

**A-halyā**, f., N. of the wife of Gautama or Śaradvat, ŚBr. iii, &c.; MBh. &c.; N. of an Apsaras, L.; of a lake (cf. MBh. iii, 8087), L. — **jāra**, m. 'lover of Ahalyā (cf. R. i, 48, 15 seqq.)', Indra, Bālar. — **pati**, m. id., ib. — **hrada**, m., N. of a lake, SkandaP.; (cf. MBh. iii, 8087.) **Ahalyēśvara-tīrtha**, n., N. of a Tīrtha, ŚivaP. Rev.

**अहल्लिका** *ahallika*, as, m. a talker (?), ŚBr. xiv.

**अहविस** *á-havis*, mfn. not offering oblations, RV. i, 182, 3. **A-havir-yājñin**, mfn. offering a sacrifice without oblations, Āp.

**A-havishya**, as or am, m. or n. objects that are not fit to be offered as an oblation, Āp.

**A-havya-vah**, m (nom. -vā?) mfn. not offering a sacrifice, ŚBr. i.

**अहश्चर** *ahas-cara* & *ahas-sas*. See *áhar*.

**Ahas**, *ahas-kara*, & *ahas-triyāma*. See ib.

**अहस्त** *a-hastá*, mf(ā)n. handless, RV.; Mn.

**अहह** *ahaha*, ind. an interjection, as Ah! Aha! &c. (implying surprise, fatigue, pain, sorrow, pleasure, calling), Vikr.; Hit. &c. **Ahahāre**, ind. id., ChUp.

**Ahahā**, ind. id., L.

**अहारयत्** *a-hārayat*, &c. See *a-hara*.

**अहावस्** *ahāvas*, ind. an interjection said to sound like a flourish at the end of a Sāman verse, ŚBr. iv.

**अहि** *áhi*, is, m. (√*anh*), a snake, RV. &c.; the serpent of the sky, the demon Vṛitra, RV.; (see also *áhirbudhnyās* below); a cloud, Naigh.; water, ib.; the sun, L.; a N. of Rāhu, L.; a traveller, L.; the navel, L.; lead, L.; (in arithm.) the number eight; N. of a Rishi (with the patron. *auśanasa*) and of another (with the patron. *paīdva*). [Zd. *aži*; Lat. *anguis*-s; Gk. *ἄχι-s*, *ἄχιδνα*, *ἄγγελος*, and *óphis*; Lith. *ungury-s*; Russ. *ágorj*; Armen. *óz*; Germ. *unc*.] — **kānta**, m. 'liked by snakes (which are supposed to feed upon air)', wind, air, L. — **kośa**, m. the slough or cast-off skin of a snake, L. — **kshatra**, m. (= *achatra*, q. v.) N. of a country, MBh. iii, 15244. — **gopā** (*áhi-*), mfn. guarded by a serpent, RV. i, 32, 11. — **ghna** (*áhi-*), n. the slaying of the serpent or demon Vṛitra, RV. vi, 18, 14 (loc. *-ghne*); (see *-hán* below.) — **cakra**, n. a certain Tāntric diagram. — **cumbaka**, m., N. of a man, and *áhi-cumbakāyanī*, is, m. a descendant of his, Pat. — **chattrā**, m. a kind of vegetable poison, L.; the plant *Odina Pennata*, L.; N. of a country, MBh. i, 5515; Hariv. &c.; (*ā*), f. sugar, L.; the city of Ahichchatra, MBh. i, 5516; Kathās. — **chattraka**, n. a mushroom, Nir. v, 16. — **jit**, m. 'conquering the serpent', N. of Kṛishṇa, L.; of Indra, L. — **tundīka**, m. (= *áhitundīka*, q. v.) a snake-catcher, snake-exhibitor, L. — **dat** or **-danta**, mfn. having the teeth of a serpent, Pāṇ. v, 4, 145, Sch. — **deva** or **-daivata**, n. 'having serpents as deities', N. of the Nakshatra *Aśleshā*, VarBṛS. — **dvish**, m. 'enemy of serpents', an ichneumon, L.; a peacock, L.; 'enemy of Vṛitra', Garuḍa, L.; Indra, L. (cf. *-jit* above). — **nakulikā**, f. the natural enmity between a snake and an ichneumon, Pat. — **nas**, mfn. having a nose like a snake, Pāṇ. v, 4, 118, Comm. — **nāman** (*áhi-*), n. any animal named snake, RV. ix, 88, 4; (*áhi-nāma*) *-bhrít*, m. 'bearing the name snake', N. of Baladeva (as identified with Śesha), L. — **nirvlayānī**, f. the cast-off skin of a snake, ŚBr. xiv (Bṛ-ĀrUp.). — **patāka**, m. a kind of snake (not venomous), Suśr. — **pati**, m. 'sovereign of the snakes', N. of Śesha, Vāsuki, and others, L. — **putraka**, m. a kind of boat, L. — **pushpa**, m. the plant *Mesua Roxburghii*, L. — **pūtana**, m. or *nā*, f. sores on the hinder part of the body (of children), Suśr. — **phena**, n. (= *a-phena*, q. v.) 'the saliva or venom of a snake', opium, L. — **bradhna**, m. (corrupted for *áhirbudhnyā*, see below) N. of Śiva, L.; one of the Rudras, L. — **bhaya**, n. 'fear of a lurking snake', a king's apprehension of treachery, L.; (*áhibhaya*) *-dā*, f. the plant *Flacourtia Cataphracta* Roxb., L. — **bhānu**, mfn. shining like serpents (N. of the Maruts), RV. i, 172, 1 (voc.) — **bhuj**, m. 'eating snakes', a peacock, L.; the ichneumon plant, L.; a N. of Garuḍa, L. — **bhrít**, m. 'carrying serpents', Śiva, L. — **mat**, mfn. 'possessed of snakes', the base of *áhimata*, q. v. — **manyu** (*áhi-*), mfn. enraged like serpents (N. of the Maruts), RV. i, 64, 8 & 9. — **mardani**, f. 'killingsnakes', the ichneumon plant,

L. — **māya** (*áhi-*), mfn. multiform or versatile like a snake, showing the same variety of colour and shape, RV. — **māra** or **-māraka**, m. (= *asi-meda*, q. v.) the plant *Vachellia Farnesiana*, L. — **meda** or **-medaka**, m. id., L. — **ripu**, m. (= *-avish*, q. v.) a peacock, L. — **latā**, f. = *-mardani*, L.; the plant *Betel*, L. — **locana**, m., N. of a servant of Śiva, L. — **lolikā**, f. = *áhibhaya-dā* above, L. — **vallī**, f. the plant *Betel*, L. — **vidvish**, m. (= *-dvish*, q. v.) *Garuḍa*, L.; Indra, L. — **vishāpahā**, f. 'neutralizing the poison of snakes', the ichneumon plant, L. — **śushma-sátvan**, m. one whose attendants (the Maruts) hiss like serpents (N. of Indra), RV. v, 33, 5 [the Pada as well as the Sāphitā Text takes *áhi-śushma* as a voc. by itself, and Sāy. translates accordingly]. — **hātya**, n. = *-ghna* above, RV. — **hán**, m (dat. *-ghné*) f (*ghní*) n. killing serpents or Vṛitra, RV.; AV. x, 4, 7. — **hrada**, m., N. of a mythical lake (named in connection with Śālivāhana). **Ahīndra**, m. 'lord of the snakes', Patañjali (mentioned under this name in Mahīpa's *Anekārthatilaka*). **Ahīvatī**, f. 'filled with snakes', N. of a river (?), Pāṇ. vi, 3, 120. **Ahīśvara**, m. 'lord of the serpents', i. e. Śesha, L. **Ahy-ārshu**, mfn. gliding or shooting like a snake (perhaps N. of a bird), RV. ii, 38, 3. **Ahir budhnyās**, nom. sg. m. (instr. *áhinā budhnyēna*, RV. iv, 55, 6) = *óphis Πύθων*, the serpent of the deep (enumerated in Naigh. v, 4 and Nir. x, 44 among the divinities of the middle region, the abyss in which he lives being that of the region of mist), RV.; VS. x, 19; allegorically identified with Agni Gārhapatya, VS. v, 33; TBr.; AitBr.; in later times:

**Ahir-budhnyā**, as, m. (considered as one word and therefore declinable as follows, dat. *áhir-budhnyāya*, PārGr.; instr. pl. *áhir-budhnyāih*, MBh. v, 3899; often incorrectly written *áhir-budhna* or *-bradhna*) N. of a Rudra, PārGr.; MBh.; Hariv.; (*ās*), m. pl., N. of the Rudras, MBh. v, 3899 (see before); (*am*), n., N. of a hymn of the RV. (i, 186, 5 or vi, 50, 14), KaushBr. — **devatā**, *ās*, f. pl. or **-devatya**, n. 'having Ahirbudhnyā as deity', the Nakshatra *Uttara-Bhadrapadā*, L.

**Ahī**, m. (only gen. sg., nom. and acc. pl. *ahyās*; gen. pl. *ahīnām*) a snake, RV. ix, 77, 3; x, 139, 6; N. of a demon conquered by Indra and his companions, RV. x, 138, 1 & 144, 4; (cf. *ahīśūva* s. v.); (*ī*), f. a cow, Naigh.; (*ī*), f. du. heaven and earth, Naigh. — **nara**, m., N. of a prince, VP.

**अहिसक** *a-hinsaka*, mfn. not hurting, harmless, innocuous, Mn. v, 45; MBh.; R.

**A-hinsat**, mfn. not hurting, RV. x, 22, 13; VS.; AV.

**A-hinsā**, f. not injuring anything, harmlessness (one of the cardinal virtues of most Hindū sects, but particularly of the Buddhists and Jains; also personified as the wife of Dharma, Vāmp.), ChUp.; Nir.; Mn. &c.; security, safeness, ŚBr.; AitBr. — **nirata**, mfn. devoted to harmlessness or gentleness, MBh. iii, 2248.

**A-hinsāna**, mfn. not hurting, RV. v, 64, 3.

**A-hinsya**, mfn. not to be hurt, MBh. xii, 13088; Ragh. ii, 57.

**A-hinsyamāna**, mfn. being unharmed, RV. i, 141, 5.

**A-hinsra**, mfn. innocuous, harmless, Kauś.; KātyŚr. &c.; (*am*), n. harmless behaviour, Mn. i, 29; (*ā*), f. the plant *Momordica Cochinchinensis* Spreng. (commonly called *Kūrkavāli*), L.; the plant *Capparis Sepiaria*, L.; *Cactus Opuntia*, Bhpr.

**अहिका** *ahikā*, f. the silk-cotton tree (*Sal-malia Malabarica*), L.

**अहिरुका** *a-hirukā*, f. a kind of small venomous animal, Suśr.

**अहित** *á-hita*, mfn. unfit, improper, RV. viii, 62, 3; unadvantageous, ŚBr.; KātyŚr.; Mn. iii, 20, &c.; noxious, hostile, Kathās.; (*as*), m. an enemy, Bhag. ii, 36; Ragh.; (*am*), n. damage, disadvantage, evil, Āp.; R. &c.; (*ā*), f., N. of a river, MBh. vi, 328; N. of certain veins (cf. also *hitā*), Yājñ. iii, 108. — **kārin**, mfn. adverse, inimical, noxious, Sāh. — **nāman** (*á-hita-*), mfn. having as yet no name, ŚBr. — **manas**, mfn. not friendly-minded, inimical. **Ahitēcchu**, mfn. wishing evil, malevolent.

**अहिम** *á-hima*, mf(ā)n. without cold, not cold, ŚBr. xiv. — **kara**, m. 'having hot rays,' the

sun, L. — **kirāna**, m. id., VarBṛS. — **tvish**, m. id. — **dīdhiti**, m. id., Śis. vi, 41. — **mayūkha**, m. id., Kir. vii, 9. — **raśmi**, m. id., Śis. xi, 64. — **ruoi**, m. id. **Ahimānsu**, m. id., Kir. xii, 15.

**अहिरण्य** *a-hiranya*, mfn. without gold, Āp. — **vat** (*á-h*), mfn. having no gold, AV. xx, 128, 6.

**अहिरुध्र** *ahir-budhnyā*. See *áhi*.

**Ahī**. See ib.

**अहीन** 1. *áhīna*, as, m. (fr. *áhar*, Pāṇ. vi, 4, 145) 'lasting several days,' a sacrifice lasting several days, AitBr.; ĀsvŚr. &c.; (*am*), n. id., Comm. on Mn. xi, 197; (mfn.) only ifc. with numerals (cf. Pāṇ. v, 1, 87 & vi, 4, 145), e. g. *try-ahina*, *dvy-ahina*, qq. vv.

**अहीन** 2. *á-hīna*, mfn. unimpaired, whole, entire, full, ŚBr.; AitBr. &c.; 'not deprived of,' not withdrawing from (instr.), Mn. ii, 133; not defective or inferior, excellent, VarBṛS.; Ragh. xviii, 13; (*as*), m., N. of a prince, VP. — **karman**, mfn. 'not devoted to inferior or vile work' (or 'not neglecting one's regular actions'), Gaut. — **gu**, m., N. of a prince (son of Devānīka), Hariv. 825; Ragh. xviii, 13. — **vādin**, mfn. a witness capable of giving evidence, L.

**अहीनर** *ahī-nara*. See *ahī* s. v. *áhi*.

**अहीर** *ahīra*, as, m. (= *abhira*) a cowherd, L.

**अहीरणि** *ahīraṇi*, is, m. (cf. *áhi* and *ahī*) a two-headed snake, L.

**Ahī-vatī**. See *áhi*.

**Ahīśūva**, as, m., N. of a demon conquered by Indra, RV. viii, 32, 2 & 26; 77, 2; x, 144, 3.

**अहु** *ahu*, mfn. only in *paró-'nu*, q. v.

**अहुत** *á-huta*, mfn. unoffered, not yet offered (as a sacrificial oblation), AV. xii, 4, 53; ŚBr.; Mn. xii, 68; one who has not received any sacrifice, AV. vii, 97, 7; (the fire) through cr in which no sacrificial oblation has been offered, Āp.; not obtained by sacrifice, AV. vi, 71, 2; (*as*), m. religious meditation, prayer (considered as one of the five great sacraments, otherwise called *Brahma-yajña*), Mn. iii, 73 seq. **Ahutād**, mfn. not eating or not allowed to partake of a sacrifice, AV.; VS.; TS.; ŚBr. **A-hutāsa**, m. not a fire, VarBṛS.

**अहुर** *ahura*, as, m. the fire in the stomach, MantraBr.; Gobh.

**अहूत** *á-hūta*, mfn. uncalled, unsummoned, RV. x, 107, 9.

**अहृणान** *á-hṛiṇāna*, mfn. not being angry, friendly, RV. vii, 86, 2; x, 116, 7.

**A-hṛiṇiyamāna**, mfn. id., RV. v, 62, 6; x, 109, 2; AV.; (*am*), ind. willingly, TBr. iii.

**अहृत** *a-hṛita*, mfn. not captivated or carried away by (instr.), Ragh. viii, 68.

**अहृदय** *á-hṛidaya*, mfn. without a heart, ŚBr. xiv. — **jña**, mfn. not pleasing to the heart, ChUp.

**A-hṛidya**, mfn. not pleasing, not being to one's taste (as food), Suśr.

**अहे** *áhe*, ind. a particle (implying reproach, rejection, separation, L.), TS. iii (only in a sacrificial formula beginning with *áhe daidhiśavya* and re-occurring in several other texts).

**अहेतु** *a-hetu*, us, m. absence of cause or reason, MBh. xii, 10511; not a real or sound argument, Nyāyad.; (in rhetoric) a certain figure of speech. — **tva**, n. (in Buddhist terminology) absence of cause or necessity, Sarvad. — **sama**, m. a particular sophism tending to prove an argument to be untenable, Nyāyad.; Sarvad.

**A-hetuka**, mf(ā) Naish. iv, 105)n. groundless.

**A-haituka**, mf(ā)n. id., Bhag. xviii, 22; causeless, unexpected (as *śamriddhi*), BhP.; having no motive, disinterested, BhP.; (*am*), ind. without extraneous aid, through one's own ability or power, BhP.

**अहेरु** *aheru*, us, m. the plant *Asparagus Racemosus*, L.

**अहेतुत्** *á-helat*, mfn. not angry, not displeased, favourable, RV.; VS.

**A-helamāna**, mfn. id., RV. i, 24, 11; 138, 3 & 4; vi, 41, 1.

**A-helayat**, mfn. id., RV. x, 37, 5.