

may form with a noun depending on it in the genitive a Tatpur. (not a Karmadh.) compound of which it is the former part; e. g. अपरकाय, the hind part of the body (= अपरं कायस्); अपररात्र, the last part of the night; अपराह्ण, the last part of the day qq.vv.; if the latter part of such a compound is a name of a season and a derivative is formed of it by means of a taddh. aff. which has a ज्, ण् or क् as anubandha, the first syllable of this latter part receives Vṛiddhi, not that of अपर; thus from अपरवर्षा, the last part of the rainy season, comes अपरवार्षिक (taddh. aff. ठक्); from अपरहेमन्त comes अपरहेमन्त (taddh. aff. ण्); from अपरनिदाघ, अपरनैदाघ (taddh. aff. ण्) &c. qq. vv. 'Western (opp. to पूर्व eastern); in this sense it may be the first part of Karmadh. compounds, ^a if the compound expresses a conventional term (e. g. a proper name); e. g. अपरैषुकामशमी, अपरपाणिनीय qq.vv.; such compounds have the udatta accent on the third syllable, if the latter part is the name of a village, a country, a legend, or the word चानराट्, or if it implies the meaning pupil, being itself a derivative of the name of a teacher; if the latter part of such a compound is the name of a country — except मद्र — or that of a village or town of an eastern country and a derivative is formed of it by means of a taddh. aff. which has a ज्, ण् or क् as anubandha, the first syllable of this latter part receives Vṛiddhi, not that of अपर, e. g. अपरपाञ्चालक (from अपरपञ्चाल, taddh. aff. वुज्) — but आपरमद्र (from अपरमद्र, taddh. aff. अज्) —, अपरैषुकामशम (from अपरैषुकामशमी, taddh. aff. ण्), अपरकार्ष्णमृत्तिका (from अपरकार्ष्णमृत्तिका, taddh. aff. ण्) qq. vv. &c.; such derivatives have the udatta accent on the third syllable; ^b if a derivative is to be made of such a compound by means of a taddh. aff.; e. g. अपर and शाला become अपरशाला, the western hall, for the sake of deriving आपरशाल; or ^c if such a compound is to become the former part of a compound; e. g. if अपर and शाला are to form a Bahuvr. with प्रिय (अपरशालाप्रिय); otherwise अपर (western) is not allowed to form a Karmadh. with another noun. — The instrum. अपरेण q. v. (which however is considered by Pāṇi. as a deriv. of अपर by means of a taddh. aff. एणप्) governs in the sense 'western of' and with the implied sense 'not far, near' the accus. or genit., e. g. अपरेण ग्रामम् or ग्रामस्य; it is used then in the sense of the nom., viz. 'the western region which is near', or in that of the locat., viz. 'in the near west'. [The notion 'western' — as has been observed already by Wilson — is derived from the meaning 'behind', as that of पूर्व 'eastern' from its meaning 'before'; comp. Vishnup. p. 219, note 7.] Comp. अवर. ⁵ Other (in general), different, opposed; used in this sense in the same manner as अन्य; e. g. मातरं भ्रातरं ज्येष्ठं कनिष्ठमपरानपि। परित्यजेत को न्वय &c.; also with a noun in the abl. (like other synonymes of अन्य), 'different from'; e. g. यज्ञाभान्नपरो लाभो यत्सुखान्नपारं सुखम्। यज्ञान्नान्नपारं ज्ञानं तद्वह्न्यवधारयेत्; comp. also III. When it occurs as opposed to 'the one' (the one ... the other) the correlative term is अपर or एक, अन्य, किंचित्, किंचन; e. g. of two: चातुर्भौतिकमित्येके। एकभौतिकमित्यपरे; or शाखिनः केचिदध्यधुन्यमाहुरपरे ऽसुधौ; of three: संचेहः

सहसाः केचिदस्वनाः केचिदाटिष्ठः। संयामवन्तो यतिवन्निगदानपरे ऽसुचन्; of four: केचिन्निन्दुर्नृपमप्रशान्तं विचुक्रुशुः केचन सास्रमुच्चैः। ऊचुस्तथान्ये भरतस्य मायां धिक्केकीमीमित्यपरो जगाद् ॥; of five: अन्ये खल्वङ्घ्रिषुः शैलान्गुहाखन्ये न्यलेषत। केचिदासिषत स्तब्धा भयात्केचिदघूर्णिषुः। उदतारिषुरभोधिं वानराः सेतुनापरे ॥ &c.; (these combinations of the correlative terms vary according to the authors, but the last term is usually अपर). Sometimes अपर is also opposed to स्व 'own', when it assumes the sense of 'foreign, not belonging to one's self', e. g. समीहितं तस्य नाचेतन्स्वे न चापरे (comm.: स्वे आत्मीयाः अपरे परकीयाः). — In this sense (5) the word may form Karmadh. compounds of which it is the first part; e. g. अपरपुरुष, अपराध्यापक q. v. [In the Vedas the feminine occurs also in the form अपरी with the udatta on the last syllable, although अपर is otherwise udatta on the first syllable; e. g. उतापरीभ्यो मघवा वि जिग्ये; the present edition of Pāṇi. IV. 1. 30. notices this fact, but represents अपरी as udatta on the first syllable; a Ms. of the Kāśikā (E. I. H. 2440) reads in this Sūtra instead of अपरी the word अवरी, but the instance alleged in this Ms. is rather of doubtful correctness: 'अवरी कन्या मघवा वि जिग्ये। अवरेति भाषायाम्'. Comp. Rīg. I. 32. 13. Patanjali gives no comment on this word, nor his commentators.

2. m. (-रः) The hind foot of an elephant (scil. पादः).

3. n. f. ¹ (-रम्-रा) The hind quarter of an elephant.

² (-रम्-री) (ved.) Future time. [It may be doubtful whether the word is not a masc. instead of a neuter in this sense, since it occurs only in an oblique case, when the dative अपराय is explained by Śāyana with the ellipsis of कालः = अपरस्मिन्काले 'in future', and the accus., which is also used adverbially: 'in future', with the same ellipsis (= अपरस्मिन्काले) or with that of दिन (= अपरस्मिन्दिने). In the femin. the ellipsis is a word meaning night, as रात्रि. In either gender the word is udatta on the last syllable; see the remark under I. 1. 5.] Comp. अपरज.

4. f. (-रा) ¹ The hind quarter of an elephant. ² The womb. ³ Suppressed menstruation in pregnancy. ⁴ The west; comp. अवरा. — E. Probably अप, taddh. aff. र. Comp. अपम.

II. Tatpur. m. f. n. (-रः-रा-रम्) The reverse of पर (superior, in its literal and figur. acceptations) and always contrasted with it: ¹ Inferior, subordinate; e. g. द्वे विद्ये वेदितव्ये इति ह स्त ब्रह्मविदो वदन्ति परा चैवापरा च। तत्रापरा अस्वेदो यजुर्वेदो सामवेदो ऽथर्ववेदः शिखा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति। अथ परा यया तद्वचरमधिगम्यते (Śāṅkara: परा च परमात्मविद्या। अपरा च धर्माधर्मसाधनतत्फलविषया); comp. with this definition of the 'superior and inferior wisdom' in the Muṇḍaka Upan., the definition given in the Vishnup. p. 494, where Wilson observes (note 9): 'the first (परा) is knowledge of Parabrahman, of spirit abstractly considered, perfect knowledge derived from abstraction, the second (अपरा) is knowledge of Śābda-brahman, of spirit as described and taught in the Vedas or their supplementary branches'. In the same manner परं and अपरं ब्रह्म (of the Prāśnopan.) are the 'superior and inferior' i. e. the transcendental and the mundane Brahman,