

afterwards, then, Chr. 56, 11. 2. and, Man. 2, 430. 3. even, Chr. 3, 1; and 23, 28.—With following *api*: nevertheless, Râm. 2, 29, 7.—With following *vâ*: 1. or also, or, Man. 2, 219. Pañch. i, d. 399, *vâtha* instead of *vâtha vâ* (cf. Pañch. iii, d. 36. *-atho vâ*, Man. 3, 202). 2. or even, Bhartṛ. 2, 10. 3. but no, Çâk. 60, 18. 4. it is particularly used to introduce sentences: for, Pañch. 26, 14.—With following *kim*: yes, well (in dialogue, cf. *ri m̐v*).—Cf. Lat. at.

अथर्वन् *atharvan* (borrowed from the Zend. *âthra-van*, derived from *âtar*, 'fire'), m. 1. A priest. 2. The name of a Rishi, or saint. 3. The Atharvaveda.

अथर्वान्गिरस *atharvângirasa*, i.e. *atharvan-ângiras + a*. 1. adj., f. *sî*. Revealed to Atharvan and Angiras, Man. 11, 33. 2. sing. and pl. The hymns of the Atharvaveda.

अथर्वी *atharvî*, f. (probably from *a-tharvan*), The wife of a priest (?), Chr. 296, 10 = Rigv. 1, 112, 10.

अथो *atho*, see *atha*.

अद् *AD*, ii, 2, Par. (in epic poetry also *Ātm. Nal.* 12, 35). To eat, Man. 2, 53; to devour, 4, 28. *Scadita*, i.e. *su-adita*, n. Well eaten, a term used after presenting food ('much good may it do you!'), Man. 3, 251; 254. *Adya*, Eatable, Pañch. iv. d. 79 (perhaps it ought to be changed to *âdya*, the regular form).—Cf. *ἔδω*; Lat. *edere*; Goth. *itan*; A.S. *etan*.

ऽअद् *-ad*, latter part of comp. words.

One who eats, cf. *kravyâd*.

अदन *ad + ana*, n. Eating, Man. 11, 64.—Comp. *Phala-*, m. a parrot.

अदम्बित्व *adambhîva*, i.e. *a-dambhin + tva*, n. Sincerity.

अदस् *adas*, pronoun, nom. sing. m. and f. *asau*, nom. and acc. sing. n. *adas*; the bases of the remaining cases are *amu*, *amû*, and *amî*. That, you, Man. 10, 128. It is preceded by the relative pronoun, He-who, Man. 1, 7.

अदायिक *adâyika*, i.e. *a-dâya + ika*, adj. For which there are no heirs.

अदिति *a-diti*, f. The name of a female deity, Chr. 298, 25 = Rigv. 1, 112, 25; the mother of the gods, Râm. 3, 20, 15.

अदृश्यता *a-dṛṣya + tâ* (vb. *dṛiç*), f. Invisibility, Bhartṛ. 1, 95.

अदेशकाल *a-deça-kâla*, s. A wrong place and wrong time, Bhag. 17, 22.

अद्भुत *adbhuta*. I. adj., f. *tâ*. Surprising, wonderful; superl. *adbhuta + tama*, most surprising. II. n. A strange phenomenon, Man. 4, 118; a prodigy—Comp. *Atyadbhuta*, i.e. *ati-*, adj. very surprising. *Mahâ-* adj. very surprising.

अद्य *adya*, Ved. also *adyâ*, i.e. *a-div + â* (cf. *idam*), adv. 1. To-day. 2. Now.—Cf. Lat. *ho-die*, *ἦδῆ*.

अद्यतन *adya + tana*, adj., f. *nî*. 1. Of to-day, Pañch. 5, 6.—2. Of this time, a contemporary, Râjat. 5, 100. 'The Hrishikeça (i.e. an idol of Vishṇu) of Suyya, reposing in meditation on the bank, may be adored by any contemporary who comes near the temple of Sundarî.'

अद्यतनीय *adyatanîya*, i.e. *adya-tana + îya*, adj., f. *yâ*. Of to-day, Pañch. 169, 13.

अद्युति *adyûti*, i.e. *a-div + ti*, adj. Eager, Chr. 298, 24 = Rigv. 1, 112, 24.

अद्रि *adri*, m. 1. A stone, Chr. 293, 3 = Rigv. 1, 88, 3. 2. A mountain. 3. A cloud, Chr. 291, 5 = Rigv. 1, 85,