

be given. II. n. (-यम्) (In law.) An object not fit to be given away, either because it does not belong to the person who would give it, or because law forbids its being disposed of. See अदत्त, दत्त, देय. E. अ neg. and देय.

अदेयदान Tatpur. n. (-नम्) Giving what ought not to be given, what is not one's own &c. See the preceding. E. अदेय and दान.

अदेव Tatpur. I. m. f. n. (-वः-वी-वम्) <sup>1</sup> Not referring to the gods, not divine. <sup>2</sup> Godless, impious.

II. m. (-वः) One who is not a god. E. अ neg. and देव. I. would more probably be a Bahuvr., if it were not accentuated in the Vedas as a Tatpur. See the following.

अदेवक Bahuvr. m. f. n. (-कः-का-कम्) Having no god or divinity, referring to no god or divinity (as an offering &c.). E. अ priv. and देव, samāsanta aff. कप्.

अदेवता Tatpur. f. (-ता) One who is not a divinity. E. अ neg. and देवता.

अदेवचा Tatpur. ind. (ved.) Not towards or amongst the gods. E. अ and देवचा.

अदेवयत् Tatpur. m. (-न्) (ved.) One who does not care for the gods, not devout, impious. E. अ neg. and देवयत्.

अदेवयु Tatpur. m. (-युः) (ved.) The same as the preceding. E. अ neg. and देवयु.

अदेश Tatpur. m. (-शः) <sup>1</sup> An improper place, a wrong place, one not congenial with one's nature &c. E. अ deter. and देश.

अदेशस्थ Tatpur. m. f. n. (-स्थः-स्था-स्थम्) Being not in the proper place, being in the wrong place. E. अदेश and स्थ.

अदेश्य Tatpur. m. f. n. (-श्यः-श्या-श्यम्) <sup>1</sup> What is not proper to be ordered. <sup>2</sup> Not present on the spot, not present at a transaction. E. अ neg. and देश्य.

अदोमय m. f. n. (-यः-यी-यम्) Made of that, consisting of that, containing that. E. अदस्, taddh. aff. मयट्.

अदोमूल Bahuvr. m. f. n. (-लः-ला-लम्) Rooted in that, founded upon that. E. अदस् and मूल.

अन्न m. (-न्नः) The same as पुरोडाश q. v. E. अद्, un. aff. गन्.

अद्वा ind. (निपात) Tatpur. (?) <sup>1</sup> Indeed, truly, verily. <sup>2</sup> Clearly. It may enter into composition with द्वा (as a गति q. v.). E. अद् ind. and धा (from धा, kṛit aff. विच्); or according to others, but without probability, अद् (to eat), kṛit aff. क्षिप्, and हन् (to kill), taddh. aff. डाच्.

अद्वातमाम् ind. (ved.) Most truly, most certainly, most to be relied upon. E. अद्वा, taddh. aff. तमप् (i. e. the superl. of अद्वा in the acc. of the femin.).

अद्वाति m. (-तिः) (ved.) A wise man. E. अद्वा, taddh. aff. तिल् (?).

अद्वापुरुष Tatpur. m. (-वः) (ved.) A true man, one deserving the name of a man. E. अद्वा and पुरुष.

अद्वाबोधय Tatpur. m. pl. (-याः) The name of a Śākhā of the white Yajurveda. E. अद्वा and बोधय (?).

अद्वालोहकर्ण Bahuvr. m. f. n. (-र्णः-र्णी or -र्णी-र्णम्) (ved.) Having red ears (as a goat). E. अद्वालोह (very red? see लोह) and कर्ण, in the fem. with aff. टाप् or डीष्.

अद्भुत Tatpur. (?) I. m. f. n. (-तः-ता-तम्) Surprising, wonderful (according to a vaidik interpretation: not having existed before).

II. m. (-तः) <sup>1</sup> Surprise, astonishment. See अद्भुतरस. <sup>2</sup> The name of the Indra or chief of the ninth Manwantara.

III. n. (-तम्) <sup>1</sup> A prodigy, a wonder, any portentous

or marvellous phenomenon. <sup>2</sup> (In architecture.) A kind of temple or vimāna, the breadth of which is divided into four parts, seven such parts being given to its height. E. (doubtful) अद् ind. and भू, un. aff. डुतच्. Compare अन-तिष्ठत्.

अद्भुतगन्ध Bahuvr. m. f. n. (-न्धः-न्धा-न्धम्) Having a wonderful smell. E. अद्भुत and गन्ध.

अद्भुतत्व n. (-त्वम्) Wonderfulness. E. अद्भुत, taddh. aff. त्व.

अद्भुतब्राह्मण Karmadh. n. (-णम्) The name of a Brāhmaṇa belonging to the Śāmaveda; more properly the last portion of the Shādvinsābrāhmaṇa of the same Veda. E. अद्भुत and ब्राह्मण.

अद्भुतरस Tatpur. m. (-सः) (In rhetoric.) The marvellous, as a prevailing sentiment in poetical composition, one of the nine rasas or characteristic sentiments of poetical composition as described in Hindu works on rhetoric or poetry. See रस. E. अद्भुत and रस.

अद्भुतरामायण Karmadh. n. (-णम्) The name of a work ascribed to Vālmiki. E. अद्भुत and रामायण.

अद्भुतरूप Bahuvr. m. f. n. (-पः-पा-पम्) Having a wonderful shape or figure. E. अद्भुत and रूप.

अद्भुतसार Karmadh. m. (-रः) The resin of the खदिर q. v. E. अद्भुत and सार.

अद्भुतस्वन Bahuvr. m. (-नः) A name of Śiva. Another reading of this word is अद्भुतश्चन. E. अद्भुत and स्वन 'producing a wonderful sound'.

अन्न n. (-न्नः) (ved.) <sup>1</sup> Food in general. <sup>2</sup> A house. E. अद्, kṛit (or un.) aff. मनिन्.

अन्ननि m. (-निः) Fire. E. अद्, un. aff. अग्नि and āgama मुट्.

अन्नर m. f. n. (-रः-रा-रम्) Gluttonous. E. अद्, kṛit aff. कन्नरच्.

अन्नसद् Tatpur. f. (-द्) (ved.) <sup>1</sup> A cook. <sup>2</sup> A mother. E. अन्न and सद्; according to the comm. 'sitting by the food, to cook it; or sitting in the house; or spending food'.

अन्नसद्य n. (-द्यम्) (ved.) Being a cook, the condition of a cook. See the preceding. E. अन्नसद्, taddh. aff. य.

अद्य I. ind. <sup>1</sup> To-day. <sup>2</sup> Now, at present. In the Vedas also written अद्या which seems to be the more original form of this word. अद्यापि Even now, still. अद्यपूर्वम् before to-day, before now. E. अद्, considered as a substitute of इद्म्, taddh. aff. द्य; but more probably a Karmadh. compound of अ (the pronom. theme in इद्म्) and द्य or द्या (from द्यु or दिव्) = अस्मिन्द्यवि.

II. 1. m. f. n. (-द्यः-द्या-द्यम्) Fit to be eaten, eatable.

2. n. (-द्यम्) Food in general. E. अद्, kṛitya aff. यत्.

अद्यतन I. m. f. n. (-नः-नी-नम्) Of or belonging to the current day, of to-day.

II. m. (-नः) The period of a current day, from mid-night to midnight in the usual acceptation, but sometimes considered to begin and to end with sun-set or to begin with the proper time of rising and to end with the proper time of going to rest.

III. f. (-नी) (In grammar.) The aorist (or लुङ्), as the tense employed in relating what has happened during the current day. E. अद्य, taddh. aff. द्युल and āgama मुट्.

अद्यतनीय m. f. n. (-यः-या-यम्) Of to-day, belonging to the current day. E. अद्यतन, taddh. aff. ह्.