

# ADDITIONS AND CORRECTIONS.

## A-katham.

*A-katham*, ind. (fr. 3. a + 1. *kāthā*), even without telling, without further words, without any dispute.  
*A-kula*; add—(am), n. epithet of Śiva (with Tāntrikas; cf. *kula*, p. 1183).  
*Akuli*, f., Ved. a cat.  
*A-kuhaka*, as, ā, am, not deceiving, free from deceit, guileless.  
*A-knopana*, as, ī, am, not moistening, drying. See *knopana*, p. 1183.  
*Akra*; add—as, m. (according to B. R., probably) a standard, banner; a wall, fence (= *prākāra* according to Durga on Nirukta VI. 17).  
 2. *aksha*; add—the collar-bone (Ved.); a mesh (of a net).  
*Akshaka*; add—(probably) the collar-bone.  
*Aksha-dhara*; for 'see *sākhota*' read—see *sā-khota*.  
*Akshan*, an organ of sense.  
*Agastya*; correct thus—as, m. = *agasti*; and add—in Raghuv. XIII. 36. Agastya is said to be 'the cleanser of water,' as on the rising of Canopus turbid waters become clear.  
*Agārāguli*; add—the tip of the toe.  
*A-ghāsaka*, as, ā, am, without food or provisions.  
*A-ghosha*; under as, m. add—'non-sonance,' absence of all sound or soft murmur, hard articulation or effort as applied to the hard consonants and Visarga.  
*A-ghnat*; for 'anti' read *ati*.  
*Anka-bhāj*; add—close to one's side; in one's possession, anything which is close or easy of attainment, close at hand.  
*Anga*; add—anything inferior or secondary, anything immaterial or unessential; (in grammar) also in Pāṇini's system a term for the base in the strong cases only, (see *pada*, 2. *bha*).  
*Anga-tā*, f. or *anga-tva*, am, n. a state of subordination or dependence, the being of secondary importance, the being immaterial or unessential.  
*Angi-kri*; add—to take or espouse the side of.  
*Ac*; for 'carved' read *curved*.  
*Ac*, a technical term for all the vowels.  
*Acchodya* ('*cha-ud*'), ind. having spoken to, (Pāṇ. I. 4, 69).  
 1. *aja*; for '(as), m. pl.' read (*ās*), m. pl.  
*Aj-anta*, as, ā, am, ending in a vowel.  
*Aj-madhya-stha*, as, ā, am, being or occupying a place between two vowels.  
*Aijanā*; add—a kind of lizard.  
*Aiji*; add—an ornament.  
*Aṅga-dala*, am, n. an egg-shell.  
*Ati-krānti*, īs, f. transgression, (Kīrāt. XIV. 23).  
*Ati-vāhita*; read *ati-vāpika*.  
*Ati-vipina*; add—very impenetrable.  
*Atharva-vid*; for 'Brāhmaṇas' read Brahman.  
*A-dakshina*; add—inexperienced, simple-minded.  
 3. *a-diti*; add—Aḍiti was daughter of Daksha and wife of Kaśyapa.  
*A-dreśya* = *a-driśya*, invisible, &c.  
*Adhah-kriyā*, f. = *apa-māna*, disgrace, humiliation.  
*Adhara-kanṭha*; add—the lower part of the throat.  
*Adharaya*, Nom. P. *adharayati*, &c., to make inferior, put under; to eclipse, excel.  
*Adh-nātha*; add—a supreme lord, chieftain.  
*Adhi-uh*; add—to attack, accuse.  
 3. *adhvāsa*; add—fumigation of a person or image with incense, &c.; fragrance, perfume; smell, odour (in general).  
*Adhi-vijñāna*, am, n. the highest knowledge.

## Apa-bhāshana.

*Adhi-śrī*, īs, īs, ī, having great prosperity, highly prosperous or fortunate.  
*Adhi-śhṭheya*, as, ā, am, to be superintended or governed.  
*Adhi-senāpati*, īs, m. 'over-general,' a commander-in-chief.  
*Adhi-hasti*, ind. on an elephant.  
*Adhitin*; add—occupied with the study of the Veda, studying the Vedas.  
*Adhina*; add—resting on, situated in or on, belonging to.  
*Adho-nīlaya*, as, m. 'lower abode,' the lower regions.  
*Adhy-arhaṇīya*, as, ā, am, to be honoured highly, very honourable.  
*Adhy-avasiti*, īs, f. exertion, effort, &c. (= *adhy-avasāna*).  
*Adhy-ā-vāhanika*; the proper explanation of this word is given under *śrī-dhana*.  
*Adhy-ūdha*, as, m.; add—the son of a woman pregnant before marriage [cf. 1. *sahodhā*].  
*Adhyūdha-ja*, as, m. = *adhy-ūdha* above.  
*Adhvaryu*; add—(us), f. the wife of an Adhvaryu priest, (Pāṇ. IV. 1, 66).  
*Anala-da*, as, ā, am (see 3. *da*), destroying or quenching fire, (said of water, Kīrāt. V. 25.)  
*An-avakāsa*; add—having no other opportunity for application, inapplicable, (Pāṇ. I. 4, 1.)  
*Anavakāsatvāt*, abl. c. from the inapplicability (of a rule), if the (present) rule does not take effect.  
*Anita*; read—*an-ita*, not gone to, not obtained.  
*Anilavājīn*, ī, n. 'white-horsed,' epithet of Arjuna.  
*Anu-kūlana*, am, n. kindness towards (with gen.).  
*Anu-krānti*; add—mentioned or written down in the Anukramāṇī.  
*Anu-gaṇḍikā*, f. a line of hills or a little hill.  
*Anu-gāyas*, ās, ās, as, to be hymned, (Sāy. *anugātavya*).  
*Anu-gītā*, f. an after-song; N. of part of the fourteenth book of the Mahā-bhārata (chaps. 16-92).  
*Anu-guṇaya*, Nom. P. *guṇayati*, &c., to favour.  
*Anu-godam*, ind. near the Godāvarī.  
*Anugrahi-kṛta*, as, ā, am, made into a favour or benefit.  
*Anu-jūātri*, tā, trī, trī, one who assents, giving leave or permission.  
*Anu-tarshula*, as, ā, am, causing thirst; causing a desire or longing for.  
*Anu-tiśhṭhasu*, us, us, u, intending to do or effect anything.  
*Anu-darśa*, as, m. remonstrance, expostulation.  
*Anu-deham*; add—behind the body, from behind.  
*An-upakṣhita*; add—unexhausted.  
*An-upadeśa*, as, m. absence of reference to (anything else).  
 2. *anu-pā*; add—to cherish; to watch, bide one's time, wait for, expect.  
*Anu-pra-nyuj*; add—to employ afterwards.  
*Anu-pravacāna*, am, n. the act of learning the Veda.  
*Anu-pravacāniya*, as, ā, am, relating to or requisite for the learning of the Veda.  
*Anu-pravāca*, as, ā, am, corresponding with, adequate to (at the end of a comp.).  
*Anu-prasāmana*, am, n. the act of tranquillizing or pacifying, calming, assuaging, silencing.  
*Anu-badhvat*, am, atī, atī, following, seeking.  
*Anu-bandha*; add—an adherent.  
*Anu-bandhin*, ī, inī, ī; add—extending, spreading; continuous, lasting, permanent.

*Anu-bhāga*, as, m. a subordinate division, minor part, subdivision.  
*Anu-bhāshitri*, tā, trī, trī, speaking to, saying.  
 2. *anu-māna*, as, m. (fr. *anu-man*), permission, consent.  
*Anu-mānana*, am, n. (fr. the Caus. of *anu-man*), the act of persuading, persuasion.  
*Anu-mṛigya*, as, ā, am, to be sought after, desirable, anything desirable. Under *anumṛigya-dāsu*, p. 37, col. 3, erase (rt. *mṛig* and *dā*).  
*Anu-mṛit*, t, t, t, dying after.  
*Anu-yujjaka*, as, m. one food of censuring others, fault-finder, a jealous or envious person.  
*Anu-ranjayati*, an, antī, at, dyeing, colouring; tinging with a dark colour.  
*Anu-rāga*; add—colour; red colour, redness.  
*Anu-rāga-rat*; add—red-coloured, red.  
*Anu-lakshya*, ind. conforming to, conformably to.  
*Anu-vanśa*; add—collateral race or branch of a family; (as, ā, am), having equal birth, of the same rank.  
*Anu-vad*; add—Pass. *anūdyate*, to be expressed correspondingly.  
*Anu-vartman*; add—(a), n. a path trodden by others.  
*Anu-vākya*, as, ā, am, to be recited.  
*Anu-vādita*, as, ā, am, translated.  
*Anu-rāsaram*, ind. day by day, every day, daily.  
*Anu-vimba*, am, n. a corresponding image or picture, counterpart.  
*Anu-shatya*, as, ā, am (fr. 3. *anu* + *satya*), Ved. following the truth, an observer of truth.  
*Anu-samyāna*, am, n. visiting in succession, going from one place to another.  
*Anu-sanvatsarāt*, abl. c. after the lapse of a year.  
*Anu-sarga*, as, m. an after-creation, secondary creation.  
*Anu-sartavya*, as, ā, am, to be followed or pursued.  
*Anu-sānu*, ind. along a table-land or summit, from ridge to ridge.  
*Anu-seva*, f. waiting on, attendance, service.  
*An-ūlara* (for *an-udara*), without a belly.  
*Anṛita-deva*; add—having false gods.  
*Antar-anga*; add—(am), n. an inner part (of the body); the heart.  
*Antar-giri*, among hills or mountains.  
*Antargṛīya*, ās, m. pl. dwellers among hills.  
*Antar-hatya*, ind. having struck in the middle.  
*Antar-han*, cl. 2. P. *-hanti*, &c., to strike in the middle.  
*Ante-sad* or *ante-shada*, as, m. a pupil.  
*Anniya*, Nom. P. *anniyati*, &c., Ved. to desire food.  
*Anniyat*, an, antī, at, desiring food.  
*Anyathaya*, Nom. P. (fr. *anyathā*), *anyathayati*, &c., to change, alter.  
*Anyā-dṛiksha*; for 'anya-dṛiś, *anya-dṛiśa*' read *anyā-d*.  
*Anvak*; add—behind, from behind.  
*Apa-jya*, as, ā, am, loosened from the bow-string.  
*Apa-jvara*, as, ā, am, free from fever.  
*Apa-tushāra*, as, ā, am, free from frost or mist.  
*Apatushāra-tā*, f. absence of mist, departure of frost.  
*Apa-nidra*; add—wide awake, expanded, blooming (said of a flower, see *nidra*).  
*Apa-nidhi*, īs, īs, ī, treasureless, poor.  
*Apa-bhāshana*, as, m. one who speaks a barbarous language (other than Sanskrit).