

*Jyotirmilin*, probably for *jyotirmilin*.

*Jvar*; add—connected with *rt. jval*.

*Jvalat*; add—(an), m. fire, flame.

*Jhāsha-ketana*; add—the sea.

*Tikā*, in *svarga-grāma-tika-vilunṭhana*, to be

erased, (see *grāmātikā*, p. 1183.)

*Taṭāghāta* (‘*ṭa-āgh*’), as, m. = *vapra-kriḍā*,

the butting of elephants against banks, &c.

3. *tan*; add—to manifest, display, exhibit, show,

put forth (energy &c.), make.

*Tanu-madhya*, am, n. middle of body, waist.

*Tapar-loka* = *tapo-loka*.

*Tamo-gu* to be erased.

*Taruṇaya*, Nom. P. *taruṇayati*, to make fresh.

*Tala-vāraṇa* = *tala-tra*.

*Tāmyat*; add—becoming distressed, becoming

attenuated.

*Tāvat*; add—just a little.

*Tiryak-srotas*, for ‘hurrying’ read having.

*Tulita*; add—lifted up.

*Tulyakulya*, as, ā, am, belonging to the same

family.

*Trināvarta*; add—N. of a demon killed by the

infant Kṛishṇa.

*Triṣṭā*, to be connected with *rt. i. trish*; add

—(originally) dry.

*Tokāya*, Nom. P. *tokāyati*, to be like a new-born

child.

*Taurangika*, as, m. a horseman.

*Tyājana*, am, n. the act of abandonment, renun-

ciation.

*Tri-saraka*, am, n. the aggregate of three spi-

rituous liquors; drinking spirituous liquors.

*Daṇḍa*; add—probably for original *dantra*,

‘the instrument of restraining.’

*Daṇḍa-vācike*, u. du. in *pārushye daṇḍa-vācike*,

the two kinds of assault, i. e. blows and abuse.

*Dadāśvas*; for ‘vas’ read *vat*.

*Dadivas*; for ‘vas’ read *vat*.

*Dadṛśivas*; for ‘vas’ read *vat*.

*Dandhvana*, as, m. (fr. Intens. of *rt. 2. dhvan*),

‘sounding very much,’ a kind of reed or cane.

*Dariman* (fr. *rt. dṛi*), Ved. destruction.

*Dāra*; the meaning ‘a ploughed field’ to be

erased; the words printed *ekake dāre* in *Mānū IX.*

38. should be *eka-kedāre*, (see *kcdāra*.)

*Dālana*; for ‘am, n.’ read *as, m.*

*Dāśvas*; for ‘vas’ read *vat*.

*Dugdha-bandhaka*; correct thus—as, m. the

pleging of milk.

*Dur-ādhi*; add—(is), m. anxious thought, dis-

tress of mind.

*Dur-upasada*, as, ā, am, difficult of approach.

*Daurhṛidīni*, f. = *daurhṛidīni*, a pregnant woman.

*Dravya*; add—(one of the *Padārthas* or categories

in grammar), a word which is the name of a single

object as distinguished from a *Jāti* or class.

*Draupadeya*; for ‘patronymic’ read metro-

nymic.

*Dvairūpya*, am, n. (fr. *dvi-rūpa*), duality of

form, double appearance.

*Dhanuḥ-kāṇḍa*, *dhanuḥ-khaṇḍa*; these would

be better written *dhanuḥ-kāṇḍa*, *dhanuḥ-khaṇḍa*,

(see *Pān. VIII. 3. 45*.)

*Dhuna*; add—(am), n. one million billions.

2. *dhvan*; add—Pass. *dhvanyate*, to be implied

or signified.

*Nakshatra*; the order of the *Nakshatras* is

differently given, but the following is the most

usual: 1. *Aśvini*; 2. *Bharanī*; 3. *Kṛittikā*; 4. *Ro-*

*hiṇī*; 5. *Mṛiga-sīras*; 6. *Ārdrā*; 7. *Punar-vasū*;

8. *Pushya*; 9. *Āśleshā*; 10. *Maghā*; 11. *Pūrva-*

*Phalgunī*; 12. *Uttara-Phalgunī*; 13. *Hastā*; 14.

*Citrā*; 15. *Svātī*; 16. *Viśākhā*; 17. *Anurādhā*;

18. *Jyeshthā*; 19. *Mūla*; 20. *Pūrvāshāḍhā*; 21.

*Uttarāshāḍhā*; 22. *Abhijit*; 23. *Shravana*; 24. *Shra-*

*vishthā* or *Dhanishthā*; 25. *Sata-bhishaj*; 26. *Pūrva-*

*Bhādrapadā*; 27. *Uttara-Bhādrapadā*; 28. *Revatī*;

sometimes the twenty-second, *Abhijit*, is omitted, a

sidereal revolution of the moon being accomplished

in little more than twenty-seven days.

*Nara*; in col. 2, line 3, read, the waters are

called *Nārā* or *Nārāḥ*.

*Nartaka*; add—am, n. a kind of mythical

weapon.

*Narma-garbha*; add—the action of the amorous

hero in concealment.

*Nalopakhyāna*; read *Nalopākhyāna*.

*Nāra*; add—proceeding from *Nara* or the su-

preme Spirit.

*Nikāsha* = *nikaṣha*, the touchstone.

*Ni-gup*, cl. 1. P. -*gopāyati*, -*gopitum*, to conceal.

*Ni-meshana*; add—(am), n. the closing of the

eyes.

*Nirayin*, ī, m. an inhabitant of hell.

*Nir-ākrandā*; add—having no friend or pro-

jector, affording no refuge or protection.

*Nir-āyati*, *is, is, i*, one who has no future, one

whose end is at hand, soon to be destroyed.

*Nir-oshṭhya*, am, n. a verse containing no labial

letter.

*Nir-mārṣṭī*, *is, f.*, N. of the wife of *Duṣṣaha*.

*Ni-lāyana*, am, n. the act of hiding one's self.

*Ni-sheva*; add—(as), m. honouring, honour,

worship, respect, esteem.

*Nishpāta*, as, m. rapid stroke or dash.

*Nis-taksh*; add—to carve out; to cut up, wound

(by insults &c.).

*Nis-tap*, cl. 1. P. -*tapati*, &c., to melt gold &c.

repeatedly, (s is changed to *sh*, unless repeated action

is intended, see *nish-tap*.)

*Ni-sva*, as, ā, am, without soul or spirit, spiritless,

weak.

*Nitha*; after ‘subterfuge’ insert (am), n. a hymn.

*Ni-rāga*, as, ā, am (fr. *nis+rāga*), without

colour, colourless; without feeling or emotion, emo-

tionless.

4. *nu*; add—(Ved. cl. 1. A. *navate*).

*Nutti*, *is, f.* (fr. *rt. i. nud*), repelling, removal.

*Naiḥāra*, as, ī, am (fr. *ni-hāra*), produced by

fog or mist or dew; misty, dewy.

*Ny-ṭj*, cl. 1. A. -*ejate*, &c., to tremble, quake

with fear.

*Pankaya*, Nom. P. *pankayati*, -*yitum*, to make

muddy, blemish.

*Paṇayūri*, *tā, trī, trī*, one who buys, a purchaser.

*Para*; (at the end of comps.) sometimes to be

translated by ‘another word,’ another equivalent ex-

pression; e. g. *jīva-sādo mahat-parah*, the word

*jīva* is an equivalent expression or another word for

*mahat*.

*Parānganā* (‘*ra-an*’), f. the wife of another, a

wife.

*Parā-marśaka* referring to something (before

mentioned).

*Parā-sedha*, as, m. (fr. *rt. 2. sidh* with *para*;

cf. 2. *sedha*), restraint, confinement, imprisonment.

*Pari-khaṇḍana*, am, n. annihilating, humiliating.

*Pari-jval*, cl. 1. P. -*jvalati*, &c., to shine very

brightly, glow.

*Parimāṇḍala-tā*, whirling about or round.

*Parimāṇḍalita*, as, ā, am, whirled round.

*Parilohita*, as, ā, am, shaken about, tossed about.

2. *pari-vāsa*, as, m. fragrance, perfume.

*Pari-sāntv*, cl. 10. P. A. -*sāntvayati*, -*te*, &c.,

to console, comfort, soothe, conciliate.

*Pari-shikta*, as, ā, am, sprinkled about, diffused.

*Pari-hri*; add—to take away, remove.

*Paripṣu*; add—desirous of ascertaining.

2. *parsha*, as, ā, am, = *parusha*, keen, piercing

(sald of the wind).

*Paramārthya*, am, n. (fr. *paramārtha*), the

complete truth.

*Pitri-mātvartha* (‘*tri-ar*’), as, m. one who seeks

to provide a maintenance for his father and mother.

*Pitri-sadman*, a, n. the abode of the *Pitris*, a

cemetery.

*Pisāngita*, as, ā, am, made brown or red, en-

browned, reddened.

*Piḍā-bhāj*; possessing marks of pressure or wavy

indentations.

*Piyūsha-bhānu*, us, m. the moon.

*Punar-bālya*, am, n. second childhood.

*Pūtana*, as, m. a kind of evil spirit; [cf. *pūtana*.]

*Pūrṇa-mukha*; add—a kind of bird.

*Pūrvin*; add—(ī), m. a particular Jaina saint.

*Prithū-kṛi*, cl. 8. P. -*karoti*, &c., to expand, ex-

tend, enlarge, spread out.

*Paitāmaha-siddhānta*. See *siddhānta*.

*Pra-grahin*, ī, ṭṣi, ṭ, taking the reins.

*Pra-ghosha*, as, m. noise, din, clamour; N. of

a son of *Kṛishṇa*.

*Pra-jvālā*, f. a flame, blazing up.

*Pra-tapa*, as, m. heat, the heat of the sun.

*Pratapa-tra*, am, n. ‘protecting from heat,’ a

parasol, umbrella.

*Pra-tara*, as, ā, am, crossing over, going across

by boat [cf. *dush-p*, *su-p*]; epithet of the joints

in the vertebral column.

*Pra-taraṇa*, as, ī, am, crossing over; bringing

forward, carrying on, furthering, promoting, increas-

ing; (am), n. the act of crossing over, passing over

by boat.

*Pra-tarūti*, *tū, trī, trī*, Ved. one who causes

progress, bringing on, advancing, lengthening, a

promoter, furtherer.

*Prati-tarj*, cl. 1. P. -*tarjati*, &c., to menace,

threaten, scold at; to challenge.

*Prati-dantin* = *prati-nāga*.

*Prati-nadi*, ind. at every stream.

*Prati-pādapam*, ind. at every tree.

*Prati-srita*, am, n. a protected place, shelter.

*Prati-srotam*, ind. = *prati-srotas*.

*Praty-aya*, as, m.; add—a grammatical affix or

any suffix to roots forming derivatives.

*Pratyaya-lopa*, as, m. elision of a grammatical

affix or suffix.

*Pratyaya-svara*, as, m. ‘suffix accent,’ an accent

on a suffix or affix.

*Praty-āvṛitti*, *is, f.* turning back, return.

*Praty-āhvaya*, as, m. ‘calling in reply,’ an echo.

*Pra-bhāvana*; add—(fr. the *Caus.*), causing to

come forth, creating; causing to prosper:

1. *pra-mā*; the *pra* of the *Nāgari* type has

broken off in the printing of part of the impression.

*Pramāṇa-koṣi*, *is, f.* the point in an argument

which is regarded as actual proof.

*Pra-mṛiḍa*, as, ā, am (fr. *rt. mṛiḍ* with *pra*),

favourable, gracious.

*Pra-mosha*, as, m. carrying off, plundering,

robbery.

*Pra-vivikshu*, us, us, u, intending to pervade

or embrace.

*Pra-sakta*; add—occurred, happened, taken place.

*Prāṇic*; the meaning is ‘worshipping’ when the

nasal is retained throughout (e. g. inst. sing. du.

*prāṇicā*, *prāṇbhyām*, *Gram. 176. c*).

*Phit-sātra*, am, n., N. of certain *Sūtras* on accent

by *Sāntanava*.

*Bāstika*, am, n. a quantity or herd of goats.