

Ā-havana, am, n., Ved. offering an oblation, offering sacrifice, sacrifice.

Ā-havanīya, as, ā, am, to be offered as an oblation; (as), m. a consecrated fire taken from the householder's perpetual fire and prepared for receiving oblations; the eastern of the three fires burning at a sacrifice.

Āhavanīyaka, as, ā, am, fit for a burnt offering; (as), m. a consecrated fire.

1. ā-hava, as, m., Ved. a trough, a pail, a vessel; a trough near a well for watering cattle.

Ā-huta, am, n. an offering made to men, hospitality; the nourishment of all created beings considered as one of the five sacraments or principal sacrifices of the Hindus.

1. ā-huti, is, f. offering oblations with fire to the deities; any solemn rite accompanied with oblations: (for 2. ā-huti see under ā-hve.)—Āhuti-vṛtāh, t, t, Ved. delighting in sacrifices.

आहुक āhuka, as, m., N. of a prince, great-grandfather of Krishna, a son or grandson of Abhijit; (ī), f. a sister of this prince; (ās), m. pl., N. of a people.

आहुल्य āhulya, am, n., N. of the leguminous shrub Tabernamontana Coronaria.

आह् ā-hri, cl. 1. P. A. -harati, -ṛe, -hartum, to fetch, bring, bring near, give; to recover, bring back; to get, take; to offer in sacrifice: Caus. P. -hārayati, -yitum, to make one pay or give or fetch or bring; to exact; to exert, exhibit: Desid. A. -jihīrshate, to seek to recover or get back.

Ā-hara, as, ā, am, (at the end of compounds) bringing, fetching; (as), m. taking, seizing; accomplishing, offering of a sacrifice; drawing in breath, inhaling, inhaled air; breath inspired, inspiration.

Ā-haraṇa, as, ā, am, taking away, robbing; (am), n. taking, seizing, bringing near; extracting, removing; accomplishing, offering at a sacrifice; causing, inducing.

Āharanī-kri, cl. 8. P. -karoti, -kartum, to give as a present.

Ā-hartṛi, tā, trī, tri, one who takes, seizes, brings or procures; inducing, causing; offering; (tā), m. a copy holder (in law).

Ā-hāra, as, ā or ī, am, bringing near, procuring; going to fetch; (as), m. taking, fetching, bringing near; employing; taking food, food (e.g. āhāraṇa kri, to take food, eat).—Āhāra-vīraha, as, m. want of food.—Āhāra-sambhava, as, m. the juice of the body, chyle, lymph, serum.—Āhārārthān (‘ra-ar’), ī, inī, ī, begging or seeking for food.

Ā-hāraka, as, ā, am, going to fetch.

Ā-hārika, (with Jains) one of the five bodies belonging to the soul; described by Colebrooke as a minute form, issuing from the head of a meditative sage to consult an omniscient saint and returning with the desired information.

Ā-hārya, as, ā, am, to be taken or seized; to be fetched or brought near; to be extracted or removed; what may be removed, adventitious, accessory, incidental; to be eaten; (as), m. a kind of bandage; (am), n. any disease to be treated by the operation of extracting; extraction; a vessel; the ornamentative part of the drama, the dress, decorations, &c.—Āhārya-sobhā, f. adventitious beauty, beauty not natural but the effect of paints, ornaments, &c.

Ā-hṛita, as, ā, am, brought, taken, collected.—Āhṛita-yajña-kṛatu, us, us, v, Ved. intending (to offer) a prepared sacrifice; preparing a sacrificial act (?).

Ā-hṛitya, ind. having taken or received, having brought.

आहेय āheya, as, ī, am (fr. ahi), belonging or relating to a snake.

आहो āho, ind. (an interjection of doubt and of asking) or, perhaps.—Āho-purushkā, f. great self-conceit, boasting, military vaunting; a vain determination to accomplish an object, vaunting of

one's power.—Āho-svit, ind. a particle implying doubt.

आह् āhna, as, am, m. n. (fr. ahan), a series of days, many days.

Āhnika, as, ī, am, daily, diurnal, performed on a day, performed every day; (am), n. a religious ceremony to be performed every day at a fixed hour; a day's work, what may be read on one day, the division or section of a book; constant occupation, daily work; daily food, &c.—Āhnikācāra (‘ka-āc’), as, m. daily observance, the prayers and practices necessary for bodily and mental purification.

Āhneya, as, m. a patronymic of Sauca.

आह्लाद् ā-hlād, Caus. P. -hlādayati, -yitum, to gladden.

Ā-hlāda, as, m. joy, delight.—Āhlāda-dugha, as, ā, am, conferring delight.

Ā-hlādāna, am, n. gladdening.

Ā-hlādāt, ts, m. N. of a son of Babhru.

Ā-hlādta, as, ā, am, delighted, rejoiced.

आह् ā-hvri, cl. 1. P., Ved. -hvarati, -hvar-tum, to make crooked, to injure.

Ā-hūrya, as, ā, am, Ved. to be bent down or brought near; to be made favourable, one towards whom one must bow; (Sāy.) to be invoked (fr. rt. hve).

Ā-hruta, as, ā, am, injured.—Āhruta-bheshaja, as, ā, am, Ved. curing what is bent or injured.

Ā-hvara, as, m., N. of a fortress of the Uśīnaras.

Ā-hvaraka, as, m. a low or expelled man who, after having offered a sacrifice to the manes, takes the sacrificial food for himself.

Āhvāraka, ās, m. pl. the Āhvārakas, a recension of the black Yajur-veda (distinct from the Taittirīya) named from Āhvāra or Āhvāra.

Ā-hvriti, ts, m., N. of a prince.

आह् ā-hve, cl. 1. P. or poet. A. -hvayati, -te, -hvātum, to call near; to summon; to invite, ask; A. to provoke, challenge, emulate: Caus. -hvāyayati, -yitum, to send for; to cause to invite or summon or challenge; provoked: Desid. -juhūshati, to wish to call near or invite: Intens. -johavitī, to call.

2. ā-hava, as, m. challenge, provoking, calling; war, battle.—Āhava-kāmya, f. desire of war: (for 1. ā-hava see under ā-hu, page 136, col. 3.)

2. ā-hāva, as, m. calling, invoking; battle, war.

2. ā-huti, calling, invoking. (This word may sometimes have this sense in the oldest Vedic texts, but see the more correct form ā-hūti. For 1. ā-huti see under ā-hu last col.)

Ā-huva, as, ā, am, Ved. (Sāy.) to be invoked.

Ā-hū, f., Ved. calling, invoking.

2. ā-hūta, as, ā, am, called, summoned, invoked, invited.—Āhūta-prapalāytn, ī, m. a defendant or witness absconding or not appearing when summoned.

Ā-hūti, is, f. calling, invoking.

Ā-hūya, ind. having invited.

Ā-hva, as, ā, am, who or what calls, a crier; named, called; (ā), f. a name, appellation.

Ā-hvaya, as, m. a lawsuit arising from a dispute about games with animals, as cock-fighting &c.; appellation, name (generally as last member of a compound, the first member of which, though commonly an appellative noun, is used as a proper name).

Ā-hvayat, an, anti, at, calling, challenging.

Ā-hvayana, am, n. appellative, name.

Ā-hvāyitavya, as, ā, am, to be summoned or invited.

Ā-hvāna, am, n. calling, invitation, a call or summons; invocation of a deity; challenge; legal summons; an appellation, a name; designation of a liturgical formula.—Āhvāna-darsana, am, n. day of trial.

Āhvānaya, nom. P. āhvānayati, -yitum, (in law) to summon.

Ā-hvāya, as, m. a summons, a name.

Ā-hvāyaka, as, m. a messenger, a courier.

Ā-hvāyitavya, as, ā, am, to be called before a tribunal.

इ

इ 1. ī, the third vowel of the alphabet, corresponding to i short, and pronounced as that letter in *kūl* &c.—I-kāra, as, m. the letter or sound ī.

इ 2. ī, ind. an interjection of anger, calling, sorrow, distress, compassion, &c.

इ 3. ī, pronominal base of the 3rd person; [cf. itara, itas, iti, id, idam, idā, byat, iva, iha: cf. also Lat. id; Goth. ita; Eng. it; Old Germ. iz; Mod. Germ. es.]

इ 4. ī, is, m. a N. of Kāmadeva.

इ 5. ī, cl. 2. P., 1. P. A. eti, ayati, -te, iyāya, eshyati, etum, Ved. etave, etavat, etos, to go; to go to or towards (with acc.); to come; to go away, escape, pass, retire; to return; to arrive at, reach, obtain; to fall into; to arise from, come from; to approach with prayers, ask; to undertake anything (with acc.); to appear, to be; to go on well, to prosper (e.g. tasmin yuktasya eti pretakṛtyā, ‘the funeral ceremony of one engaged in that goes on well or prospers’); to be employed in, go on with, be in any condition or relation (with a part. or inst., e.g. Asura-rakshasāni mṛidyamanānānti yanti, ‘the Asuras and Rakshas are being trampled upon’; Gavāmayanena iyuh, ‘they were engaged in the Gavāmayana’): Intens. or cl. 4. A. iyate, inf., Ved. iyādhyatī, to go quickly or repeatedly; to come, wander, run; to appear, make one's appearance; to approach any one with requests (with two acc.), ask, request; to be asked or requested: Caus. āyayati, -yitum, to cause to come; [cf. Gr. ē-μi, ἔ-μev; Lat. eo, imus; Lith. ei-mi, ‘I go’; Slav. i-dā, ‘I go’; i-ti, ‘to go’; Goth. i-dīja.]

It, (at the end of a few compounds) going; cf. arthet.

Ita, as, ā, am, gone; returned; obtained; remembered; (am), n. way.—Itāsu (‘ia-as’), us, us, u, Ved. whose vital spirits have departed.

1. iti, ts, f., Ved. going, moving.

Itya, as, ā, am, to be gone to or towards.

Ityā, f., Ved. going, a way; a litter, a palanquin.

Itvan, ā, ā, a, going.

Itvara, as, ī, am, going, travelling, a traveller; cruel, harsh; poor, indigent; low, vile; contemned; (ī), f. a disloyal or unchaste woman.

इकट ikkaṭa, as, m. a kind of reed. See itkaṭa.

इकवाल ikkavāla in astrology = **اقبال** iqbal, good fortune, prosperity.

इक्षु ikshu, us, m. (fr. rt. 3. ish?), the sugarcane (twelve species of it are enumerated); N. of a river.—Ikshu-kāṇḍa, as, am, m. n. the stem or cane of the Saccharum Officinale, the sugar-cane; (as), m., N. of two different species of sugar-cane, viz. Saccharum Munja Roxb. and Saccharum Spontaneum L.—Ikshu-kuttaka, as, m. a gatherer or reaper of sugar-cane.—Ikshu-gandha, as, m. Saccharum Spontaneum; a kind of Asteracantha Longifolia; (ā), f. Saccharum Spontaneum, Asteracantha Longifolia, Capparis Spinosa, Batatas Paniculata.—Ikshu-gandhikā, f. Batatas Paniculata.—Ikshuja, as, ā, am, coming from sugar-cane.—Ikshutulyā, f. Saccharum Spontaneum.—Ikshu-dāṇḍa, am, n. the stem or cane of the Saccharum Officinale.—Ikshu-darbhā, f. a kind of grass or sugar-cane.—Ikshu-dā, f., N. of a river; see ikshulā, ikshu-māṭṭni, ikshu-mālavī.—Ikshu-neṭra, am, n. a kind of sugar-cane.—Ikshu-pattra, as, m. the grain Penicillaria Spicata.—Ikshu-pāka, as, m. molasses.—Ikshu-pra, as, m. the plant Saccharum Sara.—Ikshu-bālikā, f. Saccharum Spontaneum, = ikshutulyā.—Ikshu-bhakhshikā, f. a meal of sugar or