अद् 2 P. [अत्ति, आद,-जघास, अघसत्, अत्स्यति, अत्तुं, अत्त,-जग्ध, जग्ध्वा] **1** To eat,devour.–**2** To destroy.–**3**=अंद्,q.v. —*Caus.* To feed with, cause to eat; **आदयत्यन्नं बटुना** Sk. —*Desid.* जिघत्सति To wish to eat. [cf. L. *edo*, Gr. *edo*, Germ. *essen*, Eng. *eat*; Lith. *edmi*, Sans. *admi*, Goth. *at*, Zend *ad*]. With **अव** to satisfy by food, get rid of with feeding; (fig.) stop the mouth of. —**आ** to eat &c. —**प्र-सं** to use up, consume, devour; **समदंत्यामिषं खगाः** Bk. 18. 12. —**वि** to gnaw.

अत्तृ *a.* [अद्-तृच्] One who eats; **अरक्षितारमत्तारं नृपं विद्यादधोगतिं** Ms. 8, 309.

अद्-द *a.* (at the end of comp.) Eating, devouring; **मांसाद** carnivorous, feeding on flesh; so **मत्स्य°**.

अदंष्ट्र *a.* [न. ब.] Toothless. —**ट्रः** A serpent without teeth; one whose fangs have been taken out.

अदक्षिण *a.* [न. त.] **1** Not right, left. –**2** [न. ब.] Not bringing in Dakshiṇâ to the priests ; without any gifts (as a sacrifice); **मृतो यज्ञस्त्वदक्षिणः** Pt. 2, 94. –**3** Simple, weak-minded, silly; **मेनेऽथ सत्यमेवेति परिहासमदक्षिणा** Râm. –**4** Not handy, skilful or clever; awkward. –**5** Unfavourable.

अदक्षिणीय-दक्षिण्य *a.* Not deserving Dakshiṇâ.

अदग्ध *a.* Not burnt; not burnt according to the rites.

अदंड *a.* [न. ब.] Free or exempt from punishment.

अदंड्य *a* **1** Not deserving punishment; **अदंड्यान् दंडयन् राजा दंड्यांश्चैवाप्यदंडयन्** Y. 2. –**2** Exempt or free from punishment; **नादंड्यो नाम राज्ञोस्ति यः स्वधर्मे न तिष्ठति** Ms. 8. 335.

अदत् *a.* Toothless.

अदत्त *a* **1** Not given. –**2** Unjustly or improperly given. –**3** Not given in marriage. –**4** Not having given any thing. —**त्ता** An unmarried girl. —**त्तं** A gift which is null and void (having been given under particular circumstances which make it revocable). –**Comp.** —**आदायिन्** *a.* the receiver of such a gift; one who takes what has not been given away, such as a thief; **अदत्तादायिनो हस्तान्निक्षेप आह्मणो धनं । याजनाध्यापनेनापि यथा स्तेनस्तथैव सः ॥** —**पूर्वा** Not affianced or betrothed before; **अदत्तपूर्वेत्याशंक्यते** Mál.4.

अदत्र *a* [अद्-वा० अत्रन्] Ved. Fit to be eaten; **अदत्रया दयते वार्याणि** Rv. 5. 49. 3 (= अदनीयानि).

अदभ्रयंच् [अभ्रं अंचति अदस्-अंच्-क्विप् अभ्रागमः P. VIII. 2.80-81] Going to that, tending to that.

अदंत *a.* [न. ब.] **1** Toothless. –**2** Not yet having the teeth formed or grown (said of young ones of men or animals before the teething time). –**3** Ending in अत् or अ. —**तः** **1** A leech. –**2** N. of Pûshan, one of the 12 *Ádityas*, he having lost his teeth at the destruction of Daksha's sacrifice by Vîrabhadra.

अदंत्य *a.* **1** Not dental. –**2** Not fit for the teeth; injurious to them.

अदब्ध,-दंभ *a.* [न. त.] Ved. Unbroken or unimpaired, unhurt, uninjured; pure, true; **°असु**, or **°आयुः** having uninjured or pure life; leaving uninjured the man who sacrifices; **°धीति**, **°व्रत** whose works or religious observances are unimpaired.

अदभ्र *a.* [दंभ्-रक्, न. त.] Not scanty, plentiful, copious; **अदभ्रदर्भमधिशय्य स स्थलीं** Ki. 1. 38; **°अभ्रनिर्घोष** Dk. 35.

अदंभ *a.* Honest, undeceitful. —**भः** **1** Honesty, absence of deceit. –**2** N. of *Siva*.

अदय [न. ब.] Merciless, unkind, cruel. —**यं** *ind.* Mercilessly; ardently; fervently, closely (as an embrace) V. 5. 9.

अदर्शः **1** Day of new moon. –**2** A mirror (= आदर्श).

अदर्शनं **1** Not seeing, non-vision; absence, not being seen; **तमाहितौत्सुक्यमदर्शनेन** R. 2. 73; **अंतर्धौ येनादर्शनमिच्छति** P. I. 4. 28 the person whose sight one wishes to avoid; **°नं गतः** Pt. 2; **°नीभूतः** Pt. 1 become invisible ; **अस्य °नं गत्वा** Pt. 2 going out of his sight, beyond the reach of vision ; **सा चात्यंतमदर्शनं नयनयोर्याता** V. 4. 2 lost to view, become invisible. –**2** Neglect, or failure to see ; **ब्राह्मणादर्शनेन च** Ms. 10. 43. –**3** (Gram.) Disappearance, elision, omission ; **अदर्शनं लोपः** P. I. 1. 60.

अदल *a.* **1** Leafless. –**2** Without parts. —**लः** A plant (हिज्जल) Eugenia or Barringtonia Acutangula. —**ला** A plant (घृतकुमारी) Aloe Indica Royle.

अदस् *pron. a.* [न दस्यते उच्छिद्यते अंगुलिर्यत्र इदंतया निर्द्धारणाय पुरोवर्तिनि एवांगुलिनिर्देशः संभवति नापुरोवर्तिनि, न-दस्-क्विप् Tv.] (असौ *m. f*, अदः *n*). That, (referring to a person or thing not present or near the speaker) (विप्रकृष्ट or परोक्ष); इदमस्तु सन्निकृष्टं समीपतरवर्ति चैतदो रूपम् । अदसस्तु विप्रकृष्टं तदिति परोक्षे विजानीयात् ॥ **अमुष्य विद्या रसनाग्रनर्तकी** N. 1. 6.; **असौ नामाऽहमस्मीति स्वनाम परिकीर्तयेत्** । Ms.2. 122 I am that person, so and so (giving the name); **असावहमिति ब्रूयात्** 130, 216; Y. 1. 26. **अदस्** is, however, often used with reference to प्रत्यक्ष or सन्निकृष्ट objects &c. in the sense of ' this here ', ' yonder '; **असौ शरण्यः शरणोन्मुखानां** R. 6. 21 (असाविति पुरोवर्तिनो निर्देशः Malli.); **अमी रथ्याः** *S.* 1. 8.; **अमी वह्नयः** 4. 17, 7. 11. It is often used in the sense of तत् as a correlative of यत्; **हिंसारतश्च यो नित्यं नेहासौ सुखमेधते** Ms. 4. 170 he who &c. But when it immediately follows the relative pronoun (योसौ, ये अमी &c.) it conveys the sense of प्रसिद्ध ' well-known ', ' celebrated ', ' renowned '; **योसावतींद्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः** Ms. 1, 7; **योसौ कुमारसेवको नाम** Mu. 3; **योसौ चोरः** Dk. 68; sometimes **अदस्** used by itself conveys this sense ; **विधुरपि विधियोगादमुष्यते राहुणाऽसौ** that (so well-known to us all) moon too. See the word तद् also and the quotations from K.P. —*ind.* There, at that time,then, thus, ever ; correlative to some pronominal forms ; यदादः, यत्रादः whenever, wherever &c. By अदोऽनुपदेशे P. I. 4. 70 अदस् has the force of a (गति) preposition when no direction to another is implied; अदः कृत्य अदः कृतं; । परं प्रत्युपदेशे तु अदः कृत्वा अदः कुरु । Sk.

अदस्यति Den. P. To become that P. VIII. 2. 80.

अदातृ *a.* **1** Not giving, miserly; **आदाननित्यश्चादातुः** Ms. 11. 15 not liberal –**2** Not giving (a daughter) in marriage ; **कालेऽदाता पिता वाच्यः** Ms. 9. 4.–**3** Not liable to payment.

अदादि *a.* Having अद् at the head, a term used to mark roots of the second conjugation.

अदान *a.* [न. ब.] **1** Not giving, miserly.–**2** Without rut (or not charitable) ; **सदादानः परिक्षीणः शस्त एव करीश्वरः । अदानः पीनगात्रोपि निंद्य एव हि गर्दभः** Pt. 2.70.

अदान्य, अदायिन्, अदामन्, अदाशु, अदाशुरि,-दाश्वस् *a.* Ved. Not giving