

being originally a sentence, e. g. अपेहि वाणिज 'be off tradesman', अपेहि प्रकसम् 'go far away' &c. and hence अपेहिवाणिजा &c. festivals where such people are kept off or kept at a distance. — E. अपेहि (imper. of इ with अप) and वाणिज, scil. क्रिया.

अपेहिवाता Bahuvr. f. (-ता) The name of a plant (Pœderia foetida), a decoction of which is given against the disease ग्रन्थि q. v.; e. g. in *Susruta*: अपेहिवातादशमूलसिद्धं वैद्य-  
चतुर्वेहमथो द्वयं वा (scil. विदध्यात्). E. अपेहि (imper. of इ with अप) and वात, scil. (probably) औषधि or लता; liter. 'a plant by which wind is expelled'; see the explanation s. v. अपेहिवाणिजा.

अपेहिविघसा Bahuvr. f. (-सा) Probably the same as अपेहि-  
प्रघसा. E. अपेहि (imper. of इ with अप) and विघस, scil. क्रिया.

अपेहिस्वागता Bahuvr. f. (-सा) A festival or ceremony where undesired or uninvited people are denied admission. See the explanation s. v. अपेहिवाणिजा. (This meaning is hypothetical; but as all the similar formations mentioned in the last named article imply the shutting out of undesired objects, it will seem that स्वागत is either to be taken in this compound as सु-आगत 'welcome' in an ironical sense — comp. e. g. सत्य, साधु —, or as स्व-आगत 'come on one's own account, uninvited'.) E. अपेहि (imper. of इ with अप) and स्वागत, scil. क्रिया.

अपैयुन Tatpur. n. (-नम्) Integrity, honesty, uprightness. E. अप neg. and पैयुन.

अपोगण्ड Tatpur. m. f. n. (-ण्डः-ण्डा-ण्डम्) I. <sup>1</sup> Having a limb too many or too few (e. g. twenty-one or nineteen, fingers and toes together), deformed. <sup>2</sup> A child, an infant. <sup>3</sup> Very timid, very fearful. The same as पोगण्ड and पौगण्ड (comp. *Viśva's Śabdabhedā* E. I. H. Ms. 1539. 246. and Ms. R. S. पौगण्डः स्थापोगण्डः). E. According to the native Etym., a Tatpur. अपस् (= अप, āgama सुट्) and गण्ड (गम् uñ. aff. ड) lit. 'going badly: अपकष्टं गच्छति'; but it would seem preferable to assume that the word is in this sense a Bahuvr. of अप (in its form अपस्) deter. and गण्ड (in a lost sense 'limb').

II. Not under sixteen years of age. — In this sense the word occurs in the edd. of *Manu* 8. 148, according to *Kulika*; when पोगण्ड which, according to the *Koshas*, has the meanings of अपोगण्ड I., assumes the special meaning 'under sixteen years of age'; the two edd. of the *Vyavah.* section of the *Mitākshara* and several E. I. H. Mss. of the Mit. who quote this verse (8<sup>vo</sup> ed. p. 43 a, l. 1; 4<sup>to</sup> ed. व्य० fol. 12 a, l. 13) read it अपौगण्ड and repeat it in the same form immediately afterwards (l. 4 and l. 14), while the *Vīramitrodaya* fol. 66 a, l. 1 reads अपोगण्ड. Comp. also the *Mit.* 8<sup>vo</sup> ed. p. 74, l. 9, 4<sup>to</sup> ed. व्य० fol. 20 a, l. 15. E. अप neg. and पोगण्ड.

अपोढ Tatpur. m. f. n. (-ढः-ढा-ढम्) Removed from; with a noun in the ablat., e. g. कल्याणाया अपोढः; it may form with such a noun a Tatpur., e. g. कल्याणपोढः; but the instances of such compounds are few, according to *Pāṇini*. E. वह् with अप, kṛit aff. ढ.

अपोदक I. Bahuvr. m. f. n. (-कः-का-कम्) <sup>1</sup> Without water. <sup>2</sup> Watertight.

II. Tatpur. f. (-दिका) The name of a potherb (*Basella*

rubra or lucida), liter. 'risen from the water: अपगतोद-  
कात्'. Comp. उपोदिका. E. अप and उदक.

अपोदित्य Tatpur. m. f. n. (-त्वः-त्वाः-त्वम्) (ved.) Entirely to be gone away from, entirely to be left (comm. उत्कर्षेण अप-  
क्रामितव्यम्). E. इ (इण्) with उद् and अप, kṛitya aff. क्वाप्.  
अपोद्धार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) What must or may be taken off. E. ह् with उद् and अप, kṛit aff. खत्.

अपोद्य Tatpur. ind. Excepting, with the exception of; e. g. in the *Rigv. Prātisākhya*: पूर्वः पुरः पूरिति पूर्वबान्पदानि चापोद्य नवैतदेवम्. Comp. अपवाद्य. E. वद् with अप, ādeśa लप् of kṛit aff. क्त्वा.

अपोनपात् Tatpur. m. (-त्) The same as the following and अपान्नपात् q. v. E. अपस् (obsol. gen. sing. of अप्) and नपात्.

अपोनप्तु Tatpur. m. (-प्ता) The same as the preceding and अपान्नप्तु q. v. E. अपस् (obsol. gen. sing. of अप्) and नप्तु.  
अपोनप्त्रिय m. f. n. (-यः-या-यम्) The same as अपान्नप्त्रिय q. v. Comp. the following. E. अपोनप्तु, taddh. aff. घ.

अपोनप्त्रीय m. f. n. (-यः-या-यम्) The same as the preceding and अपान्नप्त्रीय q. v. E. अपोनप्तु, taddh. aff. ङ्.

अपोशान. A wrong reading in the Calc. edition of the *Mitākshara* आ० fol. 16 a, l. 15 and 16 (comp. also *Stenzler's* v. l. to *Yājñav.* 1. 31. and 106.) instead of आपोशान q. v.

अपोह Tatpur. m. (-हः) Removing, taking off; e. g. in the *Jaiminiya-nyāyam.*: विशिष्टस्य यदादानमन्यापोहेन वस्तुनः।

अर्थान्तरन्यासवती परिवृत्तिरसौ यथा. Comp. अपोहन and व्यपोह. <sup>2</sup> Reasoning away, i. e. a reasoning which removes one object from another or disconnects two objects; the reverse of ऊह, the reasoning which establishes a relation between two objects, i. e. which connects them (for the detailed explanation of the latter term see, however, s. v. ऊह); e. g. on the words of the *Bhāgav. Purāṇa* which speak of the difference between Soul and Body: 'देहसु सर्वसंघातो जगत्स्थिरिति द्विधा। अत्रैव मृत्युः पुरुषो नेति नेतीत्यतत्त्व-  
जन्' *Śrīdharaśāstrī* observes: नेति नेतीत्यन्यापोहे क्रिय-  
माणे &c.; or in the *Siddhāntamuktāvalī*: अपोहरूपो नील-  
त्वादिविज्ञानधर्म इति चेत्। न। नीलत्वादीनां विज्ञानानामे-  
कस्मिन्नसमावेशात् 'are blue, yellow and similar qualities such properties of knowledge as must be disconnected from it by reasoning? no, for contrary notions as blue, yellow &c. cannot take place (at the same time in the same thing)'; the *Dvandva* ऊहापोह 'positive and negative reasoning, reasoning which connects and reasoning which disconnects' is therefore also used in the sense of 'thorough or clever reasoning, sharpness or cleverness of intellect'; e. g. in *Bharatasena* on a verse of the *Bhāṭṭik.*: ऊहापोहचर्मेन शुका-  
दिवदधीतवक्तृत्वम्; or *Mādhava* says of a work on car-  
pentry: ऊहापोहकुशलपुरुषोत्तमेचामूला तच्चक्षुर्नि वेदं कल्प-  
यितुं प्रभवति. — *Hemachandra* calls अपोह one of the eight qualities of intellect (शुश्रूषा अरणं चैव ग्रहणं धारणं तथा जहो ऽपोहो ऽर्थविज्ञानं तत्त्वज्ञानं च धीगुणाः), but this piece of psychology seems to belong to him as exclusively as his definition of अपान. E. ऊह् with अप, kṛit aff. घञ्.  
अपोहन Tatpur. n. (-नम्) Removing, taking off, destroying; e. g. in the *Bhagavadgītā* (15. 15) Viśhnu says: मत्तः स्मृ-  
तिर्ज्ञानमपोहनं च 'from me comes recollection and know-