

अदब्धव्रतप्रमति m. (-तिः) (ved.) I. Bahuvr. One whose mind is superior in having his devotions or observances unbroken, or II. Dvandwa. One whose devotions or observances are unbroken and whose mind is superior (an epithet of Agni). E. अदब्धव्रत and प्रमति. If a Bahuvr., the former part stands in the sense of the locative.

अदब्धायु m. (-युः) Having uninjured or pure food, an epithet of Agni in the Vedas. (According to a commentary: leaving uninjured the man who institutes the sacrifice. E. अदब्ध and आयुः.)

अदभ Tatpur. m. f. n. (-भः-भा-भम्) Not little, much. E. अ neg. and दभ.

अदमुद्राच्च Tatpur. m. f. n. (-द्राङ्-द्रीची-द्रक्) Going to that. See अदद्राच्च and the forms mentioned there. For the declension of this word see अच्च II. E. Irreg. composition of अदस् and अच्च II. 1. See the following.

अदमुयच्च Tatpur. m. f. n. (-यङ्-ईची-यक्) Going to that. See the preceding and अदद्राच्च; for the declension see अच्च II.

E. Irreg. compos. of अदस् and अच्च. Also read अदमूयच्च.

अदमूयच्च Tatpur. m. f. n. (-यङ्-ईची-यक्). See the preceding.

अदम्भ I. Tatpur. m. (-म्भः) Want of hypocrisy or deceit, straightforwardness, sincerity. E. अ neg. and दम्भ.

II. Bahuvr. 1. m. f. n. (-म्भः-म्भा-भम्) Without deceit, upright, straightforward, sincere. 2. m. (-म्भः) A name of Siva. E. अ priv. and दम्भ.

अदम्य Tatpur. m. f. n. (-म्यः-म्या-म्यम्) Uncontrollable, untamable. E. अ neg. and दम्य.

अदय Bahuvr. m. f. n. (-यः-या-यम्) Unfeeling, unmerciful, destitute of pity. अदयम् used adverbially. E. अ priv. and दया.

अदर Tatpur. m. f. n. (-रः-रा-रम्) Not little, much. E. अ neg. and दर.

अदरक m. (-कः) A proper name (?). E. unknown.

अदर्श m. (-र्शः) ¹ Day of the new moon. See दर्श. ² A mirror. See आदर्श. E. This word seems to be an incorrect reading of दर्श or आदर्श; but in the former sense it may be a Tatpur. composed of अ neg. and दर्श.

अदर्शन I. Tatpur. n. (-नम्) ¹ Not seeing. ² Disappearance, not being visible or present (in grammar f. i. of a letter, an affix &c.). E. अ neg. and दर्शन.

II. Bahuvr. m. f. n. (-नः-ना-नम्) Invisible, disappearing. E. अ priv. and दर्शन.

अदर्शनीय Tatpur. m. f. n. (-यः-या-यम्) Invisible. E. अ neg. and दर्शनीय.

अदल Bahuvr. I. m. f. n. (-लः-ला-लम्) Leafless.

II. m. (-लः) A plant (Eugenia acutangula). See हिज्जल.

III. f. (-ला) Socotrine aloe (Aloe perfoliata). See घृतकुमारी. E. अ priv. and दल.

अदस् I. m. f. n. (असौ-असौ-अदस्). The pronoun (see सर्वनामन्) which generally points to what is absent, remote or uncertain (differently from इदम् q. v.) and which corresponds with ¹ That. ² A certain (so and so). In correlative phrases it stands therefore usually in the prior sentence, imparting greater emphasis. Its declension is defective in as far as most of its cases are supplied by the themes असु or अस, असु (अनू) and अमि (अमी). The theme which ap-

pears in composition is अदस् (except in the forms अद-द्राच्च &c. q. v. See also अद्वा). In some derivations of rare occurrence we meet also with the themes असु, अस and असु; see असुक, असक, असुक.

II. ind. (esp. in composition with radicals (see गति), when employed reflectively). So, in such a manner, f. i. अदःकृत्य having done so &c. — In conjunction with a relative pronoun or particle it has the effect of giving emphasis or of generalising, e. g. यददस् whatever, यत्रादस् wherever, यथादस् howsoever. E. unknown; but it is probably derived from the theme अद् which occurs in अद-द्राच्च and अद्वा.

अदस् denom. par. (-स्यति) To become that. E. अदस्, denom. aff. यक्.

अदातु Tatpur. m. f. n. (-ता-ची-तु) ¹ Not giving. ² Not liberal, miserly. ³ Not paying (a debt &c.). ⁴ Not giving in marriage (a daughter, as a father). E. अ neg. and दातु.

अदादि Bahuvr. m. (-दिः) (In grammar.) The verbs of the second class, the list of which in the native dictionaries begins with अद्, to eat. E. अद् and आदि, sc. धातु.

अदान Tatpur. n. (-नम्) Not giving, withholding. E. अ neg. and दान.

अदान्त Tatpur. m. f. n. (-न्तः-न्ता-न्तम्) Untamed, unsubdued, undaunted. E. अ neg. and दान्त.

अदाभ्य Tatpur. I. m. f. n. (-भ्यः-भ्या-भ्यम्) Unhurttable, uninjurible, irreproachable.

II. m. (-भ्यः) The name of a Graha (q. v.) in the Jyotishfoma sacrifice. E. अ neg. and दाभ्य.

अदायाद m. f. n. (-दः-दा-दम्) I. Tatpur. Not being an heir, having no claim to be an heir. E. अ neg. and दायाद.

II. Bahuvr. Being without an heir, unclaimed as inheritance. See the following. E. अ priv. and दायाद.

अदायिक Tatpur. m. f. n. (-कः-की-कम्) ¹ Unclaimed, as inheritance, lapsed. ² Not relating to inheritance. E. अ neg. and दायिक.

अदार Bahuvr. m. (-रः) Having no wife, unmarried. E. अ priv. and दार.

अदाशु Tatpur. m. (-शुः) (ved.) Not liberal, not pious. E. अ neg. and दाशु.

अदाशुरि Tatpur. m. (-रिः) (ved.) Not liberal, not pious. E. अ neg. and दाशुरि.

अदाश्वस् Tatpur. m. (-श्वान्) (ved.) Not liberal, not pious. E. अ neg. and दाश्वस्.

अदास Tatpur. m. (-सः) Not a slave, a free man. E. अ neg. and दास.

अदाह्य Tatpur. m. f. n. (-ह्यः-ह्या-ह्यम्) Inconsumable by fire, incombustible. E. अ neg. and दाह्य.

अदिक Bahuvr. m. (-क्कः) Having no quarters, driven from all heavenly regions (an epithet of the Asuras in the Vedas). E. अ priv. and दिक्, samāsanta aff. कप्.

अदिति I. Tatpur. f. (-तिः) ¹ Entireness, the being unbroken or unhurt. ² Exemption from defect or misery. ³ The full or unbroken creative power of the Prajāpati. E. अ neg. and दिति.

II. Bahuvr. I. m. f. (-तिः-तिः) ¹ Unbroken, unhurt. ² Free from misery, happy. ³ Pious, holy. As Bahuvr.