

अथवा ind. ¹ Why? what? ² Or, or rather. See अथ. E. अथ and वा.

अथवापि ind. Or, or rather. More properly to be considered as two separate words, अथवा and अपि. See अथ. E. अथ-वा and अपि.

अथातस् ind. Now (inceptive or premising). More properly to be considered as two distinct words. See अथ. E. अथ and अतस्.

अथानन्तरम् ind. The same as the preceding; better considered as two separate words. See अथ. E. अथ and अनन्तरम्.

अथापि ind. Moreover, so much the more, therefore, thus; better considered as two distinct words. See अथ. E. अथ and अपि.

अथो ind. Now (inceptive or premising). (According to some it has the same meanings as अथ.) अथो अपि, moreover &c. See अथ. E. अथ and उ.

अद् I. (अद् - अदादि - अनुदात्त - उदात्त) r. 2d cl. par. (अत्ति - imperf. आदत् - imper. अद्भि, ep. अदस् - perf. आद, 2d pers. आदिथ - fut. 1. अत्स्यति, 2. अत्ता - inf. अत्तुम् - p. p. अदित (अन्न only used as subst.). Pass. अद्यते. Caus. आद-यति - ते. — For the tenses which are not formed of अद्, see घस् which is then considered as a substitute of it.) To eat. (Caus. To feed.) — With अव (?) - आ - प्र - सम् to eat, to devour; वि - to gnaw, to nibble.

II. m. f. n. (अत्) Eating. This word occurs only as the latter part of a Tatpur., the former part of which may be any word but अन्न (which forms अन्नाद् and not अन्नाद्). See f. i. अज्जताद्, आमाद्, क्रव्याद्. E. अद्, kṛit aff. विट्. अद् m. f. n. (-दः-दी-दम्) Eating; (occurs only as the latter part of Tatpur. compounds). See f. i. अजाद्, अनुणाद्, अन्नाद्. E. अद्, kṛit aff. अण्.

अदक्ष Tatpur. m. f. n. (-क्षः-क्षा-क्षम्) Awkward, unskilful. E. अ neg. and दक्ष.

अदक्षिण m. f. n. (-णः-णा-णम्) I. Tatpur. ¹ Not right, left. ² Not clever, unskilful. E. अ neg. and दक्षिण.

II. Bahuvr. Being or being performed without the presents usually given to Brahmins (see दक्षिणा), as a sacrifice &c. The celebration of a sacrifice without the Dakṣhiṇā occurs for instance under the following circumstances: at the Prātaḥsavana of the Jyotishṭoma, when about to sing the Vahishpavamāna stotra, the priests step out from the house where the sacred fire is kept, one going after the other and holding the one who precedes by the hem of his garment: if it so happens, at this procession, that the Udgātrī inadvertently drops the hem, the sacrifice goes on without the Dakṣhiṇā; once accomplished, however, it is to be repeated and then the Udgātrī has to pay the Dakṣhiṇā which should have been given at the first performance; if the Pratibartī meets with a similar accident, he has to pay his whole property at the renewal of the ceremony, which then is called सर्वस्वदक्षिण. E. अ priv. and दक्षिणा.

अदक्षिणत्व n. (-त्वम्) ¹ Leftness, unskilfulness &c. ² The state of a sacrifice performed without the Dakṣhiṇā. See the preceding. E. अदक्षिण, taddh. aff. त्व.

अदक्षिणीय Tatpur. m. f. n. (-यः-या-यम्) Not worth the sacrificial gift or दक्षिणा q. v. E. अ neg. and दक्षिणीय.

अदक्षिण Tatpur. m. f. n. (-यः-या-यम्) The same as the preceding. E. अ neg. and दक्षिण.

अदग्ध Tatpur. m. f. n. (-ग्धः-ग्धा-ग्धम्) Not burnt, unscorched. E. अ neg. and दग्ध.

अदण्ड I. Tatpur. n. (-ण्डम्) Impunity. E. अ neg. and दण्ड. II. Bahuvr. m. f. n. (-ण्डः-ण्डा-ण्डम्) Unpunished. E. अ priv. and दण्ड.

अदण्ड्य Tatpur. m. f. n. (-ण्ड्यः-ण्ड्या-ण्ड्यम्) ¹ Unpunishable, exempt from punishment. ² Not deserving punishment. E. अ neg. and दण्ड.

अदण्डनीय Tatpur. m. f. n. (-यः-या-यम्) Unpunishable, unfit to be punished, exempt from punishment. E. अ neg. and दण्डनीय.

अदत् I. m. f. n. (-दन्-दन्ती-दत्) Eating. E. अद्, kṛit aff. शतृ.

II. Bahuvr. m. f. n. (-दन्-दन्ती-दत्) Having no teeth, toothless. E. अ priv. and दत्, considered as a substitute of दन्त.

अदत्क Bahuvr. m. f. n. (-कः-का-कम्) Toothless. E. अदत् II. q. v., samāsānta aff. कप्.

अदत्त I. Tatpur. 1. m. f. n. (-त्तः-त्ता-त्तम्) Not given. 2. f. (-त्ता) An unmarried girl. 3. n. (-त्तम्) (In law.) A void and resumable donation (see दत्त, देय, अदेय). E. अ neg. and दत्त.

II. Bahuvr. m. f. n. (-त्तः-त्ता-त्तम्) Not having given. E. अ priv. and दत्त.

अदग्रश्च Tatpur. m. f. n. (-ग्रश्च-द्रीची-ग्रक्) Going to that. (This word is probably one of a mere grammatical coinage, to illustrate a rule concerning the pronom. theme अदस्. According to some it would have the same meaning as अदमुयश्च, अमुग्रश्च and अमुमुयश्च to which others add अदमुग्रश्च, अमुमुयश्च, अदमुयश्च qq. vv., but it might also be that अदग्रश्च (as well as अदमुयश्च, अदमुग्रश्च, अदमुयश्च) is formed to show that its first part represents not the whole theme, but merely the neuter of अदस्, while the first part of अमुग्रश्च, अमुमुयश्च and अमुमुयश्च refer to its masc. and femin. For the declension of this word, see अश्च II. E. अदस् and अश्च (II. 1.), with अद्भि instead of the final अस् of अदस्.

अदन n. (-नम्) ¹ Eating. ² Food. E. अद्, kṛit aff. ल्युट्.

अदन्त Bahuvr. I. 1. m. f. n. (-न्तः-न्ता-न्तम्) Toothless. See the preceding.

2. m. (-न्तः) A leech. E. अ priv. and दन्त.

II. m. f. n. (-न्तः-न्ता-न्तम्) (In grammar.) Ending in the short vowel 'a'. E. अत् (the grammatical designation of short 'a' and अन्त.

अदन्तक Bahuvr. m. f. n. (-कः-का-कम्) Toothless. E. अदन्त, samāsānta aff. कप्.

अदन्य Tatpur. m. f. n. (-न्यः-न्या-न्यम्) ¹ Prejudicial to the teeth. ² Different from or other than what is fit for the teeth. E. अ neg. and दन्य; in the first meaning which is the usual one, the word is an oxytonon, in the latter a proparoxytonon.

अदब्ध Tatpur. m. f. n. (-ब्धः-ब्धा-ब्धम्) (ved.) Unhurt, uninjured, entire, pure &c. E. अ neg. and दब्ध.

अदब्धव्रत Bahuvr. m. (-तः) (ved.) One whose devotions or religious observances are unbroken. E. अदब्ध and व्रत.