

अति *f.* 1 Pain; 2 the end of a bow.

अतिका *f.* An elder sister (in theatrical language). Cf. अनिका.

अर्थ *vt.* 10. A (*pp.* अर्थित ) 1 To request, to sue, to supplicate, to entreat, (with two accusatives, *e. g.* तमर्थये मोक्षम् ), प्रहस्तमर्थयाचके बोद्धुम् Bt. xiv. 88; 2 to strive to obtain, to wish. WITH अभि—to beg, to request, to supplicate, इमं तावान्धियामवृत्तये सारंगमासीनमर्थये Vikr. iv., or अवकाशं किलोदन्वान् रामायामर्थितो ददी R. iv. 58. अभिप्र—to request, to desire. प्र—1 to desire, to wish for, to beg, to request, अवकाशे यथा वृष्टिं प्रार्थयन्ते कृषीवलाः Bt. vii. 48, R. vii. 50; 2 to go in search of, to search, प्रार्थयन् तथा सीतां यात सुग्रीवशासनान् Bt. vii. 48; 3 to attack, to fall upon, इज्यो लवणः शूलो विशूलः प्रार्थयन्तामिति R. xv. 5, or तन्मायितं जवनवाजिगतेन राक्षस R. ix. 56. प्रति—1 to make an enemy of; 2 to encounter, to meet with a hostile purpose, संख्ये प्रत्यर्थयत राघवम् Bt. vi. 25, (here प्रत्यर्थयत is explained in another way also). सम्—1 to consider, to believe, समर्थये वीर्यशृंगमिव भग्न-यान्मनः R. xi. 73; 2 to substantiate by proof, to corroborate. संप्र—to beg; to request, to supplicate, *e. g.* संप्रायेयामास नगेन्द्रवर्मम्.

अर्थ *m.* 1 Object, purpose, *e. g.* ज्ञातार्थो ज्ञातसंबन्धः श्रोतुं श्रोता प्रवर्तते; (अ is often used in this sense as the last member of adjectival compounds and may be rendered by 'intended for,' 'for the sake of' 'on account of' &c., सत्तानार्थो-य विषये R. i. 34., ii. 16,

यसार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः Bg. iii. 9. In 'महाका-  
र्थो धूमः' and 'आपदर्थे धनं रक्षेत्' अर्थ has the sense of "warding off" but it is derivable from the sense above given; The acc. dat. and loc. singulars of this word, *viz.* अर्थम् अर्थाय and अर्थे often stand as last members of adverbial compounds in the above senses, वेलोपलक्षणा-  
यमादिष्टोऽस्मि भगवता काश्यपेन Sak. iv., तदर्थोनादभूच्छम्भोभयान् दाराधमादरः K. S. vi. 13.); 2 use, utility, profit, advantage; 3 motive, reason, ground; (in these three senses the word is generally used with the inst. *e. g.* को नु मे जीवितेनार्थः, नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन Bg. iii. 18, अचेतनग्रहेण नार्थः, सतामर्थः शिवायैवा, कोऽर्थ-  
स्तिरथा गुणैः Panch. ii.); 4 meaning, sense, signification, *e. g.* अर्थभेदेन शब्दभेदः; 5 anything expressed by words, तददोषो शब्दार्थौ सगुणौ K. Pr. i. (According to poetics this अर्थ is of three kinds, *viz.* वाच्य or primary (*i. e.* expressed ), लक्ष्य or secondary, and व्यंग्य or suggested.); 6 money, wealth, riches, अजरामरवत्प्राप्तो विद्यामर्थश्च साधयेत्, अर्थोनामर्जेने दुःखम् Panch. i.; 7 interest, concern (as in स्वायं 'one's own interest'); 8 attainment of riches or worldly prosperity (considered as one of the four ends of worldly life (पुरुषार्थे), the other three being धर्म, काम and मोक्ष), अप्यर्थकामौ तस्यास्तां धर्मे एव मनीषिणः R. i. 25; 9 affair, matter, concern, इक्ष्वाकूनां दुरापेऽर्थे त्वदधीना हि सिद्धयः R. i. 72, or अर्थोऽयमर्थान्तरमात्र एव K. S.

iii. 18; 10 an object of sense, anything which can be perceived by any of the senses, इन्द्रियेयः परा सार्थो अर्थव्यञ्ज परं मनः Katho., (the objects of sense are five in number, *viz.* शब्द, स्पर्श, रूप, रस and गन्ध); 11 a request, a petition; 12 manner, kind; 13 an action, a plaint (in law). COMP.—अधिकार *m.* charge of money, office of treasurer.—अन्तर *n.* 1 another matter, a new affair, अर्थोयमर्थान्तरमात्र एव K. S. iii. 18; 2 a different meaning, (as in अर्थान्तरसंक्रमितशब्द). न्यास *m.* a figure of speech (in rhetoric). It consists in the statement of a general proposition to support a particular one or of a particular instance to support a general proposition, (1) यावदर्थेपदां वाचमेवमादाय माधवः। विराम महीयांसः प्रकृत्या मितभाषिणः Sis. ii. 13, (2) बृहत्तहायः कार्यान्तं सोदयानपि गच्छति। सम्भूयामोषिमथ्येति महानया नगापगा ii. 100. —अर्थिन *n.* one who solicits wealth.—अलंकार *m.* a figure of speech dependent on sense and not on sound—आगम *m.* income, acquisition of wealth—आपत्ति *f.* 1 one of the five processes of inference of the Mimāṃsakas; it is an inference by which any apparent inconsistency is explained away, *e. g.* पीनो देवदत्तो दिवा न धुंके (where the inference of रात्रिभोत्रन explains the inconsistency); 2 (according to some writers on rhetoric) a figure of speech in which a relevant statement leads to an inference unconnected with the context or *vice versa* हारोऽयं हरिणाक्षीणां लुप्तति स्तनम