

**अदत्त I a. (f. ता)** 1 Not given; 2 given unjustly; 3 not given in marriage. II n. A donation which is null and void. **Comp.**—**आसायिन् m.** one who seizes what has not been given away, a thief (in law).—**पूर्वा f.** not betrothed before, भगवत्यदत्तपूर्वेत्याशङ्क्यते M. M. iv.

**अदत्ता f.** An unmarried girl.  
**अदन n.** Eating.

**अदन्त I a. (f. न्ता)** 1 Toothless; 2 ending in अन्. II m. A leech.

**अदभ्र a. (f. भ्रा)** Not scanty, plentiful.

**अदर्शन n.** 1 Disappearance, elision, लोपोऽदर्शनम् Pan.; 2 absence of sight.

**अदस् I Pron. (m. असौ, f. असौ, n. अदः)** That (referring to a thing that is not near): अदस्स्तु विप्रकृष्ट...रूपम्. अदस् is also used in the sense of तन् and as the correlative of यन्; but in this case it must not immediately follow the relative; when it immediately follows the relative it only expresses 'प्रसिद्धिः' (For further information on the point See K. Pr. vii. under विधेयाविमर्शः).

**अदान्त a. (f. न्ता)** 1 Untamed; 2 unsubdued.

**अदायिक a. (f. की)** 1 Unclaimed on account of want of persons entitled to inherit, e.g. अदायिकं राजगामि; 2 not relating to inheritance.

**अदिति f.** 1 The mother of gods; 2 a cow; 3 the earth; 4 speech. **Comp.**—**ज, नन्दन m.** a son of Aditi i. e. a god.

**अदुर्धरा a. (f. र्गो)** 1 Not difficult of access; 2 destitute

of a strong-hold or fort. **Comp.**—**विषय m.** an unfortified country.

**अदूर I a. (f. रा)** Not distant. II n. Vicinity, वसन्नदूरे किल चन्द्रमाले: R. vi. 34.

**अदूरम् ind.** In the vicinity, near, R. i. 48.

**अदृश a.** Blind.

**अदृष्ट I a. (f. ट्टा)** 1 Invisible, unobserved; 2 unforeseen; 3 unfelt. II n. 1 An unforeseen danger; 2 destiny, fate; 3 virtue or vice as the eventual cause of pleasure or pain. **Comp.**—

**अर्थे a.** having an object not evident to the senses, metaphorical.—**पूर्वं a.** previously unseen.—**फल a.** having consequences that are not yet visible.

**अदृष्टि a.** A malicious look, an evil eye.

**अद्वेय a. (f. द्या)** Improper to be given away, (in civil law). Wife, sons, deposits and some other things are considered as अ० in Hindu law.

**अद्वेय I a. (f. द्या).** Godless, impious. II m. One who is not a god. **Comp.**—**मातृक a.** not having the god Indra as mother i. e. not rained upon, वितन्वति क्षेममदेव-मानुकाभिराय तस्मिन् कुरवश्चकासते Kir. i. 17. (Cf. देवो ववर्ष.)

**अद्वेष m.** 1 A bad or improper place; 2 a bad country.

**अदोष a. (f. दा)** 1 Free from defects or faults; 2 free from the faults of composition, तददोषौ शब्दार्थौ K. Pr. i; अदोषं गुणवन् काव्यम् S. Kant. i.

**अदोह m.** A season when milking is impracticable.

**अद्वा ind.** 1 Certainly, truly;

2 manifestly, व्यालाधिपं च य-  
तैते परिरन्धुमदा Bh. V. i. 95.

**अद्भुत I a. (f. ता)** Supernatural, wonderful, marvellous. II m. The marvellous, considered as one of the eight or nine Rasas, (in rhetoric). See under रस. III n. 1 Surprise, astonishment; 2 a prodigy. **Comp.**—**स्वन m.** a name of S'iva.

**अघनि m.** Fire.

**अघर a. (f. रा)** Gluttonous.

**अद्य I n.** Food, anything eatable. II ind. To-day, now now-a-days. **Comp.**—**अपि ind.** even now, to this day, अद्यापि नोज्झति हरः किल काल-  
कृत्म् Ch. P. 50. (Almost every stanza of Ch. P. begins with अद्यापि).—**अवाधि ind.** from or till to-day—**एव ind.** this very day.—**दिन n., दिवस m.** the present day, e. g. अयादेनमारभ्य.—**पूर्वम् ind.** before now.—**प्रभृति ind.** from today, अद्यप्रभृत्यवनतांगि तवा-  
स्मि दासः K. S. v. 86.—**स्त्रीन a.** likely to happen to-day or to-morrow—**स्त्रीना f.** a female near delivery, अद्यस्त्रीनावट्ट्ये Pan.

**अद्यतन I a. (f. नी)** 1 Extending over or referring to to-day; 2 modern. II m. The period of a current day. **Comp.**—**भूत m.** the aorist. See अनद्यतन.

**अद्यतनीय a. (f. द्या)** 1 Referring to to-day; 2 current, now-a-days.

**अद्रव्य n.** A worthless or good-for-nothing object, e. g. नाद्रव्ये निहिता काचित्क्रिया फलव-  
ती भवेत्.

**अग्नि m.** 1 A stone; 2 a mountain; 3 a cloud; 4 a tree 5 the sun; 6 the name of