

अपरापरण Bahuvr. m. (-णः) (ved.) A man without lineage, without progeny. E. अ priv. and परापरण.

अपरापहाणा Tatpur. f. (-णा) [This word and the similar word पूर्वापहाणा are mentioned in a *Gaṇa* to *Pāṇi*. IV. 1. 4. on account of the irregular formation of the feminine in अ, for the affix of अपहान being टित् (i. e. लुट्) — *Kāśikā*: टित्निपातनात् — the word ought to end in ई (डीप्). In accordance with this view *Mādhava* explains both words in the *Dhātuvṛtti* पूर्वापहानाञ्च जहाति — in adopting apparently the reading परापहाणा mentioned also by the *Gaṇaratnam*. i. e.] One (fem.) who or which leaves those who or which are behind &c. (see अपर). [But the *Gaṇaratnam*. proposes some other queer meanings, viz. अपहीयते ऽनयास्यां वा (comp. *Pāṇi*. III. 3. 117.) । अपहाणा । पूर्वस्यापहाणा पूर्वापहाणा (comp. *Pāṇi*. II. 2. 8. v. 1.) । अथ समासात्प्राग्वच डी कस्यान् भवतीति वेदने वचनानर्थक्यप्रसङ्गः । यद्वा । पूर्वस्यापहानश्चेति पूर्वापहानः । स्त्री चेत्यपूर्वापहाणा । शब्दं निपातनादेव । टित्त्वणङीविधौ प्राप्त आपरे शब्दं विधीयते । ते हि ओहाङ् गतावित्यस्मिन्त-तनिष्ठातकारनकारे पूर्वमपहानमस्या इति वानाच्छादाज्जाति-रित्यादिना (sic? compare *Pāṇi*. II. 2. 36. v. 1., IV. 1. 52. v. 5., VI. 2. 170.) डीप्राप्तिर्बाध्यत इत्याहुः । एवमपरापहाणा । केचित्तु परापहाणेति पठन्ति ॥, i. e. <sup>a</sup> Tatpur. fem. .... by which (whom) or in which (whom) something or some one subsequent is left (i. e. similar to *Mādhava*'s explanation); but the *Gaṇar.* doubts of this meaning. <sup>b</sup> Karmadh. fem. A subsequent woman (?) who is abandoned; with a corresp. masc. ending in a dental न. <sup>c</sup> Bahuvr. fem. .... from which or whom something subsequent has gone away; when अपहान is the past partic. of हा 'to go' with अप. All these explanations are probably only etymological and refer to some conventional sense of the word which is not stated by the commentators of *Pāṇini*.] *Bhoja* and the *Kāśikā* give the reading अपरापहायणा. E. अपर and अपहान.

अपरामृष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Not touched, not affected; e. g. क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः 'the Lord (of the Yoga-phil.) is a kind of Spirit which is unaffected by the pains (viz. अविद्या, अस्मिता, राग, द्वेष and अभिनिवेश), by action and its results, as well as by plans'. E. अ neg. and परामृष्ट.

अपरायत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Not dependant, self-willed. E. अ neg. and परायत्त.

अपराक Karmadh. m. (-कः) A proper name: that of the oldest commentator of *Yājñavalkya*'s law book. E. अपर and अक.

अपराकचन्द्रिका Tatpur. f. (-का) The title of the commentary of *Aparārka* (q. v.); quoted e. g. in the *Dattakamīnāśā* p. 25. E. अपराक and चन्द्रिका.

अपरार्ध Karmadh. n. (-धम्) The second half. Comp. उत्तरार्ध. E. अपर and अर्ध.

अपरावर्तिन Tatpur. m. f. n. (-ती-तिनी-ति) <sup>1</sup> Not reverting (as a gift), permanent. <sup>2</sup> Extreme (as a misfortune). E. अ neg. and परावर्तिन.

अपरावृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Not retreated, not turned back. (An incorrect reading instead of अपरायत्त in the Calc. ed. of *Hemach. an.* 4. 92.) E. अ neg. and परावृत्त.

अपराहू Tatpur. m. n. (-हूः-हूम्) The last part of the day; before sunset, e. g. अथ यदूर्ध्वमपराहूतागस्तमयात्स उप-

द्रवः &c.; the fourth part of the day or three Muhūrtas (= six Daṇḍas), if the day is divided into five equal parts, (*Mitākshara*: अपराहूश्च पञ्चधाविभक्ते दिने चतुर्थो भागस्त्रि-मुहूर्तः). — Besides the last definition *Rādhākāntadeva* alleges the following from *vaidik* and law texts: the last portion of the day, if the latter is divided into two halves; or the third portion of the day, if it is divided into three parts, i. e. the last ten Daṇḍas, if the division is into thirty Daṇḍas. — [The neuter gender of the word is given on the only authority of the *Gaṇa* to *Pāṇi*. II. 4. 31. and on that of the *Gaṇaratnam*., where it is also mentioned amongst the अर्धर्चादि; but the *Sūtra* of *Pāṇi*. II. 4. 29. would be an explicit authority against the correctness of the neuter gender of this word, at least at *Pāṇini*'s period; comp. also the instances to V. 4. 88. and VIII. 4. 7.; and it may be observed, too, that the restriction, as regards the *Dwigu* compounds the latter part of which is रात्रि, as द्विरात्रम्, त्रिरात्रम् (II. 4. 29. v. 1.), belongs to a *Vārttika* which neither occurs in the *Mahābhāṣya* nor in the *Kāśikā*; comp. also the masc. forms द्विरात्रः, त्रिरात्रः, *Kāśikā* to *Pāṇi*. V. 4. 87.] E. अपर (see I. 1. 3.) and अहू, a substitute of अहन् (or as the *Kāśikā* explains: of अह, i. e. अपर and अहन्, samāsānta aff. टच्), with the change of न् to ण्.

अपराहूक m. (-कः) The meaning of this word is a conventional one (perhaps a proper name), not stated by the comm. of *Pāṇini*; it must be observed, however, that its sense is not the purely etymological sense 'born or produced in the last part of the day' — see अपराहू —, for the latter is expressed by अपराहूतन, अपराहूतन or आपराहूक. Words of a similar formation and also in a conventional sense only are पूर्वाहूक, आर्द्रक, मूलक, प्रदोषक, अवस्करक, qq. vv. E. अपराहू, taddh. aff. वृन्.

अपराहूत Tatpur. m. f. n. (-तः-ता-तम्) Done in the last part of the day — see अपराहू —. E. अपराहू and त्त.

अपराहूतन m. f. n. (-नः-नी-नम्) <sup>1</sup> The same as अपराहूतन q. v.

<sup>2</sup> Having endured, come over, i. e. studied during, the last part of the day, as a pupil &c. (see अपराहू). For the last meaning which is the counterinstance to the identity in meaning of अपराहूतन and अपराहूतन comp. the explanation given s. v. पूर्वाहूतन. E. अपराहू, taddh. aff. व्यु or व्युल्, āgama तुट्.

अपराहूतन m. f. n. (-नः-नी-नम्) Being in, born in, produced in &c. the last part of the day (see अपराहू). Also

अपराहूतन 1. (The difference between these two formations is this, that in अपराहूतन the base of the word must retain its locative sense, while अपराहूतन (q. v.) may have a meaning in which the base represents another case as, for instance, the meaning 2. which results from *Pāṇi*. IV. 3. 52. Comp. पूर्वाहूतन and पूर्वाहूतन.) E. अपराहू, the locat. of अपराहू, taddh. aff. व्यु or व्युल्, āgama तुट्.

अपरिक्रम Bahuvr. m. f. n. (-मः-मा-मम्) Not capable to move (comm. = संचारात्म). Comp. अपरिस्कन्द. E. अ neg. and परिक्रम.

अपरिक्रामम् Tatpur. ind. Not moving, without moving. E. अ neg. and परिक्रामम् (क्रम् with परि, kṛit aff. णमुल्).

अपरिगणन Tatpur. n. (-नम्) An incomplete enumeration (e. g. of words in a rule). E. अ and परिगणन.