woman in her courses.

आथर्वण *a.* (णी *f.*)[अथर्वणा मुनिना दृष्टः वेदः अण् आथर्वणः तमधीते वेत्ति वा अण् P. IV. 3. 133] Originating from, relating or belonging to, the Atharvaveda or the Atharvans.—**णः** 1 A Bráhmaṇa knowing or studying the Atharvaveda. -2 A descendant of Atharvan. -3 A priest whose ritual is comprised in the Atharvaveda.-4 The Atharvaveda itself (अथर्वणां समूहः). -5 A house-priest.—**णं** A private room in which the sacrificer is informed of the happy event of the sacrifice by the officiating Bráhmaṇa.

आथर्वणिकः A Bráhmaṇa who has studied the Atharvaveda.

आदंश् 1 P. To bite, peck at, nibble.

आदंशः 1 A bite, a wound caused by biting. -2 A tooth.

आदघ्न *a.* Ved. Reaching up to the mouth (आस्+दघ्न).

आददि *a.* Ved. Taking.

आदर, आदर्श &c. See under आद्, आदृश्.

आदहनं 1 Burning.-2 Injuring, killing. -3 Reviling, despising. -4 A cemetery, a place where anything is burnt (आदह्यतेऽस्मिन्निति).

आदा 3 A. (आदत्ते) 1 To receive, accept, take (to oneself), resort to ; व्यवहारासनमाददे युवा R. 8. 18, 10. 40; मलीमसामाददते न पद्धतिं R. 3. 46 follow or resort to ; प्रदक्षिणार्चिर्हविरग्निराददे 3. 14, 1. 45; Ms. 2. 238, 117. -2 (With words expressing speech) To begin to speak, utter; वाचं आदा to speak, utter; विनिश्चितार्थामिति वाचमाददे Ki.1. 3, 14.2; Si. 2. 13; R. 1. 59 ; शिव शिवेत्यात्तवचसः Bh.3.42.v.l. -3 To seize, take hold of ; क्षितिधरपतिकन्यामाददानः करेण Ku.7. 94; R. 2. 28, 3. 60; Ms. 8. 315 ; इदमेव निमित्तमादाय M. 1 ; स हि सर्वस्य लोकस्य मन आददे R. 4. 8 attracted, had a hold on, the mind. -4 To put on (as clothes &c.); यद्यच्छरीरमादत्ते Svet. Up. -5 To take up, absorb, drink up ; R. 1. 18 ; प्रदीपः स्नेहमादत्ते इयत्याभ्यंतरस्थया Si. 2. 85. -6 To exact, take in (as taxes); take away, carry off; अगृध्नुरादत्त सोऽर्थं R. 1.21; Ms. 8. 341, 222; so बलिं, शुल्कं, दंडं &c. -7 To pluck, lop off, separate ; S. 4. 8 .-8 To carry, take, bear ; जालमादाय Pt. 2 carrying or along with the net ; कुशानादाय S. 3 ; तोयमादाय गच्छेः Me. 20, 46, 62; see आदाय below; काद्यपसंदेशमादाय bearing K.'s message. -9 To perceive, comprehend; त्राणेन रूपमादत्स्व रसमादत्स्व चक्षुषा श्रोत्रेण गंधमादत्स्व &c. Mb. -10 To agree to, undertake, begin. -11 To imprison, make captive.—*Caus.* To cause to take. —*Desid.* (दित्सते) To wish to take, carry off &c.

आद *a.* (At the end of comp.) Taking, receiving ; as in दायाद.

आदत्त, आत्त *p. p.* [आ-दा-क्त] 1 Taken, received, assumed, accepted; आत्तदारश्चक्षुषा स्वविषयः M. 2 ; एवमात्तरतिः R. 11. 57 ; M. 5. 1 ; °हासः Ratn. 1 smiling; 1. 2. -2 Agreed to, undertaken, begun. -3 Attracted. -4 Drawn out, extracted ; गात्रात्तसारां रघुपुंगवेक्ष्य R. 5. 26 ; °बलं 11. 76 taken away. -**Comp.** —**गंध** *a.* 1. having one's pride humbled, attacked, insulted, defeated; पक्षच्छिदा गोत्रभिदात्तगंधाः R. 13. 7 ; केनात्तगंधो मणिवक्त्रः S. 6. -2. already smelt (as a flower); आत्तगंधमवधूय शकुनिः Si. 14. 84 (where आ° has sense 1 also). —**गर्व** *a.* humiliated, insulted, degraded. —**दंड** *a.* assuming the royal sceptre ; S. 5. 8.—**मनस्क** *a.* one whose mind is transported (with joy &c). —**लक्ष्मी** *a.* stripped of wealth . —**वचस्** *a.* Ved. 1. destitute of speech. -2. having commenced speaking.

आदातृ *a.* One who takes or receives.

आदानं 1 Taking, receiving, accepting, seizing; कुशांकुरादानपरिक्षतांगुलिः Ku. 5. 11 ; आदानं हि विसर्गाय सतां वारिमुचामिव R. 4. 86. -2 Earning, getting. -3 A symptom (of a disease). -4 Binding, fettering (from आदा 2 P.). -5 A horse's trappings. —**नी** N. of a plant हस्तियोषा.

आदापनं Inviting or causing another to receive something.

आदाय *ind.* Having taken; oft. with a prepositional force 'with;' जालमादाय H. 1.

आदायः Receiving, taking &c. -**Comp.** —**चर** *a.* one who goes away after taking anything.

आदायिन् *a.* Taking, receiving, inclined to receive (gifts); अदत्त°, परस्व° &c.

आदित्सु *a.* (fr. desid. of आदा) Wishing to take; Ku. 1. 34.

आदेय *a.* To be taken or received, receivable, acceptable.

आदादिक *a.* Belonging to the class of roots of which the first is अद्, *i. e.* to the second class.

आदि *a.*1 First, primary, primitive; निदानं स्वादिकारणं Ak. -2 Chief, first, principal, pre-eminent ; oft. at the end of comp. in this sense; see below. -3 First in time, existing before. —**दिः** 1 Beginning, commencement (opp. अंत); अप एव ससर्जादौ तासु बीजमवासृजत् Ms. 1. 8; Bg. 3.41; भन.दि &c.; जगदादिरनादिस्त्वं Ku. 2. 9; oft. at the end of comp. and translated by 'beginning with,' 'et cætera' 'and others,' 'and so on' (of the same nature or kind), 'such like'; इंद्रादयो देवाः the gods Indra and others (इंद्रः आदिर्येषां ते) ; एवमादि this and the like; भ्वादयो धातवः भू and others, or words beginning with भू, are called roots; oft. used by Pāṇini to denote classes or groups of grammatical words; अदादि, दिवादि, स्वादि &c. -2 First part or portion. -3 A firstling, first-fruits. -4 Prime cause. -5 Nearness. -**Comp.** —**अंत** *a.* 1. having beginning and end. -2. first and last. (-तं) beginning and end. °वत् having beginning and end, finite. °अंतर्वर्तिन् *a.* having a beginning, end and middle; being all-in-all. —**उदात्त** *a.* having the acute accent on the first syllable. —**उपांतं** *ind.* from first to last. —**करः, -कर्तृ, -कृत्** *m.* the creator, an epithet of Brahmá; Bg. 11. 37. —**कर्मन्** *n.* the beginning of an action. —**कविः** 'the first poet', an epithet of Brahmâ and of Vâlmîki; the former is so called because he first produced and promulgated the Vedas; and the latter, because he was the first to show to others 'the path of poets'; when he beheld one of a pair of Kraunch birds being killed by a fowler, he cursed the wretch, and his grief unconsciously took the form of a verse (शोकत्वमापद्यत यस्य शोकः); he was subsequently told by Brahmà to compose the life of Ràma, and he thus gave to the world the first poem in Sanskrit, the Rámáyaṇa; cf. U. 2