

अपश्चादध्वन् Tatpur. m. (-घ्वा) (ved.) Not going behind, going in front; an epithet of Indra. Comp. the following. E. अ neg. and पश्चा-दध्वन्.

अपश्चादध्वन् Tatpur. m. (-घ्वा) (ved.) The same as the preceding. E. अ neg. and पश्चात्-दध्वन्.

अपश्चात्तापिन् Tatpur. m.f.n. (-पो-पिनी-पि) Not doing penance, not being penitent; e.g. अपश्चात्तापिनः कष्टान्नरकान्यान्ति दारणान्. E. अ neg. and पश्चात्तापिन्.

अपश्चिम Tatpur. m. f. n. (-मः-मा-मम्) <sup>1</sup> Last. <sup>2</sup> Extreme, irreparable (as a misfortune); e.g. अपश्चिमाभिमां कष्टमापदम् &c. (Nilak. = अपरावर्तिनीम्). E. अ explet. and पश्चिम.

अपश्य Tatpur. m. f. n. (-शः-शा-शम्) (ved.) Not seeing. E. अ neg. and पश्य.

अपश्यत् Tatpur. m. f. n. (-न्-न्ती-त्) <sup>1</sup> Not seeing, not perceiving; e.g. अन्या अपश्यन्तश्चतुषा; or वृत्तावृत्तं परिक्रामन्नावणाद्विभ्यती भृशम् । शत्रोस्त्राणमपश्यन्तीमदृशो जनकात्मजाम् (scil. अपश्यत्पिकुञ्जरः). <sup>2</sup> Not looking after, not examining, not being able to examine; e.g. अपश्यता कार्यवशाद्वावहारानृपेण तु । सभ्यैः सह नियोज्यो ब्राह्मणः सर्वधर्मवित्. E. अ neg. and पश्यत्.

अपश्यना Tatpur. f. (-ना) The not-seeing. (This word occurs in the Buddhistic *Saddharma-Puṇḍarika*; but its correctness seems doubtful. Compare *Burnouf Lotus de la bonne loi* II, p. 381. 382.) E. अ and पश्यना.

अपश्यमान Tatpur. m. f. n. (-नः-ना-नम्) Not seeing; e.g. in the verse of the *Bhāgav. Purāṇa*: अपश्यमानः स तदाततायिनं महामृधे कंचन मानवोत्तमः । पुरीं दिदृक्षन्नपि नाविशद्विषां न मायिनां वेद चिकीर्षितं जनः ॥. E. अ neg. and पश्यमान.

अपश्यय Tatpur. f. (-यः) (ved.) Probably the same as उपश्य q. v. of which it occurs as a various reading. E. अ with अप, kṛit aff. अच्.

अपश्री Bahrur. m. f. n. (-श्रीः-श्री-श्रि) Deprived of beauty, lustre &c. (see the meanings of श्री). E. अप and श्री.

अपस्त्रिष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) [This word is mentioned in a *Gān.* to *Pān.* as not being udātta on the last, but on the first syllable, if it has a conventional meaning; the latter however is not stated in the Mss. at my use; the E. I. H. Mss. of the *Kāśikā* do not make mention of the word.] E. स्त्रिष्ट with अप, kṛit aff. क्त.

अपश्वास Tatpur. m. (-सः) The same as अपान 1. E. अस् with अप, kṛit aff. घञ्.

अपष्ठ Tatpur. n. (-ष्ठम्) [in the *Kāśikā* m. (-ष्ठः)] The sharp, crooked end of the hook for driving an elephant (*Vallabhaṅgī* on *Hemach.* अङ्गुशस्त्रायम् । अग्रभागो वक्राकृति-लीक्षणः). E. स्था with अप, kṛit aff. क्त.

अपह्नु Tatpur. 1. m. f. n. (-हुः-हु-हु) <sup>1</sup> Contrary, opposite, adverse. <sup>2</sup> Handsome, beautiful. <sup>3</sup> Ignorant, infantine.

2. m. (-हुः) Time.

3. adv. (-हु) <sup>1</sup> Contrary, adversely. <sup>2</sup> Faultlessly, blamelessly. <sup>3</sup> Handsomely. [The *Medinī* has the meaning वाम; the latter word however, compared to चार of the *Bhūri-prayoga* and to the meanings चार and शोभन, for the adverb., of *Hemach.* and the *Med.*, can scarcely be taken in another sense than in that of 'beautiful'; the meaning 'ignorant, infantine' rests on the authority of the *Bhūripr.* and the *Unādikosha* which have the meaning बाल, the

former together with, the latter without, काल. — The form of the adv. 'अपह्नु' in the present ed. of the *Śisupālab.* 15. 17. has been expressly mentioned, as if it were something remarkable, but the mere scanning of the verse — without any reference to Mss. — might have shown that it is a misprint, instead of अपह्नु.] E. स्था with अप, uñ. aff. कु.

अपह्नु Tatpur. m. f. n. (-रः-रा-रम्) Contrary, opposite, adverse. Comp. अपह्नु and अपह्नुल. E. स्था with अप, uñ. aff. उरच् or उरन् (?).

अपह्नुल Tatpur. m. f. n. (-लः-ला-लम्) Contrary, opposite, adverse. Comp. the two preceding. E. स्था with अप, uñ. aff. उलच् or उलन् (?).

अपस् 1. 1. n. (-पः) <sup>1</sup> Action, act, esp. a religious or sacrificial act. (ved.) <sup>2</sup> Water. [It is very doubtful whether the word is correct in the latter sense, as a *neuter sing.*; comp. I. 2., it occurs as such in the following *Sūtra* of *Kaṇḍa* (E. I. H. Ms. 232) where the reading अपस् however may be a mistake for आपस्, viz. पृथिव्यपस्तेजो वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि ॥.] Compare also आपस्. E. आप्, uñ. aff. असुन्, the vowel of the radical being shortened; but more probably of अप्, comp. the E. of अप्त and see the Preface.

2. f. plur. (-सः) (ved.) Water (comp. अप); e.g. बह्वीनां गर्भो ऽपसाम् '(Agni) is the child of abundant waters'; (according to *Sāyaṇa*, because he comes as lightning from the waters collected in the clouds; comp. अपां गर्भः s. v. अप). E. आप्, uñ. असि; and as before but see the Preface.

II. 1. m. f. plur. (-सः-सः) (ved.) <sup>1</sup> Active, engaged in pursuits in general, more esp. in the performance of religious or sacrificial acts; in the femin. also as an epithet of the fingers. <sup>2</sup> Fulfilling an act or business; as an epithet of त्रिधातवः or 'the three worlds upheld by the three divinities Fire, Wind and Sun', 'cold, heat, wind, rain &c.' being, as *Mahidhara* explains, 'the doings of the world'. <sup>3</sup> Possessing activity (or perhaps, referring to religious acts) as an epithet of त्रिधातवः, when, according to *Mahidhara*, in the sense of पशु or sacrificial animal. <sup>4</sup> Rapid, swift; as a river; comp. अपस्तम.

2. m. (-पाः) The name of one of the seven Prajāpatis in the second or the Manwantara of Swārochisha, according to the *Mātsya Purāṇa*. E. अपस्, with luk of the taddh. aff. विनि.

III. ind. A further development of the prefix अप in combination with the inflected forms, and in composition with some derivatives, of कृ q. v.; comp. अपस्कर. The native theory considers however अपस्किरते &c. as अप and किरते &c. with āgama सुट्; see the Preface.

अपसद Tatpur. m. (-दः) <sup>1</sup> An offspring of either of six degrading connexions, when the father is superior in caste to that of the mother, viz. of a Brāhmana with the women of the three lower castes; of a Kshatriya with women of the Vaiśya and Śūdra —, and of a Vaiśya with a woman of the Śūdra caste. Men of this kind must follow occupations which are held in disrespect by the three first castes. Compare also अपधंसज. <sup>2</sup> A low or contemptible man in general; in this sense the word may form Karmadh.