

m. taking; fetching, bringing near, KātyŚr.; R.; employing, use, KātyŚr.; taking food; food [e.g. ā-hāraṃ √I. kṛi, to take food, eat, MBh. &c.]; livelihood, Hit.; Pañcat.; R.; Mn.; Suśr. &c. — **nihsaraṇa-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. — **śud-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 Pān.; (cf. *kṛitdhāra-ka*.)

Āhāraya, Nom. (fr. ā-hāra) P. ā-hārayati, to take food, eat, dine, Vet.

Āhārika, as, m. (with Jains) 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. — **śobhā**, 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.

आहृष् ā-√hṛish, P. (p. -hṛishyat) to shudder, shiver, BhP. x, 82, 14.

आहेय āheya, mfn. (fr. *ahi*, Pān. iv, 3, 56), belonging to or coming from a snake, Pañcat.

आहो āho, ind. (gaṇa cādi, Pān. i, 4, 57) an interjection of asking and of doubt, 'Is it so?' ŚBr.; TUp.; Śak.; Bhag. — **purushikā** (gaṇa mayūra-vyansakādi, Pān. 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 svit īśvarāpēksham*, 'is it independent of God or dependent on God?')

आहू āhū, am, n. (fr. *ahan*), a series of days, many days, ŚBr.; Pān.

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., -**dīpaka**, 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.

आहूय āhneyā, as, m. (fr. *ahni*, 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. — **kara**, 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 Uśīnaraś, Kāś. on Pān. 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. 1. sg. ā-huvema, AV. vii, 85, 1), Ā. -hwayate (but also 1. 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., Pān. 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.; Āśv-Śr.; KātyŚr.; ŚāṅkhBr. & Sr.; to proclaim, AitBr.; ŚBr.; KātyŚr.; ĀśvŚr.: Caus. -hwayayati, 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-johaviti, 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 1. ā-hava see ā-√hu.)

2. **Ā-hāva**, as, m. a particular invocation (*sonsā-vom* corrupt from *śansāva*, 'let us two pray!') by which the Hotṛi addresses the Adhvaryu, AitBr.; ĀśvŚr. (cf. ā-hvāna); battle, war, L.; (for 1. 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 1. ā-huti see ā-√hu.)

Ā-hūva, mfn. to be invoked (Śāy.), 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. *rāmāyaṇādhvayam kāvyam*, &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, Pān. 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. *ihí*) & I. P. *ā. dyati*, *ayate* [cf. √ay], (pf. *iyāya* [2. sg. *iyātha*, AV. viii, 1, 10, & *iyētha*, RV.], fut. *eshyati*; aor. *aishīt*; inf. *etum*, *étave*, RV. & AV., *étavai*, RV., *étos*, RV., *ityat*, 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; *gavāmayanēnyuḥ*, 'they were engaged in the [festival called] Gavāmayana,' KātyŚr. xxv, 5, 2); to appear, be, KaṭhUp.: Intens. *ā. iyate* (RV. i, 30, 18; p. *iyāná*, 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.; BrĀrUp.; to approach any one with requests (with two acc.), ask, request, RV.; AV.: Pass. *īyate*, to be asked or requested, RV.: Caus. *āyayati*, to cause to go or escape, Vop.; [cf. Gk. *ἔ-μ*, *ἔ-μειν*; Lat. *e-o*, *i-mus*, *i-ter*, &c.; Lith. *ei-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., *ityat* (dat.), see √i above; (for 2. *iti* see s. v.)

Itya, mfn. to be gone to or towards, Pān. iii, 1, 109; Bhartṛ.; (ā), f. going, stepping, VS. xii, 62; RV.; ŚBr.; a litter, palanquin, Pān. 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.

इकटा ikkaṭa, as, m. a kind of reed, I. See *ikkaṭa* and *utkaṭa*.

इकवाल ikkavāla, in astrology = **إقبال** *iqbāl*, 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. — **kāṇḍā**, 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. — **daṇḍa**, 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