

जाजिन् jājin, ī, m. a warrior, a combatant; [cf. *ajā* and *jaja*.]

जाज्वलमान jājvalyamāna, as, ā, am (fr. Intens. of *rt. jal*), shining, flaming, blazing, resplendent, effulgent, dazzling.

जाटलि jāṭali, is, ī, m. f. the plant *Bignonia suaveolens*; (other readings have *pāṭali* and *jhāṭali*.)

जाटालिका jāṭālikā, f. (fr. *jaṭāla* or *jaṭā-laka*), N. of one of the Mātṛis attending on Skanda.

जाटिकायन jāṭikāyana, as, m. (fr. *jaṭika*), N. of the author of a hymn of the Atharva-veda.

जाठर jāṭhara, as, ī, am (fr. *jaṭhara*), stomache, abdominal, visceral, being in the stomach or belly, relating to it, relating to the womb, e. g. *jāṭharo 'gnih*, the fire in the stomach, the digestive faculty, gastric juice, hunger; (as), m. 'offspring of the womb,' a child; N. of an attendant of Skanda.

Jāṭharya, am, n. morbid affection of the abdomen.

जाड्य jāḍya, am, n. (fr. *jaḍa*), coldness, frigidity; stiffness, inactivity, apathy, sluggishness, insensibility; absence of feeling in the tongue, tastelessness; dulness or coldness of intellect, stupidity, folly. — *Jāḍyārī* ('*ya-ari*'), is, m. 'enemy of coldness,' the citron tree.

जात jāta, as, ā, am (fr. *rt. jan*), born, brought into existence, brought forth, engendered (e. g. *māsa-jāta*, born a month ago, one month old; *putro jātaḥ*, a son only by birth, not by qualities); grown, produced, arisen, caused, occasioned, appearing, appeared, apparent, manifest; happened; become, present; ready at hand, collected, stored up, possessed, felt, experienced, inspired with, affected by, (often at the beginning of an adjective compound, see examples below; also at the end of a comp., e. g. *putra-jāta*, having a son born; *śmaśru-jāta*, having a beard; *danta-jāta*, having teeth just growing); (as), m. male issue, a son; a living being (used of men and gods, but especially of the former); (ās), m. pl., N. of a race of the Haihayas; (ā), f. female offspring, a daughter; *jāte*, O daughter! (am), n. a living being, a creature; birth, production, origin; race, kind, sort, class, species; a multitude or collection of things forming a class (e. g. *karma-jātam*, the whole aggregate of actions; *sukha-jātam*, everything included under the name pleasure); individuality, specific condition; [cf. Gr. *-yeros*; Germ. *Kind*; Lith. *gentis*.] — *Jāta-karman*, a, n. a ceremony at the birth of a child when the navel string is divided, (it consists in touching the infant's tongue thrice with ghee after appropriate prayers); delivery of a new-born infant. — *Jāta-kalōpa*, as, ā, am, having a tail (as a peacock). — *Jāta-kāma*, as, ā, am, fallen in love. — *Jāta-kopa* or *jāta-kro-dha*, as, ā, am, enraged. — *Jāta-kautuka*, as, ā, am, delighted. — *Jāta-kautūhala*, as, ā, am, being eagerly desirous. — *Jāta-kshobha*, as, ā, am, agitated. — *Jāta-danta*, as, ī, am, (a child) that has a tooth or teeth growing; having teeth. — *Jāta-paksha*, as, ā, am, whose wings have grown, possessing wings. — *Jāta-pāśa*, as, ā, am, having fetters, fettered. — *Jāta-putrā*, f. a woman who has borne a son or sons. — *Jāta-pratyaaya*, as, ā, am, inspired with confidence, confiding, believing. — *Jāta-bala*, as, ā, am, possessing strength, strong. — *Jāta-bhī*, is, f. 'fearful,' N. of a woman. — *Jāta-manmatha*, as, ā, am, being in love, fallen in love, loving. — *Jāta-mātra*, as, ā, am, just born, merely born; (am), n. as soon as born, the instant of birth. — *Jāta-rajās*, ās, ās, as, having the catamenia. — *Jāta-rasa*, as, ā, am, having taste or flavour. — *Jāta-rūpa*, as, ā, am, embodied, having assumed a shape or form, beautiful, brilliant, golden (?); (am), n. the form in which a person is born, nakedness; gold; the thorn-apple. — *Jātarūpa-dhara*, as, ā, am, quite naked. — *Jātarūpa-parishkrīta*, as, ā, am, adorned with gold.

— *Jātarūpa-maya*, as, ī, am, golden. — *Jātarūpa-sīla*, as, m., N. of a golden mountain. — *Jāta-val*, ān, ati, at, containing the word *jāta* or any other form derived from *jan*. — *Jāta-vāsu-grīha*, am, n. the room in which a child is born, the room of a lying-in woman. — *Jāta-vidyā*, f., Ved. a knowledge of what exists or of the origin and nature of all things. — *Jāta-vibhrama*, as, ā, am, hurried, precipitate. — *Jāta-vivāsa*, as, ā, am, having the confidence excited. — *Jāta-vedas*, ās, m., Ved. an epithet of Agni; (the meaning is explained in five ways: 1. 'knowing all created beings'; 2. 'possessing all creatures or everything existent'; 3. 'known by created beings'; 4. 'possessing *vedas*=riches'; 5. 'possessing *vedas*=wisdom' other derivations and explanations are found in the Brāhmaṇas, but the exact sense of this word seems to have been very early lost, and of the five explanations given above only the first two would seem to be admissible for the Vedic texts; in one passage a form *jāta-veda* seems to occur.) — *Jātavedasa*, as, ī, am, relating to *Jāta-vedas*; (ī), f. an epithet of Durgā. — *Jātaveda-siṅga*, as, ā, am, belonging or relating to *Jāta-vedas*. — *Jāta-vepathu*, us, us, u, affected with tremor. — *Jāta-veśman*, a, n. the room in which a child is born, the room of a lying-in woman. — *Jāta-smāśru*, us, us, u, one whose beard has grown. — *Jāta-śrama*, as, ā, am, wearied, exhausted. — *Jāta-saṅvriddha*, as, ā, am, born and grown up. — *Jāta-saṅkalpa*, as, ā, am, feeling a desire or passion for. — *Jāta-sādhrasa*, as, ā, am, afraid. — *Jāta-sena*, as, m., N. of a man. — *Jāta-senya*, as, m. a patronymic from the last. — *Jāta-sneha*, as, ā, am, enamoured, feeling love or affection for. — *Jāta-sprīha*, as, ā, am, desirous, wishing for. — *Jāta-horsha*, as, ā, am, rejoiced, glad. — *Jāta-hārda*, as, ī, am, feeling affection, becoming attached. — *Jātāgas* ('*ta-āg*'), ās, ās, as, offending, sinning, committing fault; also *jātāparādha*, *jāta-dosha*, &c. — *Jātāpatyā* ('*ta-ap*'), f. a mother, a woman who has borne a child. — *Jātāmārsha* ('*ta-as*'), as, ā, am, having the anger roused, vexed, enraged, put in a passion. — *Jāteshṭī* ('*ta-ish*'), is, f. rites or sacrifice performed at the birth of a child. — *Jātōksha* ('*ta-uk*'), as, m. a young bullock, an ox.

Jātaka, as, ā, am, born, produced; (as), m. a new-born child; a mendicant; (am), n. = *jāta-karman*, a ceremony performed after the birth of a child; nativity, astrological calculation of a nativity; (with Buddhists) a former birth of Śākya-muni and its history; an aggregate or a collection of similar things; [cf. *catvur-jātaka*.] — *Jātaka-dhvani*, is, m. a leech. — *Jātaka-paddhati*, is, f., N. of a work on nativities by Ananta; another work by Keśava. — *Jātaka-muktāvalī*, f. title of an astrological work by Siva-dāsa. — *Jātakāmbhonidhī* ('*ka-am*'), is, m. title of an astrological work by Bhadrā-bāhn.

Jātāyana, as, m. a patronymic from *Jāta*. — *Jāti*, is, f. birth, production; the form of existence, whether as a man or animal, which is fixed by birth; position assigned by birth; rank; family, race, lineage; kind, sort, genus, species, class, tribe, caste; the character or peculiarities of a species, the genuine or true state of anything; reduction of fractions to a common denominator; false generalization; a futile answer, a self-confuting reply; a particular figure of speech in rhetoric; a class of metres; a manner of singing; a fire-place; N. of several plants, = *Jasminum Grandiflorum*; *Embilca Officialis*; mace, nutmeg; [cf. *antya-jāti*, *eka-jāti*, *dvi-jāti*; cf. also Lat. *gens*; Lith. *pri-gentis*.] — *Jāti-kōsa* or *jāti-kōsha* or *jāti-kōśa*, am, n. a nutmeg; (ī), f. the outer skin of the nutmeg. — *Jāti-tva*, am, n. or *jāti-tā*, f. distinction or nature of caste or tribe; special or generic property. — *Jāti-dharma*, as, m. the duty of caste, the law or usage of caste (e. g. sacred study is the caste-duty of the Brāhman, fighting of the Kshatriya, &c.); generic or specific property. — *Jāti-dhrāṅsa*, as, m. the loss of caste or its privileges. — *Jātin-dhara*, as, m., N. of a

physician, = *Suddhodana* in a former birth. — *Jāti-pātri* or *jāti-pātri*, f. the outer skin of the nutmeg. — *Jāti-phala* or *jāti-phala*, am, n. a nutmeg; [cf. *kshudrājāti-phala*.] — *Jāti-brāhmaṇa*, as, m. a Brāhman by birth but not by knowledge. — *Jāti-bhraṅsa*, as, m. loss of rank or caste. — *Jāti-bhraṅsa-kara*, as, ī, am, causing loss of caste; forbidden, improper; (am), n. doing an act prohibited to a particular caste. — *Jāti-bhraṅsa*, as, ā, am, fallen from caste, outcast. — *Jāti-mat*, ān, ati, at, of high rank, obtaining a high position. — *Jāti-maha*, as, m. birthday-festival. — *Jāti-mātra*, am, n. mere birth, position in life obtained by mere birth; caste only, but not the performance of the especial duties; species, genus. — *Jātimātrojyāvin* ('*ra-up*'), ī, imi, ī, or *jātimātra-jyāvin*, ī, imi, ī, (a Brāhman) who lives only by his caste (without any sacerdotal acts). — *Jāti-mālā*, f. 'garland of the castes,' title of a work treating of the different castes. — *Jāti-lakṣhaṇa*, am, n. specific or generic distinction, characteristic, mark of tribe or caste. — *Jāti-vācana*, am, n. the idea of species or genus. — *Jāti-vācaka*, as, ikā, am, expressing genus, generic (as a name). — *Jāti-viveka*, as, m. title of a literary work. — *Jāti-vaira*, am, n. natural enmity, innate or instinctive hostility. — *Jāti-vailakṣhaṇya*, am, n. inconsistency, incompatibility, conduct or quality at variance with birth or tribe. — *Jāti-sabda*, as, m. a word expressing the idea of species or genus. — *Jāti-sampanna*, as, ā, am, sprung from a good family, belonging to a noble family. — *Jāti-sāra*, as, m. nutmeg. — *Jāti-smara*, as, ā, am, recollecting a former existence, remembering one's condition in a former life; N. of a Tirtha. — *Jāti-smaraṇa*, am, n. recollection of a former existence. — *Jāti-svabhāva*, as, m. specific or generic character or nature. — *Jāti-hīna*, as, ā, am, of low birth or descent, void of caste, outcast, having a low position. — *Jāti-rasa*, as, m. gum myrrh. — *Jāty-andha*, as, ā, am, blind from birth, born blind.

Jātiya, as, ā, am (used at the end of a compound and by native grammarians considered as an affix), relating or belonging to any species, genus, tribe, order, family, race, &c. (e. g. *asva-jātiya*, belonging to the horse-kind; *vriksha-jātiya*, belonging to trees); [cf. *vi-jātiya*.]

Jātiyaka, as, ā, am, = *jātiya*; (e. g. *evam-jātiyaka*, of such a kind, of such a tribe or race.)

Jātiya, as, ā, am, belonging to a family or caste; of the same family, related; sprung from a noble family, noble; well-born, legitimate, born of parents of the same caste, genuine (*γνήσιος*); best, excellent; pleasing, beautiful; (in mathematics) rectangular.

जातरूप jāta-rūpa. See col. 1.

जाति jāti. See col. 2.

जातु jātu, ind. (fr. *jan* ?; cf. *janushā* under *janus*), at all, ever; possibly, perhaps; sometimes, some day, once, once upon a time (e. g. *kim tena jātu jātena*, what is the use at all of him born ?). *Jātu* is said to be used in connection with the potential in the sense of 'not allowing' (e. g. *jātu vṛishalaṃ yājayan na marshayāmi*, I suffer not that he should cause an outcast to sacrifice), or with a present indicative to express censure (e. g. *jātu yājayati vṛishalam*, ought he to cause an outcast to sacrifice ?). In the Veda when *jātu* stands at the beginning of a sentence the verb which follows retains its accent. *Na jātu*, not at all, by no means, never; *api jātu*, perhaps, possibly; *jātu-cit*, at some time or other, some day, one day. — *Jātu-shhira*, as, ā, am, Ved. eminently strong; (Sāy.) always strong; or (as), m., N. of a man.

जातुक jātika, the plant from which the *Asa Foetida* is obtained; (am), n. *Asa Foetida*; [cf. *jatuka*.]

जातुधान jātudhāna, as, m. = *yātu-dhāna*, a Rākshasa, an imp, ogre or goblin.