl. 6. P. -viśati, -veshṭum, to go towards, approach; to enter; to take possession of; to arise; Caus. -veśayati, -yitum, to cause to enter.

Ā-viśat, an, ati or anti, at, approaching, entering.

Ā-viśta, as, ā, am, entered; possessed (by a demon &c.); possessed, engrossed, filled (by any sentiment or feeling), intent.—Āviśta-linga, as, ā, am, (a noun) which possesses or has the force of all three genders (or which in every relationship preserves its own gender, e. g. pradhānam, upasarjanam, &c.).

Ā-veśa, us, m. joining one's self; entering, entrance, taking possession of; absorption of the faculties in one wish or idea, intentness, devotedness to an object; demoniac frenzy, possession, &c.; pride, arrogance; indistinctness of idea, apopleptic or epileptic giddiness.

Ā-veśana, am, n. entering, entrance; possession by evils, &c.; passion, anger, fury; a house in which work is carried on, a workshop, a manufactory, &c.; the disk of the sun or moon.

Āveśika, as, ī, am, own, peculiar; inherent; (as, ī, am), m. f. n. a guest, a visitor; (am), n. entering into; hospitable reception, hospitality.

आविष् ā-viṣh, cl. 3. P. A., Ved. -veveshṭi, -veviśṭe, -veshṭum, to pervade, penetrate, visit, go through.

आविस् āvis, ind. (said to be connected with vāhis and ava; or, according to others, fr. ā-vid: cf. Gr. εἶ; Lat. ex?), before the eyes, openly, manifestly, evidently; (very often joined to the roots as, bhū, and kṛi.)

Āvir-bhū, cl. 1. P. -bhavati, -vitum, to be or become apparent or visible, to appear, become manifest, be present before the eyes.—Āvir-bhāva, as, m. manifestation, becoming visible, presence.—Āvir-bhūta, as, ā, am, manifest, become visible, appeared.

Āviṣh-kṛi, cl. 8. P. -karoti, -kartum, to make