

shṭoma, performed) on account of obtaining, scil. the desired object'; according to the comm. of *Satap.* XIII. 7. 1. 9., however, the word would derive its meaning from 'the Aptoryāma sacrifice and verse including the sacrifices and verses called severally Agnishtoma, Ukthya, Shodāsin and Atirātra qq. vv.': *Satap.* सर्वेषां यज्ञक्रतूनामाप्तैः; *Hariswāmin*: सर्वेषां यज्ञक्रतूनामिति । सर्वाण्यभिष्टोमोक्थषोडशतिराचनामानि [to be read thus probably instead of the meaningless '०नामि (?)'] in the present publication of Extracts from this comm.] स्तोत्रशस्त्राणि चाप्नोर्धामेऽन्तर्भवन्तीत्यभिप्रायः; when अप्नोः would mean 'on account of obtaining or comprising', scil. Agnishtoma &c.

अप्य m. f. n. (-प्यः-प्या-प्यम्) (ved.) ¹ Vast, spacious. ² Engaged in work, active, busy. (Both meanings are given by *Sāyaṇa* on *Rigv.* I. 124. 5.) E. 1. अप्न or 2. अप्नस् (shortened to अप्न; comp. अप्य III.), taddh. aff. यत्.

अप्न m. (-प्नः) (ved.) A son, progeny; (according to *Mahidhara*'s view of the form अप्नः Nigh. 2. 2., which therefore is according to him the nom. of अप्न — comp. अप्नस् —, in his explanation of अप्नवानः — see अप्नवन् and अप्नवान — *Vājas.* 3. 15.). E. अप (comp. the E. of अप्न), uñ. aff. न (?).

अप्नःस्थ Tatpur. m. (-स्थः) (ved.) One who superintends work, an overseer. E. अप्नस् and स्थ.

अप्नराज Tatpur. m. (-रजः) (ved.) Splendent through (their) work; an epithet of the Aświns. E. अप्न (instead of अप्नस्) and राज्.

अप्नवन् m. pl. (-वानः) (ved.) Having sons, having progeny; (according to *Mahidhara*'s comm. on अप्नवानो भृगवः *Vājas.* 3. 15., also as a proper name; but *Sāyaṇa* takes in the corresponding passage of the *Rigv.* IV. 7. 1. अप्नवानः for the nom. sing. of अप्नवान, an interpretation probably more correct than that of *Mahidhara*). E. अप्न, taddh. aff. वनिप् (?).

अप्नवान m. (-नः) (ved.) ¹ The arm. ² The name of a Rishi of the family of Bhṛigu; (comp. अप्नवन्). E. (probably) अप (comp. the E. of अप्न), kṛit aff. शानन्, and meaning liter. 'taking possession of, seizing'.

अप्नवानवत् ind. (ved.) Like the Rishi Apnavāna. E. अप्नवान, taddh. aff. वति.

अप्नस् n. (-प्नः) (ved.) ¹ Work; also, religious work, a sacrificial act. ² Wealth. ³ Shape. (The meaning 'progeny' belongs to the base अप्न q. v., according to *Mahidhara*.) E. आप् with आ shortened (according to the native E., but more correctly अप्, comp. the E. of अप्न), uñ. aff. असुन्, āgama नृट्.

अप्नस्वत् m. f. n. (-स्वान्-स्वती-स्वत्) (ved.) Connected with work (e. g. a sacrificial ground where digging and other work is done, or speech joined to sacrificial acts). E. अप्नस्, taddh. aff. मनुप्.

अप्य m. (-प्यः) The name of a Telugu poet, who 'wrote a work on prosody called Appakavi-chhāndasa and another work called Vrindāsambhava which is an account of the birth and parentage of Vrinda, the chaste wife of a giant' 'the manner of the death of this poet is unknown, nor have the names of any of his (other) works been preserved'. — He is not considered to be the same as अप्ययदीक्षित q. v. E. unknown.

अप्यति Tatpur. m. (-तिः) The same as अप्याम्यति q. v. E. अप् and पति.

अप्यदीक्षित. See अप्ययदीक्षित.

अप्यित्त Tatpur. n. (-त्तम्) Fire. See अप्याम्यित्त. E. अप् and पित्त; 'अपां पित्तमिव दाहकत्वात्'.

अप्यिदीक्षित. See अप्ययदीक्षित.

अप्य m. f. n. (-प्यः-प्या-प्यम्) (ved.) I. To be reached, to be obtained, accessible; (= आप्य or आप्तुं योग्य). E. अप् (comp. the E. of अप्न), kṛitya aff. यत्.

II. ¹ Made with water, as Havis. ² Born or produced in water, as Soma. E. अप् (water), taddh. aff. यत्.

III. Connected with work, fit for work (also, for sacrificial acts), active. [The nom. sing. अप्यः is a poetical license in *Rigv.* VI. 67. 9. instead of the nom. plur. — The assumption of a femin. अपी instead of अप्या is arbitrary.] E. अपस् (shortened to अप, compare अप्य), taddh. aff. यत्.

अप्यच् Tatpur. m. f. n. (-प्यङ्-पीची-प्यक्) Gone into, concealed, hidden. Comp. अपीच्य, of which it is the base. E. अच् with अपि, kṛit aff. क्तिन्.

अप्यदीक्षित. See अप्ययदीक्षित.

अप्यय Tatpur. m. (-यः) ¹ (ved.) Union, junction. ² Going into, esp. metaphorically, absorption, e. g. स्वाप्यय 'profound sleep' q. v.; destruction, when contrasted with प्रभव 'birth, origin' (प्रभवाप्ययौ = उत्पत्तिप्रलयौ). Comp. अपीति and अप्ययन. E. इ with अपि, kṛit aff. अच्.

अप्ययदीक्षित Tatpur. m. (-तः) The name of a celebrated Dravida Brahmana, the son of Nārāyaṇadikṣita; he lived at Agrahara and flourished in the 16th century of Śalivāhana; his contemporaries considered him as an emanation of Śiva on account of his devotion for this god and his great learning, for 'at the age of twelve years he perfectly studied the Vedas and was besides master of several abstruse sciences'. In his crusade for establishing the superiority of Śivaism he was once waylaid in a forest by ruffians, hired by one of his unvictorious opponents at the court of Vankatapati, but rescued by timely aid. He died at Chillumbrum, as it appears, at the age of ninety. He is said to be the author of 84 books on theology, rhetoric and philosophy. *Colebrooke* names (essays I. 333. 337) two of his Vedānta works; *Wilson* (in the introd. to the *Daśakumārach.* p. 5) his abridged version of the first portion of the Daśak. and his work on rhetoric, the *Kuvālayānanda* (comp. also *Journal As. serie IV. vol. XI. p. 529*); a vocabulary of his is mentioned in *Weber's Catalogue* of the Berlin Sanskr. Ms. (No. 806), and the Pandit *Cavelly Venkata Rāmaswāmin* who is answerable for the data alleged before, enumerates among his Śivaite writings the *Śivārchanā-chandrikā*, *Śiva-tattva-riveka*, *Śiva-maṇi-dīpikā* and the *Ātmārpaṇa*. — His name occurs also in the shape of अप्यायदीक्षित, अप्यदीक्षित, अप्यदीक्षित, अप्यिदीक्षित, अप्यदीक्षित, अप्यय; but he is not the same as अप्य q. v. E. अप्यय and दीक्षित.

अप्ययन Tatpur. n. (-नम्) Union, junction, copulation; see अपीति and अप्यय. E. इ with अपि, kṛit aff. लुट्.

अप्यय. See अप्ययदीक्षित.