

Pramādikā, f. an imprudent or careless woman; a deflowered girl.

Pra-mādita, as, ā, am, made light of, ridiculed, mocked.

Pramādin, ī, inī, ī, drunken, intoxicated; insane; negligent, inattentive, inadvertent, careless, heedless, incautious, indifferent; (ī), m., N. of the forty-seventh (or twenty-first) year of a sixty years' cycle of Jupiter.

Pramādya (?), am, n. insanity, carelessness. — *Pramādya-tas* (?), ind. from carelessness.

प्रमन् *pra-man*, cl. 8. A. -*manute*, &c., Ved. to think upon, excogitate.

Pra-mata, as, ā, am, thought out, excogitated; wise.

Pramataka, as, m., N. of an ancient sage.

Pra-mati, īs, f. care, providence, protection (Ved., cf. *adabāha-vrata-p*, *indra-p*); one who provides for, a protector (Ved.); (īs), m., N. of an ancient sage; of a son of Cyavana and father of Ruru; of a prince (son of Janani-cjaya); of a son of Prāṅśu.

Pra-manas, ās, ās, as (fr. *pra* + *manas*), cheerful-minded, good-tempered, in good spirits, happy, delighted; [cf. *pra-manas*.]

Pra-mantra, as or am, m. or n.? (fr. *pra* + *mantra*), a particular high number; [cf. *pra-mātra*.]

प्रमन्थ *pra-manth*. See *pra-math*, p. 636.

प्रमन्द *pra-manda*, as, m. or *pra-mandanī*, f., Ved. a species of fragrant plant.

प्रमन्थु *pra-manyu*, us, us, u, incensed or enraged against (with loc.); distressed, sorrowful.

प्रमय *pra-maya*, &c. See p. 638, col. 1.

प्रमर *pra-mara*, &c. See under *pra-mri*, p. 638, col. 2.

प्रमर्दक *pra-mardaka*, *pra-mardana*, &c. See *pra-mrīd*, p. 638, col. 3.

प्रमहस *pra-mahas*, ās, ās, as, Ved. of great splendor (said of Mitra-Varuṇa, Sāy. = *prakriṣṭa-ṭejaśka*).

मा 1. *pra-mā*, cl. 2. P., 3. 4. A. -*māti*, -*mīte*, -*māyate*, -*mātum*, to measure; to form, frame, make; to arrange, set in order; to form a correct notion of (anything), understand; to conjecture: Caus. -*māpayati*, -*yitum*, to cause correct knowledge, afford proof or authority, give proof.

2. *pra-mā*, f. basis, foundation (Ved.); a measure (Ved.); true perception, correct notion, accurate conception, true and certain knowledge, knowledge exempt from all error; consciousness, perception; a kind of metre. — *Pramā-tva*, am, n. accuracy of perception, truthness or correctness of knowledge.

Pra-māna, am, n. measure, scale, standard; measure in general (whether of weight, length, or capacity); magnitude, extent, circumference, length, duration (of time); weight, quantity; rule, sanction, ground of assurance, standard, authority, judgment, warrant; a decider, one whose advice or decision is an authority (e.g. *pramāṇam bhavati*, your ladyship is the warrant or you must judge; *pramāṇam bhavantaḥ*, your honours are the authority, i.e. it is yours to decide or I abide by your advice, cf. also *stri-p*); in this sense *pramāna* sometimes follows the number and gender of the word with which it is placed in apposition, e.g. *yadi Vedāḥ pramāṇās te*, if the Vedas be thy authorities; *stri pramāṇī yeshām*, they whose authority is a woman); a means of acquiring *pramā* or certain knowledge, source of knowledge, means of proof, proof, (the Vedānta admits six *Pramāṇas*, viz. 1. *Pratyakṣa*, perception by the senses; 2. *Anumāna*, inference; 3. *Upamāna*, analogy or comparison; 4. *Śabda* or *Apta-vadana*, verbal authority, trustworthy testimony, especially of an inspired person, revelation; 5. *An-upalabdhi* or *Abhāva-pratyakṣa*, non-

perception or negative proof; 6. *Arthāpatti*, inference from circumstances. The Nyāya admits only four, excluding the last two. The Sāṅkhya only three, viz. *Pratyakṣa*, *Anumāna*, and *Śabda*, excluding the third or *Upamāna* as well as the fifth and sixth: besides the *Pramāṇas* of the three orthodox schools, with their branches, other schools increase the number to nine by adding 1. *Sambhava*, equivalence; 2. *Āitiya*, tradition or fallible testimony; 3. *Ceshṭā*, gesture; testimony, evidence; a scripture, a work of sacred authority; a speaker of the truth; a correct notion, right conception; cause, motive; a sense of security, freedom from apprehension; the prosodial length of a vowel; physical power or strength; the first term in a rule of three sum; principal, capital; oneness, unity; constant, eternal; a title of Viṣṇu; (*as*), m. rule, standard, authority; N. of a large fig-tree on the bank of the Ganges (Mahā-bh. Vana-p. 41); (ī), f. rule, standard, authority; a kind of metre. — *Pramāṇa-kofī*, f., N. of a particular spot or of a Tirtha near the above fig-tree on the bank of the Ganges; [cf. *pra-māna*.] — *Pramāṇa-jña*, as, m. an epithet of Śiva. — *Pramāṇa-tas*, ind. agreeably to measure or weight, with respect to measure, &c.; according to proof or authority. — *Pramāṇa-tā*, f. or *pramāṇa-tva*, am, n. authority, warranty. — *Pramāṇa-dṛṣṭa*, as, ā, am, recognised by authority, enjoined by good authorities. — *Pramāṇa-pattra*, am, n. a written warrant. — *Pramāṇa-purusha*, as, m. 'a man who is an authority,' an umpire, arbitrator, judge. — *Pramāṇa-pramoda*, as, m., N. of a Nyāya work by Hari. — *Pramāṇa-bhūta*, as, ā, am, constituting proof or authority; true, authoritative; (*as*), m. an epithet of Śiva. — *Pramāṇa-mālā* or *pramāṇa-ratnamālā*, f., N. of a Vedānta work by Ānanda-bodha Yati. — *Pramāṇa-lakṣaṇa*, am, n., N. of a Vedānta work. — *Pramāṇa-vat*, ān, atī, at, furnished with proofs, established by proofs, well-founded. — *Pramāṇa-vākyā*, am, n. authoritative statement, authority. — *Pramāṇa-vārttika*, am, n. and *pramāṇa-vivācayā*, as, m., N. of two works by Dharma-kīrti. — *Pramāṇa-sūtra*, am, n. any work of sacred authority, scripture. — *Pramāṇa-samuccaya*, as, m., N. of a work by Din-nāga. — *Pramāṇa-sūtra*, am, n. a measuring cord. — *Pramāṇādhika* (°*na-adhī*°), as, ā, am, being beyond measure, excessive, unnaturally strong. — *Pramāṇāntara* (°*na-an*°), am, n. another means of proof. — *Pramāṇāntara-tā*, f. the being another means of proof. — *Pramāṇābhāva* (°*na-abh*°), as, m. absence of proof, want of authority. — *Pramāṇi-bhūta*, as, ā, am, being an authority or proof, proving, establishing.

Pramāṇaka, as, ikā, am, (at the end of a comp.) = *pra-māna*, measure, quantity, extent, circumstance; (ikā), f. a kind of metre, four times ०-०-०-०-०.

Pramāṇaya, Nom. P. *pramāṇayati*, -*yitum*, to make or regard as an authority upon any point (with acc. of the person and loc. of the object); to receive as an authority, admit or obey as an authority; to hold up as a model; to prove, demonstrate, show clearly, manifest.

Pramāṇayat, an, antī, at, receiving or admitting as an authority, obeying as authority.

Pramāṇika, os, ā, am [cf. *pramāṇaka* above], forming a measure or standard, being a measure, forming an authority (perhaps a wrong reading for *prāmāṇika*, q.v.).

Pra-māṇita, as, ā, am (fr. *pramāṇaya* above), proved, demonstrated, shown clearly.

Pramāṇī-kṛī, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to mete out or apportion to (with gen.); to take as a rule or authority, regard as an authority; to conform to, obey (with acc.); to regard as proof; to prove. — *Pramāṇī-karaṇa*, am, n. establishing or admitting as authority, regarding as proof. — *Pramāṇī-kṛita*, as, ā, am, admitted or established as proof, regarded as authority; conformed to.

Pra-māṭri, tā, trī, trī, knowing truly or well,

having a right notion or idea, competent to judge; any person who gives evidence or proof, an authority, a proof; proving, demonstrating.

Pra-māpaka, as, ikā, am, affording proof or certain knowledge, furnishing authority; (*as*), m. an authority, an author cited or quoted.

1. *pra-mīta*, as, ā, am, meted out, measured; known, understood; established by argument, demonstrated, proved; measured off, limited, few, little; (at the end of a comp.) measuring, of such and such measure or extent, of such and such size. — *Pramī-tākṣarā* (°*ta-ak*°), f. 'having measured syllables,' a kind of metre, four times ०-०-०-०-०-०-०.

Pra-mīti, īs, f. measure, measuring, measurement; a correct notion, right conception, true knowledge, knowledge or information established by proof; true inference or analogy.

Pra-meya, as, ā, am, to be measured, measurable, finite; to be fathomed or penetrated; admitting of evidence or proof, to be proved, provable, demonstrable; discernible; (*am*), n. an object of certain knowledge; the thing to be proved, subject under discussion, topic to be discussed or established. — *Pra-meya-kamala-mārtaṇḍa*, N. of a work. — *Pra-meya-tva*, am, n. provableness, capability of being proved.

प्रमातव्य *pra-mātavya*. See p. 638, col. 1.

प्रमातामह *pra-mātāmaha*, as, m. a maternal great-grandfather; (ī), f. a maternal great-grandmother.

प्रमात *pra-mātra*, as or am, m. or n. (?), a particular high number.

प्रमाय *pra-mātha*, &c. See p. 636, col. 3.

प्रमाद *pra-māda*, &c. See under 1. *pra-mad*, p. 636, col. 3.

प्रमापण *pra-māpaṇa*, &c. See p. 638, col. 1.

प्रमाय *pra-māya*. See under *pra-mi* below.

प्रमार *pra-māra*. See *pra-mri*, p. 638.

प्रमार्जक *pra-mārjaka*, &c. See under *pra-mrīj*, p. 638, col. 3.

प्रमि *pra-mi* (see rt. 1. *mī*), cl. 5. P. A. -*minoti*, -*minute*, -*mātum*, to erect, build (Ved.); to judge, observe, perceive.

Pra-māya, ind. having perceived or observed.

2. *pra-mīta*, as, ā, am (for 1. see above), Ved. erected, built.

प्रमिद् *pra-mīd*, cl. 1. A., 4. P. -*medate*, -*melyati*, -*meditum*, to begin to become fat; to begin to show affection.

Pra-medīta, as, ā, am, having begun to show affection (according to a Scholiast = *smigdhī-bhavitum ārabdhah*); being or made unctuous, unctuous, greasy. — *Pra-medīta-vat*, ān, atī, at, having become unctuous, having been made unctuous.

प्रमिह *pra-mih*, cl. 1. P. -*mehati*, -*medhvm*, to make water, pass urine.

Pra-mīdha, as, ā, am, passed as urine; thick, compact.

Pra-meha, as, m. urinary disease (a general term applied to all diseases characterized by a morbid condition of the urine; twenty-one varieties are enumerated, including diabetes, gleet, gonorrhoea, &c.).

Pra-mehin, ī, inī, ī, suffering from urinary disease or affections.

प्रमी *pra-mī*, cl. 9. P. A. -*miṇāti*, -*miṇīte* (Ved. -*mināti*, -*minīte*), -*mātum*, to frustrate, annul, destroy, annihilate; to diminish; to change, alter; to neglect, transgress, infringe (Ved.); to miss, lose (one's way), forget (Ved.); to cause to disappear, put out of sight, leave behind, outstrip, surmount, surpass; to come to naught, perish, die: Caus. -*māpayati*, -*yitum*, to destroy, annihilate, kill, slay.