

m. taking; fetching, bringing near, KātyŚr.; R.; employing, use, KātyŚr.; taking food; food [e. g. ā-hāraṃ √1. kṛi, to take food, eat, MBh. &c.]; livelihood, Hit.; Pañcat.; R.; Mn.; Suśr. &c. — **niḥsarāṇa-mārga**, m. 'the place of the exit of food,' the posterior part of the body, Bhartṛ. — **nir-gama-sthāna**, n. id. — **pāka**, m. 'food-maturing,' digestion, Bhpr. — **bhūmi**, f. eating-place, Kathās. — **yojana**, n. dressing food, MBh. — **viraha**, m. want of food. — **vṛitti**, f. livelihood, Pañcat. — **sud-dhi**, f. purity in food, ChUp. — **sambhava**, m. the juice produced by food, chyle, lymph, serum, L. **Āhārārthin**, mfn. seeking or begging for food. **Āhāraka**, mfn. bringing near, procuring, fetching, Comm. on Pāṇ.; (cf. *kṛitāhāra-ka*.) **Āhārāya**, Nom. (fr. ā-hāra) P. ā-hārayati, to take food, eat, dine, Vet. **Āhārīka**, as, m. (with Jainas) one of the five bodies belonging to the soul (a minute form, issuing from the head of a meditative sage to consult an omniscient saint and returning with the desired information, Colebrooke). **Ā-hārin**, mfn. taking together, collecting. **Ā-hāryā**, mfn. to be taken or seized; to be fetched or brought near, ĀśvŚr.; KātyŚr.; Mn.; to be extracted or removed, Suśr.; to be taken or eaten; what may be removed, adventitious, accessory, incidental, L.; (as), m. a kind of bandage, Suśr.; (am), n. any disease to be treated by the operation of extracting; extraction, Suśr.; a vessel, AV. ix, 1, 23; 6, 18; the decorative part of a drama (the press, decorations, &c.), L. — **sobhā**, f. adventitious beauty (not natural but the effect of paint, ornaments, &c.) **Ā-hṛita**, mfn. brought near, fetched, procured, Mn.; Ragh.; Yājñ.; MārK. &c.; taken, seized, captivated, Kathās.; Yājñ.; MBh. &c.; taken (as food), eaten, R. &c.; uttered, spoken, R.; BhP. &c. — **yajña-kratu** (āhṛita-), mfn. intending to accomplish a prepared sacrifice, AV. ix, 6, 27. **Ā-hṛiti**, is, f. bringing or drawing near, VarBrS. **Ā-hṛitya**, ind. p. having fetched or brought &c. **आहृष्य** ā-√hṛish, P. (p. -hṛishyat) to shudder, shiver, BhP. x, 82, 14. **आहेय** āheya, mfn. (fr. ahi, Pāṇ. iv, 3, 56), belonging to or coming from a snake, Pañcat. **आहो** āho, ind. (gaṇa cādi, Pāṇ. i, 4, 57) an interjection of asking and of doubt, 'Is it so?' ŚBr.; TUp.; Śak.; Bhag. — **purushikā** (gaṇa ma-yūra-ryansakādi, Pāṇ. ii, 1, 72), f. boasting of one's manliness or military prowess; vaunting of one's power, Bhartṛ. — **svit**, ind. an interrogative particle (often after kim, e. g. kim īśvarānapēkshikam āho svid īśvarāpēksham, 'is it independent of God or dependent on God?') **आह्** āhnā, am, n. (fr. ahan), a series of days, many days, ŚBr.; Pāṇ. **Āhnika**, mfn. performed or occurring in the daytime, diurnal, MBh.; performed or done or occurring every day, daily, R. &c.; (am), n. a religious ceremony to be performed every day at a fixed hour, MBh.; R.; a day's work; what may be read on one day; division or chapter of a book; constant occupation, daily work; daily food &c., L.; N. of several works. — **candrikā**, f., — **tattva**, n., — **dipaka**, m., — **pradīpa**, m., — **prayoga**, m., — **mañjarī**, f., — **sāra**, m., N. of works. **Āhnikācāra**, m. daily observance (the diurnal prayers and practices necessary for bodily and mental purification); — **tattva**, n., N. of a work. **आह्नय** āhneyā, as, m. (fr. ahani, is, f.), N. of Śauca, TĀr. ii, 12, 2. **आहृत** ā-hruta. See ā-√hṛi. **आह्लाद** ā-√hlād, Caus. -hlādayati, to refresh, revive, gladden, MBh.; Ragh.; Rājat. &c. **Ā-hlāda**, as, m. refreshing, reviving; joy, delight, Pañcat. — **kāra**, mfn. causing or conferring delight, Kād.; Ratnāv. — **kārin**, — **dugha**, mfn. id. **Ā-hlādaka**, mfn. causing delight, refreshing, reviving, Kathās. **Ā-hlādana**, am, n. the act of gladdening, refreshing, R. **Ā-hlādaniya**, mfn. to be refreshed or gladdened, Kād.

**Ā-hlādita**, mfn. delighted, rejoiced. **Ā-hlādin**, mfn. causing joy or delight, Ratnāv. **आहृ** ā-√hṛi, Ā. (Subj. 2. sg. ā-juhūrthās, RV. vii, 1, 19) to make crooked; to hurt, injure. **Ā-hūrya**, mfn. one to whom homage is to be paid; to be made favourable, RV. i, 69, 4. **Ā-hruta**, mfn. stooped, crooked; hurt, wounded. — **bheshajā**, mf(ī)n. curing anything wounded or hurt, AV. xix, 2, 5. **Ā-hvara**, mfn. crooked, T. — **kantha**, n., N. of a town of the Uśīnaras, Kās. on Pāṇ. ii, 4, 20. **Ā-hvaraka**, ās, m. pl., N. of a school, TPrāt. **Ā-hvāraka**, ās, m. pl. id., ib. **Ā-hvṛiti**, mfn. crooked, cunning, Hariv.; (is), m., N. of a king, MBh. **आह्वे** ā-√hve, P. -hwayati (but also Pot. I. sg. ā-huvema, AV. vii, 85, 1), Ā. -hwayate (but also I. sg. ā-huve, RV.; aor. 3. pl. āhūshata, RV. i, 14, 2, &c.; Inf. -huvādhyai, RV. vi, 60, 13, and -hwayitavai, ŚBr. ii, 5, 3, 18) to call near, invoke, invite, summon, cite, RV.; ŚBr.; TS.; MBh.; Mṛicch.; BhP.; Pañcat. &c.; to provoke, challenge, emulate (in this sense only Ā., Pāṇ. i, 3, 31), RV.; ŚBr.; R.; Kathās. &c.; to call to (especially in rites said of the Hotṛi, who addresses the Adhvaryu by the Ā-hāva or Ā-hvāna; see below), AitBr.; ĀśvŚr.; KātyŚr.; ŚāṅkhBr. & Sr.; to proclaim, AitBr.; ŚBr.; KātyŚr.; ĀśvŚr.: Caus. -hvāyayati, to cause to call near, send for; to cause to summon or challenge or invite, R.; Ragh.; Bhartṛ.: Desid. -juhūshati, to wish to call near, to be about to call near: Intens. ā-johavīti, RV. vii, 56, 18, to call near zealously. 2. **Ā-havā**, as, m. challenge, provoking; war, battle, RV.; MBh.; Mn.; R.; Bhag. &c. — **kāmyā**, f. desire of war. — **bhūmi**, f. battle-field, Kathās. (For I. ā-hava see ā-√hu.) 2. **Ā-hāva**, as, m. a particular invocation (sōnsā-vom corrupt from sansāva, 'let us two pray!') by which the Hotṛi addresses the Adhvaryu, AitBr.; ĀśvŚr. (cf. ā-hvāna); battle, war, L.; (for I. ā-hāva see ā-√hu.) 2. **Ā-huti**, is, f. calling, invoking [sometimes with this sense in the oldest Vedic texts, but see the more correct form ā-hūti]; (for I. ā-huti see ā-√hu.) **Ā-hūva**, mfn. to be invoked (Sāy.), RV. viii, 32, 19. **Ā-hū**, f. calling, invoking (BRD.), ib. **Ā-hūta**, mfn. called, summoned, invoked, invited. — **prapalāyin**, m. a defendant or witness absconding or not appearing when summoned, Yājñ. **Āhūtādhyāyin**, mfn. one who studies only after having been called (by the teacher). **Ā-hūtavya** [?], mfn. to be called, Kathās. cx, 141. **Ā-hūti**, is, f. calling, invoking, AitBr. **Ā-hūya**, ind. having invited &c. **Ā-hva**, mfn. a caller, crier; (ifc.) named, called; (ā), f. a name, appellation, Suśr. **Ā-hvaya**, as, m. a lawsuit arising from a dispute about games with animals (as cock-fighting &c.), Mn. viii, 7; appellation, name (generally ifc., e. g. rāmāyāṇadhvayam kōvyam, &c.), MBh.; Ragh.; Suśr.; Kathās. &c. **Ā-hvayana**, am, n. appellation, name, R. **Ā-hvayitavya**, mfn. to be summoned or invited, MBh. **Ā-hvāna**, am, n. calling, invitation, a call or summons, MBh.; Pañcat.; Hit.; invocation of a deity, Mn.; MBh.; challenge, R.; legal summons, Mṛicch.; Comm. on Yājñ.; an appellation, a name, L.; a particular calling in rites = 2. ā-hāva, q. v. — **darśana**, n. a day of trial. **Āhvānaya**, Nom. P. āhvānayati, (in law) to summon, Comm. on Yājñ. **Ā-hvāya**, as, m. a summons; a name, L. **Āhvāyaka**, as, m. a messenger, courier, MBh.; (ikā), f. a female messenger. **Ā-hvāyitavya**, mfn. to be called before a tribunal, Mṛicch.

इ I.

इ 1. i, the third vowel of the alphabet, corresponding to i short, and pronounced as that letter in kill &c. — **kāra**, — **varṇa**, m. the letter or sound i.

इ 2. i, ind. an interjection of anger, calling, sorrow, distress, compassion, &c., (gaṇa cādi, Pāṇ. i, 4, 57, &c.) **इ 3. i**, base of Nom. & Acc. sing. du. & pl. of the demonstrative pronoun idam, 'this' or 'that'; [cf. itara, itas, iti, id, idā, iyat, iva, iha: cf. also Lat. id; Goth. ita; Eng. it; Old Germ. iz; Mod. Germ. es.] **इ 4. i, is**, m., N. of Kāmadeva, L. **इ 5. i**, cl. 2. P. éti (Impv. 2. sg. ihī) & I. P. Ā. ayati, ayate [cf. √ay], (pf. iyāya [2. sg. iyātha, AV. viii, 1, 10, & iyētha, RV.], fut. eshyati; aor. aishit; inf. etum, étave, RV. & AV., étavat, RV., étos, RV., ityal, RV. i, 113, 6; 124, 1) to go, walk; to flow; to blow; to advance, spread, get about; to go to or towards (with acc.), come, RV.; AV.; ŚBr.; MBh.; R.; Hit.; Ragh. &c.; to go away, escape, pass, retire, RV.; AV.; ŚBr.; R.; to arise from, come from, RV.; ChUp.; to return (in this sense only fut.), MBh.; R.; (with punar) to come back again, return, MBh.; R.; Pañcat. &c.; to succeed, Mn. iii, 127; to arrive at, reach, obtain, RV.; AV.; ŚBr.; Śak.; Hit. &c.; to fall into, come to; to approach with prayers, gain by asking (cf. ita); to undertake anything (with acc.); to be employed in, go on with, continue in any condition or relation (with a part. or instr., e. g. asura-rakshasāni mṛidyamānāni yanti, 'the Asuras and Rakshases are being continually crushed,' ŚBr. i, 1, 4, 14; gavāmāyanenīyuh, 'they were engaged in the [festival called] Gavāmāyana,' KātyŚr. xxv, 5, 2); to appear, be, KathUp.: Intens. Ā. iyate (RV. i, 30, 18; p. iyāni, RV.; inf. iyādhyai, RV. vi, 20, 8) to go quickly or repeatedly; to come, wander, run, spread, get about, RV.; AV.; VS.; to appear, make one's appearance, RV.; AV.; BṛĀrUp.; to approach any one with requests (with two acc.), ask, request, RV.; AV.: Pass. iyate, to be asked or requested, RV.: Caus. āyayati, to cause to go or escape, Vop.; [cf. Gk. εἶ-μι, ἴ-μεν; Lat. e-o, i-mus, i-ter, &c.; Lith. e-i-mi, 'I go'; Slav. i-dū, 'I go,' i-ti, 'to go'; Goth. i-ddja, 'I went.'] 1. **It**, ifc. going, going towards; cf. arthēt; (for 2. it see s. v.) **Ita**, mfn. ifc. gone; returned; obtained (cf. an-ita, ud-ita, &c.); remembered, L.; (ām), n. way, ŚBr. **Itāsu**, mfn. one whose animal spirits have departed, TS. 1. **Iti**, f., ityal (dat.), see √i above; (for 2. iti see s. v.) **Itya**, mfn. to be gone to or towards, Pāṇ. iii, 1, 109; Bhartṛ.; (ā), f. going, stepping, VS. xii, 62; RV.; ŚBr.; a litter, palanquin, Pāṇ. Comm. **Ityaka**, as, m. a door-keeper, chamberlain, Kathās. **Itvan**, mf(arī)n. going. See agrētvan and prātar-itvan. **Itvarā**, mf(ī)n. going, walking, RV. x, 88, 4; travelling; a traveller; cruel, harsh, L.; poor, indigent, L.; low, vile, condemned, Pañcat.; (as), m. a bull or steer allowed to go at liberty (v. l. itcara, q. v.), L.; (ī), f. a disloyal or unchaste woman, Rājat. **इकट** ikkaṭa, as, m. a kind of reed, I. See itkaṭa and utkaṭa. **इक्षुवालि** ikkavāla, in astrology = إقبال iqbal, good fortune, prosperity. **इक्षु** ikshū, us, m. (√2. ish, Uṇ. iii, 157), the sugar-cane, AV. i, 34, 5; Kauś.; ĀśvGr.; Mn. &c.; (twelve species of it are enumerated, Suśr.); the stem of the sugar-cane, Mn.; eyelash, VS.; TS. &c.; N. of a king, VP. — **kāndā**, n. the stem or cane of the Saccharum Officinale, the sugar-cane, Suśr.; R.; (as), m., N. of two different species of sugar-cane, Saccharum Munja Roxb. and Saccharum Spontaneum, L. — **kuṭṭaka**, m. a gatherer or reaper of sugar-cane, Uṇ. — **kshetra**, n. a field of sugar-cane, Pañcat. — **gandha**, m. Saccharum Spontaneum; a kind of Asteracantha Longifolia; (ā), f. Saccharum Spontaneum, Asteracantha Longifolia, Capparis Spinosa, Batatas Paniculata, L. — **gandhikā**, f. Batatas Paniculata, L. — **ja**, mfn. coming from sugar-cane, Suśr. — **tulyā**, f. Saccharum Spontaneum, L. — **dan-ḍa**, n. the stem or cane of the Saccharum Officinale. — **darbhā**, f. a kind of grass or sugar-cane, L. — **dā**, f., N. of a river; see ikshulā, ikshu-mālinī, ikshu-mālavī. — **netra**, n. a kind of