

हाहल hāhala. See p. 1170, col. 3.

हाहस hāhas, ās, m. a Gandharva. (See p. 281, col. 3.)

1. hāhā, ās, m. (see Gram. 108. b), a Gandharva; a particular high number, ten thousand billions, (mahā-hāhā, a hundred thousand billions.)

हाहा 2. hā-hā, ind. (an interjection of surprise or grief or pain, equivalent to) ah, al! alas, alas! — Hāhā-kāra, as, m. 'making the exclamation hāhā,' a general or great lamentation, or wailing; sound of grief or pity; the noise or uproar of battle. — Hāhā-kṛita, as, ā, am, made to resound with the uproar of battle. — Hāhā-bhūta, as, ā, am, lamented, bewailed. — Hāhā-rava, as, m. the cry or noise hāhā.

हि 1. hi (connected with rt. hinv, to which some of the forms in the examples given below are referred by Sāy.), cl. 5. P. hinoti (Ved. also A. hinute), jighāya, heshyati, ahai-shit, hetum, to send, send forth, impel. (hinvantī = pperayanti, Ṛig-veda VIII. 43, 29); to discharge, throw, cast, shoot (as an arrow &c.); to urge, incite, excite; to further, promote, advance; to protect, favour, benefit, prosper (Ved.); to please, gratify, exhilarate, satisfy, (hinvtre = prīnayanti, Ṛig-veda VIII. 43, 19); to go, proceed: Pass. hiyate, Aor. ahāyi: Caus. hāyayati, -yitum, Aor. ajihayati: Desid. of Caus. jighāpāyishati: Desid. jighishati: Intens. jehiyate, jehiyati, jehheti; [cf. perhaps Gr. kiō; Lat. cieo.]

Haya, hayana. See p. 1165, cols. 2, 3.

1. hita, as, ā, am (for 2. see p. 1172), sent, impelled; gone, proceeded.

Hiti, is, f. sending, impelling.

2. hitvā, ind. (for 1. see p. 1170, col. 1), having sent; having impelled; having gone.

Hinva, as, ā, am, Ved. favouring, benefiting, (Sāy. = prīnayitṛi, Ṛig-veda VIII. 40, 9.)

Hinvat, an, atī, at, Ved. gratifying, pleasing, (Sāy. hinvan = hinvantaḥ = prīnayantaḥ, Ṛig-veda V. 36, 2.)

Hinvāna, as, ā, am, Ved. pleasing, gratifying, exhilarating.

Hiyāna, as, ā, am, Ved. prospering, favouring, (Sāy. = samriddhīm gacchat, i. e. vyāpnuvat, Ṛig-veda II. 4, 4.)

Hiti, is, m. f. a weapon, missile; stroke, wound, injury, (Sāy. = hinsā, Ṛig-veda VI. 75, 14); a ray of the sun; light, splendor; flame; (ix), m. N. of the first Rākshasa king (father of Viduy-keśa; represented as residing in the Sun's chariot in the month of Caitra or Madhu). — Heti-mat, ān, atī, at, possessed of weapons, armed with missiles (Ved.); illuminated by the sun.

Hetika = hetī (at the end of a comp., cf. sakti-h).

Hetu, us, m. (according to Uṇādi-s. I. 73. fr. rt. 1. hi), impulse, motive; cause, reason, object, purpose (e. g. anena hetunā, for this reason; mṛtyu-hetave, in order to kill; hetur alaukikaḥ, a supernatural cause); a logical reason, the reason for an inference (constituting the second Avayava or member of the five-membered Nyāya syllogism, e. g. 1. 'this hill is fiery,' 2. 'because it smokes'; see nyāya, p. 519; 2. prati-jñā, p. 613); any logical deduction or argument, proof; reasoning, logic (in general); excuse, sophistry; means, instrument; law, condition; source, origin; a particular figure of speech, (in the drama) a brief speech giving a reason; (hetunā or hetuu or hetos), ind. by reason of, because of, on account of, for the sake of, (generally after a gen. or at the end of a comp., e. g. mama hetoh or mad-dktoh, on account of me.) — Hetu-tā, f. or hetu-tva, am, n. the state of being a hetu or cause, causation, cause, causativeness, the abstract existence of cause or motive. — Hetu-mat, ān, atī, at, having a reason or cause, proceeding from a cause (as any effect); having the Hetu (or second Avayava of a syllogism); accompanied by arguments; controverted by arguments. — Hetu-vāda, as, m. a statement of

reasons or argument, assigning a cause, disputation.

— Hetu-sāstra, am, n. a rationalistic book, (Manu II. 11); any heretical or sceptical work calling in question the authority of Sruti. — Hetu-sāstrāśraya ('ra-ās'), as, m. reliance on rationalistic treatises.

— Hetu-sliṣṭha, (in rhetoric) combination of cause, a method of comparing two objects by using epithets common to both so as to describe similar results in each produced by similar causes. — Hetu-hetumad-bhāva, as, m. the relation subsisting between cause and effect. — Hetūpanyāsa ('tu-up'), as, m. the assignment of reasons or motives, statement of an argument. — Hetu-apadeśa, the adducing or mentioning of the reason (or second member of the syllogism in logic). — Hetu-ābhāsa, as, m. (in logic) a mere appearance of a reason, fallacious semblance of an argument, fallacious middle term, fallacy (said to be of five kinds, viz. vy-abhīcāra or sa-vya-bhīcāra, vi-rudhā, a-siddha, sat-pratipaksha, bādha or bādhitā), the bringing forward or stating of a Hetu (or second member of a syllogism), the assignment of a reason which can be shown to be incorrect.

Hetuka, as, m. a cause, active cause, instrument (= hetu); a logician; (as, ā, am), causal, instrumental, belonging to a motive or cause; causing, producing (at the end of comps., e. g. vishāda-h', causing dejection); N. of a poet.

Hetr, tā, trī, trī, Ved. urging on, inciting; (tā), m. an inciter.

3. heya, as, ā, am (for 1. and 2. see pp. 1169, 1170), to be sent or impelled.

हि 2. hi, ind. (probably to be connected with rt. i. hi; cf. hetu), for, because, on account of (used enclitically so as not to stand first in a sentence, e. g. pramāṇam hi bhavān, for your honour is the authority; tathā hi, for example, for instance, accordingly); assuredly, certainly; indeed, surely, (in these senses used emphatically and, according to some, also interrogatively; but sometimes to be treated as redundant and a mere expletive); but; ah! alas! (said to be also an interjection of envy, of contempt, of hurry, &c.)

हिंस hins (by some regarded as an anomalous Desid. of rt. i. han), cl. I. 7. P. (ep. also A.) hinsati (-te), hinsati, jihinsa, hinsishyati (ep. A. hinsishyate), ahinsit, hinsitum, to strike, hit, beat; to hurt, harm, wound, injure; to kill, slay, destroy: Pass. hinsyate, Aor. ahinsī: Caus. or cl. 10. hinsayati, -yitum, Aor. ajihinsat, to kill, slay: Desid. jihinsishati: Intens. jehinsyate, jehinsati; [cf. perhaps Old Germ. geisla, 'a whip'; Mod. Germ. Geißel.]

Hinsaka, as, ā, am, injurious, noxious, detrimental, mischievous, hostile, malignant, ferocious, savage; an injurer; (as), m. any savage or noxious animal, beast of prey; an enemy; a Brāhman skilled in the Atharva-veda [cf. hinsā-karman, and see the account of this Veda, p. 964, col. 1].

Hinsat, an, antī, at, hurting, injuring, killing.

Hinsana, am, ā, n. f. the act of hurting, injuring, injury, detriment; killing; slaying.

Hinsā, f. injuring, injury, mischief, hurt, harm, wrong (said to be of three kinds, 1. mental or malice; 2. verbal or abuse; 3. personal or actual violence); killing, slaying; robbery, spoliation. — Hinsā-karman, a, n. any injurious or hostile act; magic applied to the ruin or injury of an enemy, employment of spells and mystical texts (especially those of the Atharva-veda, see veda) for injurious purposes. — Hinsātmaka ('sā-āt'), as, ā, am, of an injurious nature, naturally hurtful, destructive. — Hinsā-prāyīn, ī, m. a savage or noxious animal. — Hinsāprāṇi-prācūra, as, ā, am, abounding in noxious animals. — Hinsā-prāya, as, ā, am, abounding in injury, generally injurious. — Hinsā-rata, as, ā, am, delighting in mischief. — Hinsā-ruṭī, is, is, i, taking pleasure in injury, having a taste for slaughter. — Hinsāruṭī-tva, am, n. the having a taste for injury or mischief. — Hinsā-vikāra, as, ā,

am, sporting in mischief, wanton in injuries, roaming about to do harm. — Hinsā-samudbhava, as, ā, am, arising from injury (i. e. from the sin of hurting any living creature).

Hinsāru, us, m. a destructive animal; a tiger. Hinsālu, us, us, u, disposed to injure, injurious, mischievous, hurtful, murderous.

Hinsāluka, as, ā, am, disposed to be mischievous, hurtful; (as), m. a mischievous or savage dog.

Hinsita, as, ā, am, injured, hurt; mortally wounded; (am), n. injury, hurt.

Hinsitvā, ind. having injured, having wronged.

Hinsitra, as, m. a mischievous wretch, villain, a tiger.

Hinsya, as, ā, am, liable to be hurt or injured.

Hinsra, as, ā, am, injurious, mischievous, hurtful, noxious, destructive, murderous; formidable, terrible; cruel, fierce, savage; (as), m. any noxious animal; a beast of prey; a destroyer; N. of Siva; of Bhīma; (ā), f. spikenard (= jāṭā-mānsī); the shrub Abrus Precatorius; a sort of grass, Coix Barбата; a vein, nerve. — Hinsra-pāsu, us, m. a noxious animal, beast of prey. — Hinsra-yantra, am, n. an implement for injuring or wounding, a trap; a mystical text used for injurious purposes. — Hinsrāhinsra ('ra-ah'), am, n. noxious and harmless, wicked and good.

Hinsraka, as, m. a savage or noxious animal, beast of prey.

हिक्हि hikk, cl. I. P. A. hikkati, -te, jihikka, jihikke, hikkishyati, -te, ahikk-kū, ahikkishāta, hikkētum, to make an indistinct or inarticulate sound; to hiccough; cl. 10. A. hikk-kayate, &c., to injure, kill (=rt. kishk, q. v.): Caus. hikkayati, -yitum, ajihikkat: Desid. jihikkishati, -te: Intens. jehikkayate, jehikkiti, jehikiti.

Hikkā, f. an indistinct or inarticulate sound; hiccough; [cf. hekkā.]

हिक्हि hikkri, cl. 8. 5. P. -karoti, -krīnoti, &c., to make the sound him; to low (as a cow). — Hin-kāra, as, m. the sound him; a kind of low roar; a tiger (as making this sound). — Hin-krīvat, an, atī, at, Ved. making the sound him; roaring (as a tiger); lowing (as a cow); Sāy. hinkrīvatī = vatam prati hinkāraṃ kurvatī, Ṛig-veda I. 164, 27).

हिङ्गु hingū, us, v, m. n. (according to Uṇādi-s. I. 37. fr. hi, substituted for rt. i. han; according to Sabda-k. only neut.), the plant Asa Fetida (said to be so called as 'killing' or overpowering all other odours); the substance produced from the plant (for household use). — Hingu-nā-dikā, f. the resin of a particular plant (= nā-dī-hingu). — Hingu-niryāsa, as, m. the gummy exudation or concrete juice of Asa Fetida; the Nimba tree. — Hingu-pattra, as, m. the Ingudi tree; (ī), f. a drug composed of a leaf resembling that of Asa Fetida; (am), n. the leaf of the Asa Fetida plant. — Hingu-parvī, f. a particular plant (= vaṅṣa-patrī). — Hingu-sīrātīkā, f. a kind of plant (= vaṅṣa-patrī).

Hingula, as, am, m. n. a preparation of mercury with sulphur, vermilion; (ā), f. N. of a country (mentioned in the Vāmana-Purāṇa); N. of a goddess. — Hingulā-jā, f. N. of a goddess.

Hingulī, is, m. vermilion.

Hingulikā, f. the prickly nightshade, Solanum Jacquin.

Hingulī, f. the egg-plant, Solanum Melongena.

Hingulu, us, v, m. n. vermilion.

Hingula, am, n. a kind of edible root like a potato, a sort of yam (= ālu).

हिज्ज hijja, as, m. the tree Barringtonia Acutangula (commonly called Hijjal).

Hijjala, as, m. the Hijjal tree.

हिञ्जीर hiñjira, as, m. a rope or chain for fastening an elephant's foot.