

अपाङ्गदर्शन Tatpur. n. (-नम्) A side-glance, a leer, a wink. E. अपाङ्ग and दर्शन.

अपाङ्गदेश Tatpur. m. (-शः) The place of the outer corner of the eye, the same as अपाङ्ग I. E. अपाङ्ग and देश.

अपाङ्गनेत्र Bahuvr. m. f. n. (-चः-चा-चम्) ¹With the eyes and outer corners of the eyes; or ²Having eyes like the god of Love. (The word occurs in a verse of the *Vikramorvaśi*: यदियं पुनरप्यपाङ्गनेत्रा परिवृत्तार्धमुखी मयाद्य दृष्टा, which is thus explained by a comm.: परिवृत्तमर्धमुखं यस्या अत एव अपाङ्गयुक्ते नेत्रे यस्या एतादृशी दृष्टा । यद्वा । अपाङ्गो मदनस्तत्तुल्यके नेत्रे यस्यास्तादृशी; the former meaning, however, would represent the compound अपाङ्गनेत्र as an anomaly instead of सापाङ्गनेत्र, while the latter is more natural and in harmony with the context.) E. अपाङ्ग and नेत्र.

अपाङ्गवलन Tatpur. n. (-नम्) Contracting the outer corner of the eye, glancing, looking roguishly. E. अपाङ्ग and वलन.

अपाच् Tatpur. 1. m. f. n. (-ङ्-ची-क्) ¹(ved.) Going downwards; as opposed to प्राच् going upwards (to heaven). ²Western. ³Southern. [The meaning 'western' is that which is given usually by the commentators to the word when it occurs in the Vedas; the meaning 'southern' is given by the Koshas — comp. also अवाच् —, and belongs to the word also in *Pāṇi*. IV. 2. 101. where 'प्राच्, अपाच्, उदच्, प्रतीच्' are a complete enumeration of the four regions of the compass; *Praudhāmanor*. अपाची दक्षिणा दिक् । द्वितीयो वर्णः पकारो न तु दन्त्वोऽर्थः.] — See अपाक्. For the declension of this word comp. अच् II.

2. f. (-ची) The South; comp. अवाची. E. अच् (अन्चु) with अप, kṛit aff. क्तिन्.

अपाचीतरा Tatpur. f. (-रा) The north. E. अपाची and इतरा; lit. 'the region opposite to the south'.

अपाचीन m. f. n. (-नः-ना-नम्) ¹Going downwards (ved.). ²Opposite. ³Western (?). ⁴Southern. (For the two latter meanings comp. the remark s. v. अपाच्.) — According to *Pāṇini* the feminine is not allowed to express the region. E. अपाच्, taddh. aff. ख.

अपाच्य I. m. f. n. (-चः-चा-चम्) ¹Western (?). ²Southern. (For these meanings comp. the remark s. v. अपाच्.) E. अपाच्, taddh. aff. यत्.

II. Tatpur. m. f. n. (-चः-चा-चम्) ¹Not to be ripened. ²Indigestible. E. अ neg. and पाच.

अपाज्जस् Avyayibh. Probably the same as अपमुखम् III. and also udātta on the last syllable. E. अप and अज्जस्.

अपाटव Tatpur. n. (-वम्) ¹Sickness, disease. ²Awkwardness, dullness. E. अ neg. and पाटव.

अपाणिग्रहण Tatpur. n. (-णम्) Celibacy. E. अ neg. and पाणिग्रहण.

अपाणिनीय Tatpur. m. f. n. (-यः-या-यम्) ¹Not belonging to Pāṇini, not taught by Pāṇini, as a rule or part of a rule; e. g. अपाणिनीयः सूत्रेषु पाठः; or बह्वचनग्रहणमपाणिनीयमिति प्रज्ञः. ²One who does not study Pāṇini's grammar, a superficial Sanskritist (*Kāśikā*: 'पाणिनीयमधीते पाणिनीयो न पाणिनीयो ऽपाणिनीयः'). E. अ neg. and पाणिनीय.

अपाणिपाद Bahuvr. m. f. n. (-पादः-पदी(?) -पादम्) Having neither hand nor feet. E. अ priv. and पाणिपाद.

अपाच Tatpur. n. (-चम्) ¹A worthless or inferior utensil.

²A worthless person. ³An undeserving person, one not worthy of receiving gifts. E. अ deter. and पाच.

अपाचकृत्वा Tatpur. f. (-त्वा) An action which makes a person worthless; viz. according to *Manu*, 'taking gifts from contemptible people, being a tradesman, waiting upon a Sūdra and telling falsehoods'. Comp. अपाचीकरण. E. अपाच and कृत्वा.

अपाचभृत् Tatpur. m. f. n. (-त्-त्-त्) Cherishing the undeserving, the worthless; e. g. प्रायेणापाचभृज्जवति राजा. E. अपाच and भृत्.

अपाचीकरण Tatpur. n. (-णम्) The same as अपाचकृत्वा; compare also जातिभ्रंशकर, सङ्करीकरण, मलिनीकरण. E. अपाच, taddh. aff. च्वि, and करण.

अपाद् Bahuvr. m. f. n. (-पात्-पदी-पात्) Footless. E. अ priv. and पाद् with samās. lopa of the final vowel, the femin. being डीप् (and not optionally °पात् as in several other Bahuvr., the latter part of which is पाद्).

अपादादिभाज् Tatpur. m. f. n. (-क्-क्-क्) Not standing in the beginning of a Pāda, as a word. E. अ neg. and पादादिभाज्.

अपादान Tatpur. n. (-नम्) I. ¹Taking away. ²(In Grammar.) The sense expressed by the fifth case or ablative; viz. 'the point of departure in connexion with the notion of separation; the cause of fear in connexion with the notion of fear, protecting from; the object not bearable in connexion with the notion of being overpowered by; the object protected in connexion with that of withholding from; the object shunned or abandoned in connexion with that of hiding one's self from, being disgusted with, desisting from; the object deviated from in connexion with that of deviating from; the source of knowledge (teacher &c.) in connexion with that of learning from; birth, origin in connexion with the notion of descent, coming from'. E. दा with आ and अप, kṛit aff. लुट्.

II. Cutting off; in the following passage of the *Jaiminiya-nyāyamādvistara* where the word is used in the same sense as अवदान, apparently only for the sake of distinguishing the second cutting off (पूर्वाधादवयति) from the first (मध्यादवयति): दर्शपूर्णमासयोः पुरोडाशावदाने श्रूयते । मध्यादवयति । पूर्वाधादवयतीति । तदवयवत्तं नश्येत् । तदानीमवशिष्टात्युरोडाशत्युनरप्यवदातव्यम् । कुतः । अवदानापादानयोर्मध्य-पूर्वाधयोः शिष्टे ऽपि संभवादिति चेत् ॥ मैवम् । कृत्स्नपुरोडाशगते मध्यपूर्वार्धे अपादानत्वेन श्रूयते । न त्ववशिष्टभागगते मध्यपूर्वार्धे । &c. E. दो with आ and अप, kṛit aff. लुट्.

अपादान्तीय Tatpur. m. f. n. (-यः-या-यम्) Not standing at the end of a Pāda, as a word. E. अ neg. and पादान्तीय.

अपाव Tatpur. m. f. n. (-वः-वा-वम्) Not suitable for the feet (as water &c.). E. अ neg. and पाव.

अपाध्वन् Tatpur. m. (-ध्वा) A bad road; (the word is udātta on the last syllable and forms, as the *Kāśikā* observes, an exception to the general rule of *Pāṇi*. V. 4. 85. which would require the compound to assume the samās. aff. अच्). E. अप and अध्वन्.

अपान Tatpur. m. (-नः) ¹The air which goes downwards; in the Vedas, in the doctrine of the Upanishads as well as in the philosophical and medical systems, the air (comp. वात, वायु) which is inhaled and descends the body, one of the