

moving. — **yoni-ja**, m. 'born from Ajana,' N. of Daksha.

Ajani, *is*, f. a path, road, Nir.

अजन 2. *a-janá*, mfn. destitute of men; desert; (*as*), m. an insignificant person.

A-janani, *is*, f. (generally used in cursing), non-birth, cessation of existence; *ajanani astu tasya*, 'may he cease to exist!' Pañcat.; cf. Pāṇ. iii, 3, 112.

A-janya, mfn. improper to be produced or born; unfit for mankind; (*am*), n. any portent unfavourable to mankind, as an earthquake.

अजन्त *aj-anta*, mfn. See 2. *ac*.

अजप 1. *a-japa*, *as*, m. (\sqrt{jap}), one who does not repeat prayers; a reciter of heterodox works, L.; (*ā*), f. the mantra or formula called haṅsa (which consists only of a number of inhalations and exhalations).

अजप 2. *aja-pa*, m. See 1. *ajā*.

अजम्भ *a-jambha*, *as*, m. 'toothless,' a frog.

अजय *a-jaya*, *as*, m. non-victory, defeat; (mfn.), unconquered, unsurpassed, invincible; (*as*), m., N. of Vishnu; of a lexicographer; of a river; (*ā*), f. hemp; N. of a friend of Durgā; Māyā or Illusion.

A-jayya, mfn. invincible; improper to be won at play.

अजर *a-jāra*, mfn. (\sqrt{jri}), not subject to old age, undecaying, ever young; (*ā*), f. the plants Aloe Perfoliata and Jirnapañjhi; the river Sarasvatī. **Ajarāmara**, mfn. undecaying and immortal, MBh.

A-jaraka, *as*, *am*, m.n. indigestion.

A-jarat, mfn. not decaying, VS.

A-jarayū, mfn. not subject to old age, RV. i, 116, 20.

A-jaras, another form for *a-jara*, used only in some cases, L.

A-jaryā, mfn. not subject to old age or decay, ŚBr.; not friable, not digestible; (*am*), n. friendship.

अजवस *a-javās*, mfn. not quick, inactive, RV. ii, 15, 6.

अजस *á-jasra*, mfn. (\sqrt{jas}), not to be obstructed, perpetual, RV. &c.; (*am* [gaṇa svar-ādi, &c.] or *ena* [RV. vi, 16, 45]), ind. perpetually, for ever, ever.

अजहत् *a-jahat*, mfn. (pr. p. $\sqrt{3.hā}$), not dropping or losing (in comp.) — **svārthā**, f. a rhetorical figure (using a word which involves the meaning of another word previously used, as 'white ones' for 'white horses,' 'lances' for 'men with lances'). **Ajahal-līnga**, m. (in Gr.) a noun which does not drop its original gender, when used as an adjective.

अजा *ajā*, f. a she-goat. See 1. *ajā*.

अजागर *a-jāgara*, mfn. not awake, not wakeful, L.; (*as*), m. the plant Eclipta or Verbesina Prostrata.

अजाजि *ajāji*, *is*, or *ajājī*, f. Cuminum Cyminum; Ficus Oppositifolia; Nigella Indica.

अजात *á-jāta*, mfn. unborn, not yet born, not yet developed. — **kakud**, m. a young bull whose horn is yet undeveloped, Pāṇ. v, 4, 146, Sch. — **paksha**, mfn. having undeveloped wings. — **lo-man**, mf(mn) n. or **-vyañjana**, mfn. whose signs of puberty are not yet developed. — **vyava-hāra**, m. having no experience of business, a minor, a youth under fifteen. — **śatru** (*ájāta-*), mfn. having no enemy; having no adversary or equal (Indra), RV.; (*us*), m., N. of Śiva, of Yudhishtira, of a king of Kāśi, of a son of Śamika, of a son of Vidmisāra or Bimbisāra (contemporary of Śākya-muni). **Ajātānnsaya**, mfn. having no regret. **Ajātāri**, m. having no enemy, Yudhishtira, Śiś.

अजानत् *a-jānat*, mfn. (pr. p. $\sqrt{jñā}$), not knowing, unaware.

अजानि *a-jāni*, *is* [AV.], or *a-jānika* [L.], *as*, m. having no wife.

अजामि *á-jāmi*, mfn. not of kin, not related, RV.; (in Gr.) not corresponding, Nir.; (*i*), n. (cohabitation) not allowed between relations, 'incest', RV. — **tā** (*ájāmi-*) [ŚBr.], f. or **-tva** [TBr.], n. not uniformity, variation.

अजायमान *á-jāyamāna*, mfn. (\sqrt{jan}), not being born, not subject to birth, VS.

अजिका *ajikā*, f. See *ajaka*.

अजित *a-jita*, mfn. not conquered, unsubdued, unsurpassed, invincible, irresistible; (*as*), m. a particular antidote; a kind of venomous rat; N. of Vishnu; Śiva; one of the Saptarshis of the fourteenth Manvantara; Maitreya or a future Buddha; the second of the Arhats or saints of the present (Jaina) Avasarpinī, a descendant of Ikshvāku; the attendant of Suvīdhi (who is the ninth of those Arhats); (*ās*), m. pl. a class of deified beings in the first Manvantara. — **keśa-kambala**, m., N. of one of the six chief heretical teachers (mentioned in Buddhist texts as contemporaries of Buddha). — **balā**, f., N. of a Jaina deity who acts under the direction of the Arhat Ajita. — **vikrama**, *as*, m. 'having invincible power,' N. of king Candragupta the second. **Ajitātman**, mfn. having an unsubdued self or spirit. **Ajitāpīda**, m. having an unsurpassed crown; N. of a king, Rājāt. **Ajitēndriya**, mfn. having unsubdued passions.

अजिन *ajina*, *am*, n. (probably at first the skin of a goat, *aja*); the hairy skin of an antelope, especially a black antelope (which serves the religious student for a couch, seat, covering, &c.); the hairy skin of a tiger, &c.; (*as*), m., N. of a descendant of Pṛithu, VP. — **patrā** or **-pattrī** or **-pattrikā**, f. a bat. — **phalā**, f., N. of a plant, (gaṇa *ajādi*, q. v.) — **yoni**, m. 'origin of skin,' an antelope, deer. — **vāsin**, mfn. clad in a skin, ŚBr. — **sandhā**, m. one who prepares skins, a furrier, VS.

अजिर *ajirā*, mfn. (\sqrt{aj}), agile, quick, rapid; (*ām*), ind. quickly; RV.; AV.; VS.; (*as*), m., N. of a Nāga priest, PBr.; (*ā*), f., N. of Durgā; of a river; (*am*), n. place to run or fight in, area, court, R. &c.; the body; any object of sense, air, wind; a frog; L. — **vati**, f., N. of the river on which the town Śrāvastī was situated, Pāṇ. vi, 3, 119 & vi, 1, 220, Sch. — **śocis** (*ajirā-*), m. having a quick light, glittering, N. of Agni, of Soma, RV. **Ajirādi**, a gaṇa of Pāṇ. (vi, 3, 119). **Ajirādhi-rājā**, m. 'an agile emperor,' death, AV.

Ajirāya, Nom. *ā. ajirāyate*, to be agile or quick, RV. viii, 14, 10.

Ajiriya, mfn. connected with a court &c., (gaṇa *utkarādi*, q. v.)

अजिह्व *a-jihva*, mfn. not crooked, straight; honest, upright, Mn. &c.; (*as*), m. a frog (perhaps for *a-jihva*), L.; a fish, L. — **ga**, mfn. going straight; (*as*), m. an arrow. **Ajilmāgra**, mfn. having a straight point.

अजिह्व *a-jihva*, mfn. tongueless; (*as*), m. a frog, L.

अजीकव *ajikava*, *am*, n. Śiva's bow, L. See *ajakava*.

अजीगर्त *a-jigarta*, *as*, m. 'that has nothing to swallow,' N. of a Rishi, Śunahṣepha's father.

अजीत *á-jīta*, mfn. ($\sqrt{jyā}$, usually *jīna*), not faded, not faint, AV.; TS., &c. — **punarvanya**, n. 'asking the restitution of an object which has in fact not been lost,' N. of a twofold rite to be performed by Kshatriyas, AitBr.

A-jīti, *is*, f. the state of being uninjured, RV.; TS. &c.; cf. *á-jyāni*.

अजीर्ण *a-jirna*, mfn. (\sqrt{jri}), not decomposed; unimpaired; undigested; (*am*), n. indigestion. **A-jirni**, *is*, f. indigestion, L.

A-jirni, mfn. suffering from indigestion.

A-jirti, *is*, f. indigestibility.

अजीव *a-jīva*, mfn. lifeless.

A-jīvat, mfn. not living, destitute of a livelihood, Mn.

A-jīvana, mfn. destitute of a livelihood, AV.

A-jīvani, *is*, f. non-existence, death; *ajīvanis tasya bhūyāt*, 'may death befall him!' Pāṇ. iii, 3, 112, Sch.

A-jīvita, *am*, n. non-existence, death.

अजुगुप्सित *a-jugupsita*, mfn. not disliked.

अजुर *a-jūr*, mfn. (\sqrt{jur}), not subject to old age or decay, RV. viii, 1, 2.

A-juryā (3; once 4, RV. vi, 17, 13), id., RV.

A-jūryat, mfn. not subject to old age, RV. iii, 46, 1 & v, 42, 6.

अजुष्ट *á-jushta*, mfn. not enjoyed, unsatisfactory, RV.

A-jushti, *is*, f. non-enjoyment, feeling of disappointment, RV.

अजेतव्य *a-jetavya*, mfn. invincible.

A-jeya, mfn. invincible; N. of a prince, MBh.; (*am*), n., N. of a kind of antidote.

अजोष *á-josha*, mf(ā) n. not gratified, insatiable, RV. i, 9, 4.

A-joshya (4), mfn. not liked, not welcome, RV. i, 38, 5.

अजुका *ajukā*, f. (in the drama) a courtesan.

अज्जटा *ajjhatā*, f. the plant Flacourtia Cataphracta (= *ajātā* and *ajāqā*).

अज्जल *ajjhala*, *as*, m. a burning coal.

अज्ञ *a-jñā*, mfn. ($\sqrt{jñā}$), not knowing; ignorant, inexperienced; unconscious; unwise, stupid. — **tā**, f. or **-tva**, n. ignorance.

Ajñakā or **ajñikā**, f. an ignorant woman, Pāṇ. vii, 3, 47.

A-jñāta, mfn. unknown; unexpected; unaware; (*am*), ind. without the knowledge of, MBh. — **kula-sīla**, mfn. whose lineage and character are unknown. — **keta** (*ájñāta-*), mfn. having unknown or secret designs, RV. v, 3, 11. — **bhukta**, mfn. eaten unawares, Mn. — **yakshma**, m. an unknown or hidden disease, RV. x, 161, 1; AV. — **vāsa**, mfn. whose dwelling is unknown. — **śīla**, mfn. whose character is unknown.

Ajñātaka, mfn. unknown, (gaṇa *yāvādi*, q. v.)

A-jñāti, *is*, m. not a kinsman, not related, Mn.

A-jñātvā, ind. not having known or ascertained.

A-jñāna, *am*, n. non-cognizance; ignorance, (in philosophy) spiritual ignorance (or a power which, consisting of the three Guṇas *sattva*, *rajas*, and *taṃas*, and preventing the soul from realizing its identity with Brahma, causes self to appear a distinct personality, and matter to appear a reality); Prakṛiti, Māyā, Illusion; (mfn.), ignorant, unwise; (*āt*), ind. unawares, ignorantly. — **kṛita**, mfn. done inadvertently. — **tas**, ind. unawares, inadvertently. — **tā**, f. or **-tva**, n. ignorance. — **bandhana**, n. the bond of ignorance.

A-jñānin, mfn. ignorant, unwise.

A-jñās, mfn. having no kindred, RV. x, 39, 6.

A-jñeya, mfn. unknowable, unfit to be known.

अज्ज *ájma*, *as*, m. (\sqrt{aj}), career, march, RV. [cf. Gk. *δγμος*].

Ajman, *a*, n. career, passage, battle, RV.; AV. [Lat. *agmen*].

Ajra, *as*, m. a field, a plain, RV. [Lat. *ager*; Gk. *ἀγρός*: cf. *ajira*].

Ajryā (3), mfn. being in or connected with a field or plain, RV. x, 69, 6.

Ajvin, mfn. (\sqrt{aj}), active, agile, used in a sacrificial formula, ĀśvŚr.

अज्यानि *á-jyāni*, *is*, f. the state of being uninjured, AV. (cf. *á-jīti*); (*ajyānayas*), nom. pl., N. of certain offerings, TBr., ApŚr.

A-jyeyā-tā, f. state of anything which is not to be hurt or overpowered, ŚBr.

अज्येष्ठ *a-jyeshthā*, mfn. not the oldest or best; (*ās*), nom. pl. of which none is the eldest (the Maruts), RV. v, 59, 6 & 60, 5; cf. *á-kanishtha*. — **vṛitti**, mfn. not behaving as the eldest brother [Mn. ix, 110], or (*ajyeshtha-vṛitti*) behaving like one who has no elder brother.

अञ्ज 1. *añc* (connected with \sqrt{ac} , q. v.), cl. I. P. *ā. añcati*, *te*, *ānañca*, *ce*, *añci-shyati*, *te*, *añcitum*, to bend, curve, incline, curl; to reverence (with inclined body), to honour; to tend, move, go, wander about; to request, L.: cl. 10. or Caus. *añcayati*, to unfold, make clear, produce: Desid. P. *ā. añcicishati*, *te*, to be desirous of bending: Pass. *añcyate* or *acyate*, to be bent. 2. *Añc*, only ifc., turned to, going or directed towards; see *akudhryāñc*, *āvāñc*, *ūdañc*, *deva-dryāñc*, &c.

Añca, 'curling' (of the hairs of the body, thrill of rapture), only at the end of *romāñca*, q. v.