

A-svaka, mf(*akā* or *ikā*, Pāṇ. vii, 3, 47)n. = *a-sva*, q. v., L.

A-svātantrya, *am*, n. dependence, MaitrUp.

A-svāsthya, *am*, n. indisposition, sickness, discomfort, BhP.; Kathās.

अस्वदिता-*ā-svadita*, mfn. not made agreeable to the taste or sweet, ŚBr. i.

A-svādu, mfn. tasteless, AitBr.; MBh.

अस्वन *a-svana*, mfn. not having a clear sound, VarBrS.

अस्वन्त *a-svanta*, mfn. (*sv-anta*), ending ill, having an unfavourable issue; (see also *asv-anta* s. v. *āsvanta*.)

अस्वपत् *ā-svapāt*, mfn. not sleeping, Suparṇ.

A-svapna, *as*, m. sleeplessness, ŚBr. iii; ShaḍvBr. (*am*, n.); VarBrS.; (*a-svapnā*), mfn. (= *āsvnos*) not sleeping, watchful, AV.; not dreaming, NṛisUp.; (*as*), m. 'sleepless,' a god, L.

A-svapnaj, mfn. not sleepy, sleepless, RV. ii, 27, 9; iv, 4, 12; VS.

अस्वर *a-svara*, mfn. not loud (as the voice), indistinct, R. ii, 42, 26; having no vowel, Up.; having no accent, APrāt. Sch.; having a bad or croaking voice, L.; (*ām*), ind. in low tone, indistinctly, ŚBr. xi. **A-svarādi**, mfn. not beginning with a vowel.

A-svaraka, mfn. unaccentuated, Pat.

A-svarita, mfn. not having the accent called Svarita, Pāṇ. Sch.

अस्वर्ग्य *a-svargyā*, mfn. not leading to heaven, ŚBr. x; Mn.; Bhag. &c.

अस्वस्थ *a-svasta*. See *a-sva*.

अस्वादु *a-svādu*. See *ā-svadita*.

अस्वाधीन *a-svādīna*. See *a-sva*.

अस्वामिका-*svāmika*, mf(*ā*, Kāraṇḍ.)n. having no possessor, unowned, MBh. xiii, 2633; Gaut. &c.

A-svāmin, *i*, m. not an owner, not the owner, Mn. viii, 4.

अस्वार्थ *a-svārtha*, *a-svāsthya*. See *a-sva*.

अस्वाहाकृत *ā-svāhākṛita*, mfn. not dedicated to the gods by the exclamation Svāhā, ŚBr.

अस्विन्न *a-svinna*, mfn. not thoroughly boiled, MārKp.; (*am*), n. non-application of sudorifics, Suśr.

A-sveda, mfn. not perspiring, L.; (*as*), m. suppressed perspiration, L.

A-svedana, mfn. not perspiring (as feet), VarBrS.

A-svedya, mfn. where the application of sudorifics is prohibited, Car.

अह 1. *ah* (defect. verb, only perf. 3. sg. *āha* & 3. pl. *āhuh*, RV.; AV. &c.; 2. sg. *āttha*, ŚBr. xiv (BrĀrUp.); N.; Ragh. iii, 48; 3. du. *āhatuh*, Pāṇ. viii, 2, 35) to say, speak, RV. &c.; (with lexicographers) to express, signify; to call (by name, *nāmnā*), MBh. iii, 16065; to call, hold, consider, regard as (with two acc., for one of which may be substituted a phrase with *iti*), RV. &c.; to state or declare with reference to (acc.), BrĀrUp.; Śak.; Megh.; to acknowledge, accept, state, AitBr.; Mn. &c.; to adjudge anything (acc.) to any one (gen.), Mn. ix, 44. [Cf. Hib. *ag-all*, 'speech'; *eigh-im*, 'I call'; Goth. *af-aika*, 'I deny'; Lat. *nego* for *n-ego*, 'to say no'; *ad-ag-ium*, *ajo*, &c.]

अह 2. *ah*, cl. 5. P. *ahnoti*, to pervade or occupy, L.

अह 1. *āha*, ind. (as a particle implying ascertainment, affirmation, certainty, &c.) surely, certainly, RV.; AV.; ŚBr.; (as explaining, defining) namely, ŚBr.; (as admitting, limiting, &c.) it is true, I grant, granted, indeed, at least, ŚBr. [For the rules of accentuation necessitated in a phrase by the particle *āha*, cf. Pāṇ. viii, 1, 24 seqq.]

अह 2. *āha*, *am*, n. (only Ved.; nom. pl. *āhā*, RV.; AV.; gen. pl. *āhānām*, RV. viii, 22, 13) = *āhar*, q. v., a day; often ifc. *āhā*, m. (e. g. *dvā-dāśāhā*, *try-āhā*, *śaḍ-āhā*, &c.) or n. (e. g. *pun-yāhā*, *bhadrāhā*, and *sudināha*); see also *ahna* s. v.

अहंयति *aham-yāti*, -*yū*, &c. See *ahām*.

अहःपति *ahah-pati*, &c. See s. v. *āhar*.

अहकम् *ahakam*. See *ahām*.

अहंकरण *aham-karaṇa*, &c. See *ahām*.

अहत *ā-hata*, mfn. unhurt, uninjured, AV. xii, 1, 11; VS.; not beaten (as a drum), AdbhBr.; unbeaten (as clothes in washing), unwashed, new, ŚBr. &c.; unblemished, unsoiled, BhP.; (*am*), n. unwashed or new clothes. — *tā*, f. uninjured condition, GopBr. — *vāsas* (*dhata-*), mfn. wearing new clothes, ŚBr. xiv; KātyŚr.

A-hati, *is*, f. = *ahata-tā*, q. v., RV. ix, 96, 4.

A-hanti, *is*, f. id., VS. xvi, 18 [vv. ll. *ā-hantya*, mfn. 'indestructible,' TS. iv, and *ā-hantva*, mfn. id., MaitrS.; Kāth.]

A-hantya, *ā-hantva*. See the preceding.

A-hanyamāna, mfn. (Pass. p.) not being struck, Āp.; BhP.

अहन *āhan*, the base of the weak and some other cases of *āhar*, q. v., e. g. instr. *āhnā* [once *āhanā*, RV. i, 123, 4]; dat. *āhne*; loc. *āhan* (Ved.) or *āhani* or *ahni*, &c.; nom. du. *āhani* (see also s. v. *āhar*) and pl. *āhani*; only Ved. are the middle cases of the pl. *āhabhyas* [RV.], *āhabhis* [RV., nine times], and *āhasu* [RV. i, 124, 9], while the later language forms them fr. the base *āhas*, q. v. **Ahni-ja**, mfn. originating or appearing during the day, VarBrS.

Ahanā, instr. with an earlier form of accentuation for *āhnā*. See before.

Ahanyā (4), mfn. daily, RV. i, 168, 5; 190, 3; v, 48, 3.

1. **Ahina**, *ahna*. See ss. vv.

अहभून *ahabhūna*, *as*, m., N. of a Rishi, TS. iv.

अहम् *ahām*, nom. sg. 'I,' RV. &c.; = *aham-karaṇa*, q. v., (hence declinable, gen. *ahamas*, &c.) BhP. [Zd. *azem*; Gk. *ἐγώ*; Goth. *ik*; Mod. Germ. *ich*; Lith. *asz*; Slav. *az*]. — **agrikā**, f. = *aham-śreshthikā* below, L. — **ahamikā**, f. (gaṇa *mayū-ravyansakādi*, q. v.) assertion or conceit of superiority, Pañcat. — **uttarā**, n. id., AV. iv, 22, 1 & xii, 4, 50; (*aham-uttara*)-*tvā*, n. id., AV. iii, 8, 3. — **pūrvā**, mfn. desirous of being first, RV. i, 181, 3; R. ii, 12, 92. — **pūrvikā**, f. emulation, desire of being first, Kir. xiv, 32. — **prathamikā**, f. id., Kathās. — **buddhi**, f. = *aham-karaṇa* below, BhP.; pride, haughtiness, (*an-*, neg., mfn. 'free from pride') MBh. xiii, 5354. — **bhadra**, n. = *aham-śreyas* below, ŚBr. i. — **bhāva**, m. = *buddhi* before, BhP. — **matī**, f. id., ib. — **mama-tā**, f. id., ib. — **mamā-bhimāna**, m. id., Comm. on ŚBr. xiv. — **māna**, m. id., ib.; egotism, VP.; (mfn.) having the conceit of individuality, VP.; MārKp.

Aham (in comp. for *ahām*). — **yāti**, m., N. of a son of Saṃyāti, MBh. i, 3767 seq.; VP. — **yū**, mfn. (Pāṇ. v, 2, 140) proud, haughty, RV. i, 167, 7. — **vādin**, mfn. 'speaking of one's self, presumptuous,' see *an-aham*. — **śreyas**, n. claiming superiority for one's self, ChUp.; ŚāṅkhŚr. — **śreyasa**, n. id., ŚBr. xiv (BrĀrUp.); KaushUp. — **śreshthikā**, f. id., L. — **sana**, mfn. obtaining or claiming for one's self, RV. (v, 72, 2 voc. du. incorrectly written in two words *ahām sánā*) & viii, 61, 9 (voc. sg.) — **karaṇa**, n. conceit or conception of individuality, BhP. — **kartavya**, mfn. 'to be done by self,' being the object of *Ahamkāra*, PraśnaUp. — **kāra**, m. conception of one's individuality, self-consciousness, ChUp. &c.; the making of self, thinking of self, egotism, MBh. &c.; pride, haughtiness, R. &c.; (in Śāṅkhya phil.) the third of the eight producers or sources of creation, viz. the conceit or conception of individuality, individualization; (*ahamkāra*)-*vat*, mfn. selfish, proud, L. — **kārin**, mfn. proud, Kathās.; Daśar. — **kārya**, mfn. = *kartavya*, q. v., Vedāntas.; (*am*), n. 'that which is to be done by one's self,' any personal object or business, MBh. iii, 11206. — **√I. kṛi**, (Pot. *-kuryāt*) to have the conceit of individuality, BhP. — **kṛita**, mfn. conscious of one's individuality, Yājñ. iii, 151; egotistic, Bhag. xviii, 17; VP. &c.; proud, haughty, MBh. i, 8252, &c. — **kṛiti**, f. = *karaṇa*, q. v., Bh. (*an-*, neg., adj. 'free from the conceit of individuality'). — **kriyā**, see *nir-ahamkriya*. — **candrasūri**, m., N. of an author, Sarvad. — **jush**, mfn. thinking only of one's self, Kum. xv, 51. — **tā**, f. self-consciousness, Comm. on BhP. — **tva**, n. the being a self or an individuality, NṛisUp. — **dhī**, f. = *karaṇa*, q. v., BhP. — **nāman**, mfn. named 'self,' ŚBr. xiv. — **pūrvā**, &c., see s. v. *ahām*.

Ahakam, dimin. for *ahām*, 'I,' Pāṇ. i, 1, 29, Pat.

अहर *āhar*, n. (the weak cases come fr. *āhan*, q. v., the middle ones fr. *āhas* [see below] or in RV. also fr. *āhan*, q. v.) a day, RV. &c.; a sacrificial or festival day, portion of a sacrifice appointed for one day's performance, AitBr. &c. (often ifc., as *dvādaśāhā*, &c., see s. v. 2. *āha*); day personified as one of the eight Vasus, MBh. i, 2582 seqq.; N. of an Āṅgīrasa, KāthAnukr.; of a Tirtha, MBh. iii, 6070; (*āhanī*), nom. du. day and night, RV.; AV. xiii, 2, 3; (cf. *āhas ca kṛishṇām āhar ārjunam ca*, 'the black and the white day,' i. e. night and day, RV. vi, 9, 1); *tād āhar*, acc. ind. on that very day, ŚBr.; *yād āhar*, acc. ind. on which day, ŚBr. — **āhar** (*āhar-*), ind. day by day, daily, RV. &c.; (*aharahā*)-*karmān*, n. daily work, ŚBr. ix. — **āgama**, m. the approach of the day, Bhag. viii, 18 seq. — **ādi**, a gaṇa, Comm. on Pāṇ. viii, 2, 70. — **gaṇa**, m. a series of sacrificial days, KātyŚr. &c.; a series of days, BhP.; Jaim.; any calculated term, L.; a month, L. — **jaram**, ind. 'so that the days become old,' by and by, MantraBr.; TUp. — **jāta** (*āhar-*), mfn. born in the day or from day, not belonging to night or to the spirits of darkness, AV. — **dalā**, n. midday, Sūryas. — **divā** (*āhar-*), mfn. (Pāṇ. v, 4, 77) daily, VS. xxxviii, 12; (*am*), ind. day by day, Śis. i, 51; Pāṇ. v, 4, 77, Sch. — **divī** (*āhar-*), ind. day by day, RV. ix, 86, 41; AV. v, 21, 6. — **drīś**, mfn. beholding the day, living, RV. viii, 66, 10 (Nir. vi, 26). — **nīsa**, n. day and night, a whole day, Mn. i, 74; iv, 97; (*am*), ind. day and night, continually, Mn. iv, 126; Pañcat. &c. — **pāti**, m. (Pāṇ. viii, 2, 70, Comm.) lord of the day, VS.; MaitrS.; the sun, Ragh. x, 55; a N. of Śiva, L. — **bāndhava**, m. the sun, L. — **bhāj**, mfn. (said of a sacrificial brick) partaking of the day, ŚBr. x. — **maṇi**, m. 'the jewel of the day,' the sun, L. — **mukha**, n. commencement of the day, dawn, L. — **lokā** (*āhar-*), f., N. of a sacrificial brick, ŚBr. x; (cf. *-bhāj* before.) — **vid**, mfn. knowing the (right) days or the fit season, RV. — **vyatyāsam**, ind. so that the order of the days is reversed, KātyŚr.

Ahaḥ (in comp. for *āhar*). — **pati**, m. = *ahar-pāti*, q. v., Pāṇ. viii, 2, 70, Comm. — **śeṣa**, m. the remaining part of the day, Mn. xi, 204. — **saṃsthā**, f. completion of the day, TBr. iii; Lāṭy. — **sahasrā**, n. a thousand days, ŚBr. x. — **sāmān**, n. a liturgy that is to be sung during the day, ŚBr. xi.

Ahaś (in comp. for *āhar*). — **cara**, mfn. wandering during the day, ŚāṅkhGr. — **śas**, ind. day by day, AitBr.

Ahas, the base of the middle cases of *āhar*, instr. pl. *āhobhis* [RV. (twice); VS.; ŚBr. &c.], dat. abl. *āhobhyas* [VS. &c.], loc. *āhassu* [ŚBr. x; AitBr. &c.]. — **kara**, m. (Pāṇ. iii, 2, 21; gaṇa *kaskādi*, q. v.) 'producing the day,' the sun, Rājat.; Bālar. — **tri-yāma**, n. day and night, Ragh. vii, 21.

1. **Aho** (instead of *ahā* [= *āhar*] in comp. before the letter *r*). — **ratna**, n. = *ahar-maṇi* above, Pāṇ. viii, 2, 68, Kāś. — **rathantara**, n., Pāṇ. viii, 2, 68, Comm. — **rātrā**, m. [pl., VS.; du., AV. & PBr.; sg. or pl., MBh. &c.] or n. [pl., RV. x, 190, 2; VS. &c.; du., AV.; VS. &c.; sg. or du. or pl., Mn.; MBh. &c.] = *ahar-nīsa* (q. v.), a day and night, *νυχθημερον*, (having twenty-four hours or thirty Muhūrtas); (*am*), ind. day and night, continually, L. — **rūpa**, n., Pāṇ. viii, 2, 68, Comm.

अहर *a-hara*, *as*, m., N. of an Asura, MBh. i, 2660 (v. l. *su-hara*); Hariv.; of a son of Manu, Hariv. 484 (v. l. *a-dūra*).

A-haraṇīya, mfn. not to be taken away.

A-hārayat, mfn. (Caus. p.) not losing (in play), Kathās.

A-hārin, mfn., gaṇa *grāhy-ādi*, q. v.

A-hārya, mfn. not to be stolen, not to be removed, Mn. ix, 189; unalterable (as a resolution or the mind &c.), MBh. v, 953; Kum. v, 8; Daś. &c.; not to be bribed, Mn. vii, 217; MBh.; (*as*), m. a mountain, L.; N. of a king, VP. — **tva**, n. the state of not being liable to be taken away, Hit.

अहरित *ā-harita*, mfn. not yellow, AV.

A-harīta, *am*, n., N. of a Sāman.

अहर्ष *a-harsha*, mfn. unhappy, gloomy, sorrowful. — **māya**, mfn. not consisting of joy, ŚBr. xiv.

अहल *a-hala*, mfn. unploughed, unfurrowed?, Pāṇ. v, 4, 121; (cf. AV. xx, 131, 9.)

A-hali, mfn. id., ib.