

MBh. &c. — **samskāra**, m. the consecration of fire; performance of any rite in which the application of fire is essential, as the burning of a dead body, Mn.; Ragh. — **sakha**, m. 'friend of fire,' the wind, L. — **samkāsa** (*agnī-*), mfn. resplendent like fire, ŚBr. — **sajjā**, f. ? indigestion, Suśr. — **samcaya**, m. preparing the sacrificial fire-place; see *-cayana*. — **sambhava**, mfn. produced from fire; (*as*), m. wild safflower, L.; = *-jāra*; 'the result of digestion,' chyme or chyle, L. — **saras**, n., N. of a Tirtha, VārP. — **savā**, m. consecration of the fire, TS.; ŚBr. — **sabhāya**, m. 'friend of fire,' the wind; a wild pigeon; L. — **sākshika**, mfn. taking Agni or the domestic or nuptial fire for a witness, R. &c. — **sā-kshika-maryāda**, mfn. one who taking Agni for a witness gives a solemn promise of conjugal fidelity. — **sāda**, m. weakness of digestion, Suśr. — **sāra**, n. a medicine for the eyes, a collyrium, L. — **sā-varṇi**, m., N. of a Manu, L. — **siṅha**, m., N. of the father of the seventh black Vāsudeva, Jain. — **sūtra**, n. thread of fire; a girdle of sacrificial grass put upon a young Brāhman at his investiture; L. — **stambha**, m. or **stambhana**, n. the (magical) quenching of fire. — **stoka**, m. a particle of fire, spark. — **svāta**, see *-shvāta*. — **havana**, n. a sacrificial libation, Gaut. — **hūt** [VS.] or **-huta**, mfn. sacrificed by fire. — **hotri** (*agnī-*), m. having Agni for a priest, RV. x, 66, 8. — **1. hotra** (*agnī-*), mfn. sacrificing to Agni, AV. vi, 97, 1; (*i*), f. the cow destined for the Agnihotra, ŚBr.; AitBr.; (*agnī-hotri*)-**vatsā**, m. her calf, ŚBr. — **2. hotrā**, n. AV. &c. oblation to Agni (chiefly of milk, oil, and sour gruel; there are two kinds of Agnihotra, one is *nitya*, i. e. of constant obligation, the other *kāmya*, i. e. optional); the sacred fire, Mn.; Yājñ. &c.; (*agnī-hotra*)-**devatā**, f. the deity of the Agnihotra; **-tvā**, n. the state of the A., MaitrS.; **-sthālī**, f. a pot used at the A., ŚBr.; **-havanī**, f. a spoon used at the A., ŚBr.; **ĀsvGr.**; **-hūt**, offering the A., AV.; **-homa**, m. a libation at the A., KātyŚr.; **agnīhotrāyaṇin**, mfn. one who offers only the A., KātyŚr.; **agnīhotrāvrit**, f. (see *āvrit*) the mere A. without recitation of Vedic formulas, KātyŚr.; **agnīhotrāhuti** [ŚBr., cf. *āhuti*] and **agnīhotrēshṭi** [KātyŚr., cf. *ishṭi*], f. a libation or offering at the A.; **agnīhotrōcchishṭā** [ŚBr.] and **agnīhotrōccheshanā** [TS.], n. the remains of the A. — **hotrin**, mfn. practising the Agnihotra, maintaining the sacrificial fire, ŚBr. &c. — **homa**, m. oblation put into the fire, KātyŚr. — **hvarā**, mfn. ? making a mistake in the fire-ceremonial, MaitrS. **Agnīdh**, m. the priest who kindles the fire, VS.; ŚBr.; AitBr. [cf. *agnīdh*]. **Agnīdhra**, m. (= *agnī-bāhu*), N. of two men. **Agnīndra**, m. du. Agni and Indra, VS. **Agnīndhana**, n. kindling or feeding the fire, Mn. &c. **Agnī-parjanya**, Voc. m. du. Agni and Parjanya, RV. vi, 52, 16. **Agnī-varuṇau**, m. du. Agni and Varuṇa, ŚBr. **Agnī-shómā** or **mau**, m. du. Agni and Soma, RV.; AV.; VS.; (*agnīshoma*)-**pranayana**, n. bringing out the fire and the Soma, a ceremony in the Jyotishṭoma sacrifice. **Agnīshomīya**, mfn. related or sacred to Agni and Soma, AV. &c.; (*agnīshomīya*)-**nirvāpa**, m. making libations with the cake sacred to Agni and Soma, a ceremony in the Darśapūrnamāsa sacrifice; **-paśu**, m. a victim, generally a sheep or goat, sacred to Agni and Soma; **-paśu-anushthāna**, n. the rite connected with that victim at the Jyotishṭoma sacrifice; **-puroḍāsa**, m. cake sacred to Agni and Soma (baked in eleven bowls); **-yāga**, m. one of the three sacrifices of the Pūrnamāsa; **agnīshomīyākūḍāsa-kapāla**, m. cake sacred to Agni and Soma, see above. **Agnī-agārā** [ŚBr. &c.] or **-āgāra**, m. house or place for keeping the sacred fire. **Agnī-abbhāva**, m. absence or want of the sacred fire; loss of appetite. **Agnī-arcis**, f. or n. flame, ŚBr. **Agnī-āgāra**, see *agnī-agārā*. **Agnī-ātmaka**, mf(*ikā*)n. having Agni's nature. **Agnī-ādhāna** [KaushBr.] or **-ādhēya** [AV.; Mn. &c.], n. placing the fire on the sacrificial fire-place; the ceremony of preparing the three sacred fires Āhavanīya &c.; (*agnīādheya*)-**devatā**, f. the deity of the Agnīādheya ceremony, PārGr.; **-rūpā**, n. form or shape of the A., ŚBr.; **-sarkarā**, **ās**, f. plur. (figuratively) bad performance of the A., ŚBr.; **-havis**, n. an oblation at the A., ŚBr. **Agnī-ālaya**, m. = *agnī-agārā*. **Agnī-āhita**, m. one who has performed the Agnīādheya, R. &c. **Agnī-utpāta**, m. a fiery portent, Car.; a conflagration, PārGr. **Agnī-utsādin**, mfn. one who lets the sacred fire go out. **Agnī-uddharana**,

n. taking the sacred fire from its usual place (previous to a sacrifice). **Agnī-upasthānā**, n. worship of Agni at the conclusion of the Agnihotra &c., ŚBr. **Agnī-edhā**, m. one who kindles the fire, VS.

Agnika, *as*, m. a plant, probably Semecarpus Anacardium; a kind of serpent, Suśr.; an insect of scarlet colour, Coccinella; (*am*), n. the Acayou-nut, Suśr.

Agnisāt, ind. to the state of fire (used in comp. with $\sqrt{1.kri}$ and $\sqrt{bhū}$, e.g. *agnisāt kri*, to reduce to fire, to consume by fire), cf. *bhasmasāt*.

अगमन् *agman*, a, n. conflict, battle, L.; (connected with *ajman*, q. v.)

अग्र *agra*, mfn. (fr. \sqrt{ang} , Un.), foremost, anterior, first, prominent, projecting, chief, best, L.; supernumerary, L.; (*ā*), f. [scil. *rekhā*] measure of amplitude (i. e. the distance from the extremity of the gnomon-shadow to the line of the equinoctial shadow), Sūryas.; (*am*), n. foremost point or part; tip; front; uppermost part, top, summit, surface; point; and hence, figuratively, sharpness; the nearest end, the beginning; the climax or best part; goal, aim; multitude, L.; a weight, equal to a pala, L.; a measure of food given as alms, L.; (in astron.) the sun's amplitude; (*am*), ind. in front, before, ahead of; (*āgreṇa*), ind. in front, before (without or with acc.), ŚBr.; (*āgre*), ind. in front, ahead of, in the beginning, first; further on, subsequently, below (in a book); from—up to (*ā*), ŚBr.; before (in time), AitUp. &c. [cf. Gk. *ἀκρον*]. — **kara**, m. the fore part of the hand, finger; first ray; Śiś. — **kāya**, m. the fore part of the body. — **ga**, m. a leader. — **gaṇya**, mfn. to be counted or regarded as the foremost, principal. — **gāmin**, mfn. preceding, taking the lead. — **grāsikā**, f. the claim or right to the first morsel, Pāp. iii, 3, 111, Kās. — **ja** (cf. *-jā*), mfn. born first or earlier; (*as*), m. the first-born, an elder brother, Mn. &c.; a Brahman, VarBrS. &c.; (*ā*), f. an elder sister. — **jaṅghā**, f. the fore part of the leg, the shin-bone, L. — **janman**, m. the first-born, an elder brother; a Brahman, Mn.; Yājñ. &c.; a member of one of the three highest castes, L.; Brahman. — **jā**, mfn. first-born, RV. ix, 5, 9. — **jātaka** or **-jāti**, m. a Brahman, L. — **jihvā**, n. tip of the tongue, VS. — **jyā**, f. sine of the amplitude, Sūryas. — **nī**, mfn. taking the lead, foremost; N. of an Agni, MBh. — **nīti** (*āgra-*), f. the first offering, RV. ii, 11, 14. — **tās**, ind.; see col. 3. — **tīrtha**, m., N. of a prince, MBh. — **dātṛi**, mfn. offering the best bits (to the gods), MBh. — **dānin**, m. a degraded Brāhman who receives presents from Śūdras, or takes things previously offered to the dead, BrahmapP. — **didhishū**, m. = *agre-didhishu*, TBr. — **nakha**, m. tip of a nail, R.; cf. *nakhāgra*. — **nāsikā**, f. tip of the nose, R.; cf. *nāsikāgra*. — **nirūpaṇa**, n. determining beforehand, prophecy. — **parṇi**, f. cowage, Carpopogon Pruriens. — **pā**, mfn. drinking first, MBh. — **pāni**, m. fore part of the hand; the right hand, L. — **pāda**, m. fore part of the foot, Śiś. — **pūjā**, f. highest act of reverence, R. — **peya**, n. precedence in drinking, AitBr. — **pradāyin**, mfn. offering first, MBh. — **prasīrnā**, mfn. broken at the top, ŚBr. — **bija**, mfn. (said of plants) propagated by cuttings; (*as*), m. a viviparous plant. — **bhāga** (or *agrāṇsa*), m. fore part; (in astron.) degree of amplitude; L. — **bhuj**, mfn. having the precedence in eating, TĀr.; N. of the sun, MBh. — **bhū**, mfn. being at the top, at the head of. — **bhūmi**, f. a goal, L.; the top-floor (of a house), Megh. — **mahishī**, f. the principal queen, R.; Jain. — **māṇsa**, n. the heart, L.; morbid protuberance of the liver. — **yāna**, n. stepping in front to defy the enemy. — **yāyin**, mfn. going before, taking the lead; (*i*), m. a leader, Śāk. — **yāvan**, mfn. going before, RV. x, 70, 2. — **yodhin**, m. the foremost man or leader in a fight; a champion. — **lohitā**, f. a kind of vegetable, similar to the spinach. — **vaktra**, n., N. of a surgical instrument, Suśr. — **vat** (*āgra-*), mfn. being at the top, TS. — **sās**, ind. from the beginning, AV. — **sandhānī**, f. the register of human actions (kept by Yama), L. — **sandhyā**, f. early dawn. — **sara**, mf(*i*)n. going in front, taking the lead. — **sānu**, m. the front part of a table-land, L. — **sārā**, f. a short method of counting immense numbers. — **sūcī**, f. point of a needle, Naish. — **sena**, m., N. of Janamejaya's son. — **hasta**, m. = *-pāni*; the tip of an elephant's trunk, Vikr.; finger, R. — **hāyana**, m. 'commencement of the year,' N. of a Hindū month (*Mārga-śirsha*, beginning about the 12th of November).

— **hāra**, m. royal donation of land to Brāhmanas; land or village thus given, MBh. **Agrāṇsa** = *agra-bhāga*. **Agrāṇsu**, m. the end of a ray of light, the focal point. **Agrākshan**, n. a side-look, R. **Agrāṅgull**, m. the finger-tip. **Agrādvān**, mfn. having precedence in eating, RV. vi, 69, 6. **Agrānīka**, n. the front of an army, vanguard, Mn. &c. **Agrāyaṇīya**, n. title of the second of the fourteen oldest (but lost) Jaina books, called Pūrvas. **Agrāśana**, mfn. eating before another (abl.), MārKp. **Agrāsana**, n. seat of honour. **Agre-gā**, &c.; see *āgre* below. **Agrētvan**, mf(*arī*)n. going in front, AV. **Agrōpaharaṇīya**, mfn. that which has to be first or principally supplied, Suśr.

Agratās, ind. in front, before; in the beginning, first, RV. x, 90, 7; VS.; (with gen.) before, in presence of. **Agratah**— $\sqrt{1.kri}$, to place in front or at the head, to consider most important. **Agratah-sara**, mf(*i*)n. going in front, taking the lead.

Agrimā, mfn. being in front, preceding, prior, furthest advanced; occurring further on or below (in a book, cf. *āgre*); the foremost, RV. v, 44, 9; eldest, principal, L.; (*ā*), f. the fruit *Annona Reticulata*.

Agriyā, mfn. foremost, principal, RV.; oldest, first-born, RV. i, 13, 10; (*as*), m. elder brother, L.; (*ām*), n. the first-fruits, the best part, RV. iv, 37, 4 and probably ix, 71, 4. — **vat**, mfn.; f. *vati* (scil. *ric*), N. of the hymn Rīg-veda ix, 62, 25, quoted in Lāṭy.

Agriya, mfn. best, L.; (*as*), m. elder brother, L. **Agre**, ind. (loc.), see *āgra*. — **gā** [RV. ix, 86, 45] or **-gā** [TBr. &c.], mfn. going in front or before.

— **gū**, mfn. (said of the waters) moving forwards, VS.; ŚBr. — **nī**, m. a leader, VS. — **tana**, mfn. occurring further on, subsequently (in a book). — **dadhūs** [MaitrS.] or **-dadhishu** [KapS.] or **-didhishu** [MBh.; Gaut.], m. a man who at his first marriage takes a wife that was married before; (*agre-didhishu* or *-didhishū*), f. a married woman whose elder sister is still unmarried. — **pā** [RV. iv, 34, 7 & 10] or **-pū** [VS.; ŚBr.], mfn. having the precedence in drinking. — **bhrū** ($\sqrt{bhrām}$), m. wandering in front, Pāp. vi, 4, 40, Comm. — **vapa**, n. the border of a forest, (*gaṇa rājadantādi*, q. v.) — **vadhā**, m. hitting or killing whatever is in front, VS. — **sara**, mf(*i*)n. going in front, preceding; best, L. — **sarika**, m. a leader, L.

Agryā, mf(*ā*)n. foremost, topmost, principal, best; proficient, well versed in (with loc.); intent, closely attentive; (*as*), m. an elder or eldest brother, L.; (*ā*), f. = *tri-phalā*, q. v.; (*am*), n. a roof, L. — **tapas**, m., N. of a Muni, Kathās.

अग्रभण *a-grabhana*, mfn. (\sqrt{grabh} = \sqrt{grah}), having nothing which can be grasped, RV. i, 116, 5.

A-graha, mfn. = *mukhya* (Comm.), MBh. iii, 14189; BR. propose to read *agra-ha*, destroying the best part; (*as*), m. non-acceptance; a houseless man, i. e. a Vānaprastha, a Brāhman of the third class, L.

A-grāhin, mfn. not taking; not holding (said of a leech and of tools), Suśr.

A-grāhya, mfn. not to be conceived or perceived or obtained or admitted or trusted; to be rejected.

A-grāhyaka, mfn. not to be perceived, impalpable, MBh.

अग्राम्य *a-grāmya*, mfn. not rustic, town-made; not tame, wild.

अग्रि *agri*, m. a word invented for the explanation of *agnī*, ŚBr.

अग्रु *āgru*, us, m. unmarried, RV. v, 44, 7 & vii, 96, 4; AV.; (*i*), f. a virgin, RV.; AV.; nom. pl. *āgrūvas*, poetical N. of the ten fingers, RV.; and also of the seven rivers, RV. i, 191, 14 & iv, 19, 7; cf. Zend *aghru*.

अघ *agh*, cl. 10. P. *aghayati*, to go wrong, sin, L.

Aghā, mfn. bad, dangerous, RV.; sinful, impure, BhP.; (*as*), m., N. of an Asura, BhP.; (*ām*), n. evil, mishap, RV.; AV.; sin, impurity, Mn. &c.; pain, suffering, L.; (*ās*), f. pl. the constellation usually called Maghā, RV. x, 85, 13. — **krīt**, mfn. doing evil or harm, an evil-doer, AV. — **ghna** or **-nāsaka**, mfn. sin-destroying, expiatory; (*as*), m. 'an expiator,' N. of Vishṇu. — **deva**, m., N. of a man, Rājat. — **marshana**, mfn. 'sin-effacing,' N. of a particular Vedic hymn [RV. x, 190] still used by Brāhmanas as a daily prayer, Mn.; Yājñ.; Gaut.;