

— **samyoga**, m. (in Gr.) immediate proximity.
— **samparka**, m. excessive sexual intercourse.
— **sukumāra**, mfn. very tender; (*as*), m. a kind of grain, *Panicum Italicum*. **Atyantābhāva**, m. absolute non-existence.

Aty-antika, mfn. too close; (*am*), n. too great nearness, ŚBr.

Atyantina, mfn. going far, Pāṇ. v, 2, 11.

अत्यभिप्रेत *aty-abhi-sṛita*, mfn. (√*sṛi*), having approached too much, having come too close, MBh. i, 3854.

अत्यय *aty-aya*, *as*, m. (fr. √*i* with *ati*, see *atī*), passing, lapse, passage; passing away, perishing, death; danger, risk, evil, suffering; transgression, guilt, vice; getting at, attacking, Yājñ. ii, 12; over-coming, mastering (mentally); a class, ChUp.

Atyayika. See *ātyayika*.

Atyayin, mfn. passing, Pāṇ. iii, 2, 157.

अत्यरति *aty-arāti*, *is*, m., N. of a son of Janantapa, AitBr.

अत्यर्थ *aty-artha*, mfn. 'beyond the proper worth,' exorbitant, excessive; (*am*), ind. excessively, exceedingly.

अत्यर्द *aty-ard*, to press hard, distress greatly, Bhṛṣṭ.

अत्यर्ह *aty-arh* (Subj. -*arhāt*), to excel in worth, RV. ii, 23, 15.

अत्यवसृज *aty-ava-sṛij*, to let loose, let go.

अत्यवि *aty-avi*, *is*, m. passing over or through the strainer (consisting of sheep's wool or a sheep's tail; said of the Soma), RV.

अत्यश् *aty-aś*, to precede in eating, ŚBr.; MBh.; to eat too much, Bhag.

अत्यष्टि *aty-ashti*, *is*, f. a metre (of four lines, each containing seventeen syllables); the number seventeen. — **sāmagrī**, f., N. of a work.

अत्यस् 1. *aty-as* (Imper. -*astu*) to excel, surpass, RV. vii, 1, 14; AV.

अत्यस् 2. *aty-as*, to shoot beyond, overwhelm, overpower (as with arrows).

Aty-asta, mfn. one who has shot or cast beyond, Pāṇ. ii, 1, 24.

Aty-āsam, ind. ifc. after the lapse of (e.g. *dvyahātyāsam*, after the lapse of two days), Pāṇ. iii, 4, 57, Sch.

अत्यहम् *aty-aham*, surpassing me; surpassing self-consciousness, NṛisUp.; cf. Pāṇ. vii, 2, 97, Sch.

अत्यह *aty-ahna*, mfn. exceeding a day in duration, Pāṇ. v, 4, 88, Sch.

अत्याकार *aty-ākāra*, *as*, m. (√*i. kṛi*), contempt, blame, Pāṇ. v, 1, 134.

अत्याक्रम *aty-ākram* (ind. p. -*krāmya*) to walk past, TS.; ŚBr.

अत्याचार *aty-ācāra*, *as*, m. performance of works of supererogation; (mfn.), negligent of or departing from the established customs.

अत्यादित्य *aty-āditya*, mfn. surpassing the sun.

अत्यादृ *aty-ādṛi*, to take great care of, be anxious about.

अत्याधम् *aty-ādham*, -*dhamati*, to breathe violently, Suśr.

अत्याधा *aty-ādha*, to place in a higher rank, ŚBr.

Aty-ādhanā, *am*, n. act of imposing or placing upon, Pāṇ.; imposition, deception, L.

Aty-ādhitā, mfn. disagreeable, Mbh. &c.; (*am*), n. disagreeableness, Śāk. &c. (Prākṛit *accāhida*).

अत्याय *aty-āya*, *as*, m. (√*i*), the act of going beyond, transgression, excess, Pāṇ. iii, 1, 141; (*am*, 4), ind. going beyond, RV. viii, 101, 14.

अत्यायत् *aty-āyat*, *Ā*. to make extraordinary efforts for (loc.), Daś.

अत्याया *aty-āyā*, to pass by, RV.

अत्यायु *atyāyu*, n., N. of a sacrificial vessel, PBr.

अत्याल *aty-āla*, *as*, m. Plumbago Rosea.

अत्याश्रमिन् *aty-āśramin*, *i*, m. 'superior to the (four) Āśramas,' an ascetic of the highest degree.

अत्यासद् *aty-āsad*, Caus. ind. p. -*sādya*, passing through.

Aty-āsanna, mfn. being too close.

अत्यासृ *aty-āsṛi*, to run near, Kauś.

Aty-āsārīn, mfn. flowing near violently, TS.

अत्युक्ता *aty-uktā* or -*ukthā*, f., N. of a class of metres (of four lines, each containing two syllables).

अत्युक् *aty-uk* (perf. 2. sg. -*vavakshitha*) to surpass, RV.

अत्युत्क्रम *aty-ut-kram*, to surpass, excel.

अत्युद्धा *aty-ud-dhā* (√*2. hā*), to surpass, ŚBr. xiv.

अत्युपध *aty-upadha*, mfn. superior to any test, tried, trustworthy, L.

अत्युपयज *aty-upa-yaj*, to continue offering sacrifices, ŚBr.

अत्युह *aty-uh*. See *aty-uh*.

अत्युमशा *aty-ūmaśā*, ind. a particle of abuse (used in comp. with √*1. as*, *bhū*, *i. kṛi*; *gaṇa ūry-ādī*, q.v.)

अत्यूर्मि *aty-ūrmi*, mfn. overflowing, bubbling over, RV. ix, 17, 3.

अत्युह 1. *aty-uh*, to convey across. Spelt *aty-uh* in some forms, possibly belonging to √*vah*.

अत्युह 2. *aty-uh*, -*ohate*, to contemn, RV. viii, 69, 14.

Aty-ūha, *as*, m. excessive deliberation; a gallinule, a peacock, Car.; (*ā*), f. the plant *Jasminum Villosum* or *Nyctanthes Tristis*.

अत्युज *aty-urij*, to convey across (towards an object), admit to, AitBr.

अत्येष *aty-esh* (Subj. 2. sg. -*eshas*) to glide over, AV. ix, 5, 9.

अत्र 1. *ā-tra* (or Ved. *ā-trā*), ind. (fr. pronominal base *a*; often used in sense of loc. case *as-min*), in this matter, in this respect; in this place, here; at this time; there; then. — **daghnā**, mf(ā)n. reaching so far up, having this (or that) stature, ŚBr. — **bhavat**, mfn. his Honour, your Honour, &c. (used honorifically in dramatic language). **Atrāiva**, ind. on this very spot.

Atratya, mfn. connected with this place, produced or found here, L.

अत्र 2. *a-tra*, mfn. (√*tra*), (only for the etym. of *kshattra*), 'not enjoying or affording protection,' BṛĀrUp.

अत्र 3. *atrā*, *as*, m. (for *at-tra*, fr. √*ad*), a devourer, demon, RV.; AV.; a Rākshasa.

4. **Atra**, *am*, n. (for *at-tra*), food, RV. x, 79, 2.

Atri, *is*, m. (for *at-tri*, fr. √*ad*), a devourer, RV. ii, 8, 5; N. of a great Rishi, author of a number of Vedic hymns; (in astron.) one of the seven stars of the Great Bear; (*atrayas*), pl. m. the descendants of Atri. — **caturaha**, m. 'the four days of Atri,' N. of a sacrifice. — **jāta**, m. 'produced by Atri,' the moon. — **drig-ja** or -**netra-ja** or -**netra-prasūta** or -**netra-prabhava** or -**netra-sūta** or -**netra-bhū**, m. 'produced by Atri's look,' the moon; (in arithm.) the number one. — **bhāradvājikā**, f. marriage of descendants of Atri with those of Bhāradvāja. — **vāt**, ind. like Atri, RV. — **samhitā** or -**smṛiti**, f. the code ascribed to Atri.

Atrīn, *i*, m. a devourer, demon, RV.; a Rākshasa.

अत्रप *a-trapa*, mfn. destitute of shame.

अत्रपु *a-trapū* or -*trapūs*, mfn. not tinned, MaitrS.; Kāth.; KapS.

अत्रसु *ā-trasnu* [ŚBr.; Ragh. xiv, 47] or *a-trāsa*, mfn. fearless.

अत्रिजात *a-tri-jāta*, mfn. 'not born thrice' (but twice), a man belonging to one of the first three classes; [for *atri-jāta*, see under *atri*.]

अत्रक *a-trāk-ka* [TS.] or *a-trác* [ŚBr.], mfn. skinless.

अत्ररा *a-tvarā*, f. freedom from haste.

अथ *átha* (or Ved. *áthā*), ind. (probably fr. pronom. base *a*), an auspicious and inceptive particle (not easily expressed in English), now; then; moreover; rather; certainly; but; else; what? how else? &c. — **kim**, ind. how else? what else? certainly, assuredly, sure enough. — **kimu**, ind. how much more; so much the more. — **ca**, ind. moreover, and likewise. — **tu**, ind. but, on the contrary. — **vā**, ind. or; (when repeated) either or; or rather; or perhaps; what? is it not so? &c. — **vāpi**, ind. or, rather. **Athātas**, ind. now. **Athānantaram**, ind. now. **Athāpi**, ind. so much the more; moreover; therefore; thus.

Athō, ind. (= *atha* above), now; likewise; next; therefore. — **vā**, ind. = *atha-vā*, Mn. iii, 202.

अथरि *atharī*, *is*, or *atharī*, f. (said to be fr. √*at*, to go, or fr. an obsolete √*ath*), flame [Gmn.; 'the point of an arrow or of a lance,' NBD.; 'finger,' Naigh.], RV. iv, 6, 8.

1. **Atharya** [VS.] and **atharyū** [RV. vii, 1, 1], mfn. flickering, lambent.

2. **Atharya**, Nom. P. *atharyati*, to move tremulously, flicker, Naigh.

अथर्वेन् *atharvan*, *ā*, m. (said to be fr. an obsolete word *athar*, fire), a priest who has to do with fire and Soma; N. of the priest who is said to have been the first to institute the worship of fire and offer Soma and prayers (he is represented as a Prajāpati, as Brahmā's eldest son, as the first learner and earliest teacher of the Brahma-vidyā, as the author of the Atharva-veda, as identical with Aṅgiras, as the father of Agni, &c.); N. of Śiva, Vasishṭha [Kir. x, 10], Soma, Prāṇa; (*ā, a*), m. n. the fourth or Atharva-veda (said to have been composed by Atharvan, and consisting chiefly of formulas and spells intended to counteract diseases and calamities); (*átharvānas*), pl. m. descendants of Atharvan, often coupled with those of Aṅgiras and Bhṛigu; the hymns of the Atharva-veda.

1. **Atharva** (in comp. for *atharvan*). — **bhūta**, *ās*, m. pl. 'who have become Atharvans,' N. of the twelve Maharshis. — **vāt**, ind. like Atharvan or his descendants, RV. — **vid**, m. one versed in the Atharva-veda (a qualification essential to the special class of priests called Brahmans). — **veda**, m., N. of the fourth Veda (see above). — **sikhā**, f., N. of an Upanishad. — **siras**, n. id.; N. of a kind of brick, TBr.; (*ās*), m., N. of Mahāpurusha. — **hṛidaya**, n., N. of a Parisishṭa. **Atharvāṅgīras**, m. a member of the sacerdotal race or class called *Atharvāṅgīrasas*, m. pl., i. e. the descendants of Atharvan and of Aṅgiras; the hymns of the Atharva-veda. **Atharvāṅgīrasa**, mfn. connected with the sacerdotal class called Atharvāṅgīras; (*am*), n. the work or office of the Atharvāṅgīras; (*ās*), m. pl. the hymns of the Atharva-veda.

2. **Atharva**, *as*, m., N. of Brahmā's eldest son (to whom he revealed the Brahma-vidyā), MuṇḍUp.

Atharvāna, *as*, m., N. of Śiva.

Atharvāni, *is*, better **ātharvāni**, m. a Brāhman versed in the Atharva-veda, L.; a family priest, L.

Atharvāna, *am*, n. the Atharva-veda or the ritual of it, MBh. — **vid**, m. one versed in that ritual.

Atharvī, f. ['female priest,' Gmn.; BR.] pierced by the point (of an arrow or of a lance), RV. i, 112, 10; cf. *atharī*.

अद् 1. *ad*, cl. 2. P. *ātti*, *āda*, *atsyati*, *attum*, to eat, consume, devour; Ved. Inf. *āttave*, RV.; Caus. *ādyati* & *te* (once *adayate* [ĀpŚr.]), to feed [cf. Lith. *edmi*; Slav. *jamj* for *jadmj*; Gk. *ēdō*; Lat. *edo*; Goth. rt. *AT*, pres. *ita*; Germ. *essen*; Eng. *to eat*; Arm. *utem*]. **Ad-ādi**, mfn. belonging to the second class of roots called *ad*, &c., cf. Pāṇ. ii, 4, 72.

Attavya, *ātti*, *atṛi*, 4. *ātra* &c., see s. v.

2. **Ad**, mfn., ifc. 'eating,' as *matsyād*, eating fish.

Ada or **adaka**, mfn., chiefly ifc., eating.

1. **Adāt**, mfn. eating, RV. x, 4, 4, &c.

Adana, *am*, n. act of eating; food, RV. vi, 59, 3.

Adaniya, mfn. to be eaten, what may be eaten.

Adman, *adya*, *advan*, see s. v.

अदक्ष *a-daksha*, mfn. not dexterous, unskilful, awkward.

A-dakshinā, mfn. not dexterous, not handy; not right, left; inexperienced, simple-minded; not