Ātharvaṇika, as, m. a Brāhman who has studied the Atharva-veda.

Ātharvaṇīya-rudropanishad (°*ra-up*°), *t,* f., N. of an Upanishad.

आद् *ād* (*ā-ad*), cl. 2. P., Ved. *ātti, āttam,* to eat.

आदंश् *ā-daṅś,* cl. 1. P. *-daṅśati, -daṅshṭum,* to nibble, bite or peck at.

Ā-daṅśa, as, m. a bite, a wound caused by biting.

Ā-dashṭa, as, ā, am, nibbled, pecked at.

आदघ्न *ā-daghna, as, ī, am* (fr. *ās-d*°), Ved. reaching up to the mouth (as water).

आदम्भ् *ā-dambh,* cl. 5. P., Ved. *-dabhnoti, -dambhitum,* to harm, hurt, injure, treat injuriously.

आदर *ā-dara.* See under *ā-dṛi.*

आदर्श *ā-darśa.* See under *ā-dṛiś.*

आदह् *ā-dah,* cl. 1. P. *-dahati, -dagdhum,* to burn, burn up: Caus. *-dāhayati, -yitum,* to cause to burn: Caus. Pass. *-dāhyate,* to be burnt.

Ā-dahana, am, n., Ved. a place where anything is burnt.

आदा 1. *ā-dā,* cl. 3. A. (Ved. sometimes P.) *-datte, -dadāti, -dātum,* to give to one's self, appropriate to one's self, take, receive, accept, seize, take away, separate; to carry off, to put on (as clothes), to perceive, comprehend; to agree to; to undertake, begin; to begin to speak; to repeat (with *punar*): Caus. *-dāpayati, -yitum,* to cause one to take: Desid. A. *-ditsate,* to desire to take, to be on the point of taking or seizing.

Ā-da, as, ā, am, (at the end of some compounds) taking, receiving.

Ā-datta, as, ā, am (sometimes contracted to *ātta,* q. v.), taken, seized, put on; agreed to, undertaken, begun.

Ā-dadāna, as, ā, am, taking, accepting, undertaking, beginning.

Ā-dadi, is, is, i, Ved. procuring, gaining; taking or carrying away or off.

Ā-dātavya, as, ā, am, to be taken or received.

Ā-dātṛi, tā, m. a receiver.

1. *ā-dāna, am,* n. taking, seizing; receipt, acceptance; taking for one's self, drawing near to one's self; receiving; taking away or off; a symptom: (for 2. *ā-dāna* see below under 2. *ā-dā.*) — *Ādāna-vat, ān, atī, at,* one who receives something.

Ā-dānī, f., N. of a plant, commonly called *hasti-ghoshā.*

Ā-dāpana, am, n. inviting or causing another to accept something.

1. *ā-dāya, as, ā, am,* receiving, taking.

2. *ā-dāya,* ind. having taken. — *Ādāya-ćara, as, ā, am,* one who goes away after having taken anything.

Ā-dāyamāna, as, ā, am (epic form for *ā-dadāna*), taking, seizing.

Ā-dāyin, ī, inī, i, receiving, inclined to receive (gifts), taking gifts for one's self.

Ā-deya, as, ā, am, to be taken or received, receivable, leviable.

आदा 2. *ā-dā,* cl. 2. 4. P. *-dāti, -dyati, -dātum,* to bind, fasten.

2. *ā-dāna, am,* n., Ved. binding, fettering; a horse's trappings. (For 1. *ā-dāna* see under 1. *ā-dā.*)

आदादिक *ādādika, as, ī, am* (fr. *ad-ādi*), belonging to that class of roots of which the first is *ad,* i. e. to the second class.

आदि *ādi, is,* m. (fr. 1. *ā-dā?*), beginning, commencement; a firstling, first-fruits; first, prior, prime, pre-eminent; (very often at the end or in the middle of a compound in the sense) beginning with, et cætera, and so on (e. g. *Indrādayaḥ surāḥ,* the gods beginning with Indra, i. e. Indra &c.; *gṛihādi-yukta,* possessed of houses, &c.; *evam-ādīni vastūni,* such and similar things; *śayyā khaṭvādiḥ,* the word *śayyā* means a bed &c.); *ādau,* ind. in the commencement or beginning, at first; [with this word has been compared the Slav. *jedin,* 'one.'] — *Ādi-kara, as,* m. the creator; an epithet of Brahmā. — *Ādi-kartṛi, tā,* m. the creator; an epithet of Brahmā, Kṛishṇa or Vishṇu. — *Ādi-karman, a,* n. (in gram.) the beginning or commencement of an action (as in the example *sūryaḥ pradyotitaḥ,* 'the sun has begun to shine;' see Gram. 895. *a*). — *Ādi-kavi, is,* m. the first poet; an epithet of Brahmā, or of Vālmīki. — *Ādi-kāṇḍa, am,* n. first part or chapter; title of the first book of the Rāmāyaṇa. — *Ādi-kāraṇa, am,* n. a primary cause; analysis, algebra. — *Ādi-kāla, as,* m. primitive time, remote antiquity. — *Ādi-kāvya, am,* n. the first poem, an epithet of the Rāmāyaṇa. — *Ādi-krit, t,* m. the creator; see *ādi-kartṛi* above. — *Ādi-keśava, as,* m. the first keśava, an epithet of Vishṇu. — *Ādi-tas,* ind. from the beginning, from the first, in the beginning, at first, at the head of (with gen.). — *Āditā,* f. or *ādi-tva, am,* n. priority, precedence. — *Ādi-deva, as,* m. the first god, the creator; N. of Brahmā, Vishṇu or Kṛishṇa, or Nārāyaṇa; the sun. — *Ādi-daitya, as,* m. epithet of Hiraṇyakaśipu. — *Ādi-nātha, as,* m., N. of Ādi-buddha; N. of an author. — *Ādi-parvan, a,* n. first section or chapter, title of the first book of the Mahā-bhārata. — *Ādi-purāṇa, am,* n. the primitive Purāṇa, N. of the Brahma-Purāṇa. — *Ādi-purusha* or *ādi-pūrusha, as,* m. the first male or progenitor, usually applied to Vishṇu; the primeval spirit. — *Ādi-bala, am,* n. generative power (first vigour). — *Ādi-buddha, as, ā, am,* perceived in the beginning; (*as*), m. the primitive Buddha, the chief deity of the northern Buddhists. — *Ādi-bhava, as, ā, am,* produced at first; (*as*), m. epithet of Brahmā. — *Ādi-bhūta, as, ā, am,* first-born or existent; (*as*), m., a N. of Brahmā. — *Ādi-mat, ān, atī, at,* having a beginning. — *Ādi-mūla, am,* n. primitive foundation, primeval cause. — *Ādi-yogāćārya* (°*ga-āć*°), *as,* m. primitive teacher of devotion; an epithet of Śiva. — *Ādi-rasa, as,* m. the first or chief of the eight rasas, the principal sentiment or emotion, i. e. śṛiṅgāra or love. — *Ādirasa-śloka. as,* m., N. of a poem supposed to be written by Kālidāsa. — *Ādi-rāja, as,* m. the first king; an epithet of Manu; of a son of Kuru; of Pṛithu. — *Ādi-vaṅśa, as,* m. primeval race, primitive family. — *Ādi-varāha, as,* m. the first boar; N. of Vishṇu, alluding to his incarnation in that form. — *Ādivārāha, as, ī, am,* relating to the first boar. — *Ādi-vipulā,* f., N. of a metre. — *Ādi-śarīra, am,* n. the primitive body. — *Ādi-sarga, as,* m. primitive creation. — *Ādi-sūra, as,* m., N. of a prince. — *Ādīśvara* (°*dī-īś*°), *as,* m., N. of a prince. — *Ādy-anta, as, ā, am,* having beginning and end; from the beginning to the end; (*am*), n. beginning and end, first and last. — *Ādyanta-vat, ān, atī, at,* having beginning and end, finite. — *Ādy-antāntara-vartin, ī, inī, i,* containing beginning, end, and middle; being all in all. — *Ādy-udātta, as, ā, am,* having the acute accent on the first syllable. — *Ādyudātta-tva, am,* n. the condition of having the acute accent on the first syllable. — *Ādyopāntam* (°*dya-up*°), ind. from first to last.

Ādika, as, ā, am, (used like *ādi,* q. v., at the end of compounds) beginning with, et cætera, and so on.

Ādima, as, ā, am, first, prior, primitive, original.

1. *ādya, as, ā, am,* being at the beginning, first, primitive; beginning with (used in this sense like *ādi*; e. g. *Indrādyāḥ surāḥ,* the gods beginning with Indra, i. e. Indra &c.); immediately preceding (e. g. *ekādaśādya,* immediately before the eleventh, i. e. the tenth; *samyuktādya,* immediately preceding a double consonant); being at the head, unparalleled, unprecedented, excellent; (*am*), n. the beginning; *ādye,* in the beginning; (*ās*), m. pl., N. of a class of deities; (*ā*), f. an epithet of Durgā. — *Ādya-kavi, is,* m. the first poet, a N. of Vālmīki, the author of the Rāmāyaṇa. — *Ādya-māshaka, as,* m. a māsha, a weight equal to five guñja or retti seeds, about 17½ grains troy. — *Ādya-vīja, am,* n. a primary cause.

आदिग्ध *ā-digdha, as, ā, am* (rt. *dih*), besmeared.

आदितेय *āditeya, as,* m. (fr. *aditi*), a son of Aditi; a god, a deity, a divinity.

Āditya, as, ā, am, belonging or devoted to, or originating from Aditi; belonging or relating to, or originating from the Ādityas; (*as*), m. a son of Aditi. In the earliest times this is the N. of seven deities of the heavenly sphere, of whom Varuṇa is the chief and to whom therefore especially belongs the title Āditya. The names of six of the seven are Varuṇa, Mitra, Aryaman, Bhaga, Daksha, and Aṃśa; that of the seventh is not clearly ascertained. Sometimes their number is supposed to be eight; and in the period of the Brāhmaṇas twelve, as representing the sun in the twelve months of the year. The name Āditya was afterwards applied to any god, though especially applicable to Sūrya, the sun; N. of Vishṇu in his Vāmana or dwarf avatār, as son of Kaśyapa and Aditi and younger brother of Indra; the plant Calotropis Gigantea; N. of a man; (*au*), m. du., N. of a constellation, the seventh lunar mansion. — *Āditya-ketu, us,* m., N. of a son of Dhṛita-rāshṭra. — *Āditya-garbha, as,* m., N. of a Bodhi-sattva. — *Āditya-ćandrau,* m. du. sun and moon. — *Āditya-dāsa, as,* m., N. of a man. — *Āditya-pattra, as,* m. a plant = *arka-pattra.* — *Āditya-parṇinī,* f. a creeping plant with gold-coloured flowers, growing near the banks of water. — *Āditya-purāṇa, am,* n., N. of an Upa-purāṇa. — *Āditya-pushpikā,* f. red swallow wort. — *Āditya-prabha, as,* m., N. of a king. — *Āditya-bhaktā,* f. = *arka-bhaktā,* q. v. — *Āditya-maṇḍala, am,* n. the disc or orb of the sun. — *Āditya-vat, ān, atī, at,* surrounded by the Ādityas. — *Āditya-vani, is, is, i,* Ved. winning the (favour of the) Ādityas. — *Āditya-varṇa, as, ā, am,* having the colour of the sun; (*as*), m., N. of a man. — *Āditya-varman, ā,* m., N. of a king. — *Āditya-vrata, am,* n. = *arka-vrata,* q. v. — *Āditya-sadṛiśa, as, ī, am,* like the sun. — *Āditya-sūnu, us,* m., son of the sun; N. of Sugrīva, the monkey-king; of Yama, Saturn, Sāvarṇi Manu, and Vaivasvata Manu. — *Āditya-sena, as,* m., N. of a king of Ujjayinī. — *Ādityāćārya* (°*tya-āć*°), *as,* m., N. of an author.

आदित्सा *ā-ditsā,* f. (fr. Desid. of 1. *ā-dā*), desire to seize or take.

Ā-ditsu, us, us, u, wishing to take or have (with acc.).

आदिन् *ādin, ī, inī, i* (rt. *ad*), eating (used at the end of compounds; cf. *annādin* &c.).

आदिनव *ādinava, am,* n. (?), Ved. misfortune, hinderance, want of luck (in dice); see *ādīnava.* — *Ādinava-darśa, as, ā, am,* Ved. having evil designs towards a fellow-player at dice.

आदिश् 1. *ā-diś,* cl. 6. P. A. *-diśati, -te, -deshṭum,* to aim at, to assign; to point out, indicate, report, announce, teach, determine, specify, foretel; to order, direct, command; to provoke, challenge; to undertake, try; to profess as one's purpose or duty: Caus. *-deśayati, -yitum,* to indicate, announce.

2. *ā-diś, k,* f., Ved. aiming at, design, intention; project, proposition; proposal, declaration; region, quarter; (Sāy.) a sacrifice offered or assigned (to a particular deity).

Ā-diśya, ind. announcing, apprising, aiming at.

Ā-dishṭa, as, ā, am, advised, enjoined; directed, commanded; said; (*am*), n. command, order; fragments or leavings of a meal.

Ādishṭin, ī, inī, i, or (*ī*), m. one who receives instruction, a pupil, a student, a Brāhman in the first order or quarter of his life; a penitent, one engaged in any expiatory rite.

Ā-deśa, as, m. account, information; advice, instruction, precept, rule; an order, command; foretelling; (in gram.) a substitute, substituted form or