

out. (*Sāyana*: अपाष्टमपस्थितमृजीषम् । तद्वत्.) E. अपाष्ट, taddh. aff. वति.

अपासङ्ग Tatpur. m. (-ङ्गः) A quiver; also उपासङ्ग. E. सङ्ग with आ and अप (or perhaps सङ्ग with अप, the final vowel of the prefix being lengthened; comp. *Pāṇ.* VI. 3. 122), kṛit aff. घञ्. अपासन Tatpur. n. (-नम्) I. Throwing away, quitting, foregoing. E. अस् (cl. 4.) with अप, kṛit aff. लुट्.

II. Killing (comm. on the *Amarak.* and *Hemach.* = मारण; a special meaning 'carnage' given to this word is without authority). E. Accord. to the commentators on the *Amarak.* like the former; but it seems preferable to derive the latter meaning from a denom. अपासि (अप-असु, denom. aff. णिच्), kṛit aff. लुट्; lit. 'making to lose the life'; or from अस् 'to be' in the caus. with अप, kṛit aff. लुट् lit. 'to produce cessation of existence'.

अपासरण Tatpur. n. (-णम्) Going away, departure. E. सु with अप, the final vowel of the prefix being lengthened, or perhaps सृ with आ and अप, kṛit aff. लुट्.

अपासरत् Tatpur. m. f. n. (-न्-न्ती-त्) Going away; e. g. with the intention of defrauding, absconding: मिथ्यावदन्परीमाणं शुक्लस्थानादपासरन् । दाप्यस्त्वष्टगुणं यच्च सव्याजक्रयविक्रयी, (in which verse of *Yājñav.*, 2. 262, the Calc. 8^{vo} ed. of the *Vyavahāra* section of the *Mitākshara* has omitted to correct the misprint अपासरत् although it is corrected in the 4th edition; the *Vivādachint.* (p. 81, l. 18), however, reads in this verse अपाक्रमन् instead of अपासरन्, which word would correspond in its strangeness with the quotation of the same work (p. 81, l. 21) from *Vishnu*: शुक्लस्थानमनाक्रमन्; but as the Calc. edition of *Vishnu's Sanhitā* (fol. 3a, l. 6) reads शुक्लस्थानमपक्रामन्, it is more likely that अपाक्रमन् and अनाक्रमन् are blunders of the editor than archaisms of *Yājñavalkya* and *Vishnu*. The E. I. H. Mss. of the *Mit.* read अपासरन्). E. सृ with अप, the final vowel of the prefix being lengthened, or perhaps सृ with आ and अप, kṛit aff. शतृ.

अपासि Bahuvr. m. f. n. (-सि:-सि:-सि) Without a sword, having lost the sword; whence the abstract noun (with taddh. aff. तल्) अपासिता; see the quotation in the following. E. अप and असि.

अपासित Tatpur. m. f. n. (-त:-ता-तम्) Thrown about, scattered about. [In the insipid verse of the *Nalodaya*: वेगबलापासितया वेष्टा भैमी युता ललापासितया । नृप सकलापासितया हत्वारीन्वान्धवान्किलापासि तया, the comm. has subjected the first compound to the following torture: it may mean according to him as an attribute of वेष्टी 'braided hair': ^a scattered about through the force of running (= धावनबलेन विस्तृतया); or ^b having lost its resting-place through the force of running (when अपासित is a Bahuvr. of अप and आसिता, the latter being आसिन्, taddh. aff. तल्; = अपगता आसिता उपवेशनत्वं यस्याः सा); or ^c having lost its existence through the force of running (when अपासित is a Bahuvr. of अप and असिता; the latter coming from असिन्, taddh. aff. तल्; = अपगता विद्यमानता यस्याः सा); or not as an attribute of वेष्टी and coming from वेग-बल-आप-असि, taddh. aff. तल् 'through the effect of having a sword which possesses speed and power'; the second compound in this verse, viz. सकलापासितया is explained by

him as the instrum. of सकल-अपासिता, the latter being अपासि q. v., taddh. aff. तल्: 'through all (scil. enemies) having lost their sword'.] E. अस् (cl. 4.) in the caus., with अप, kṛit aff. त्त.

अपासु Bahuvr. m. f. n. (-सु:-सु:-सु) Lifeless, having lost the life. E. अप and असु. Comp. the Etym. of अपासन.

अपास्त Tatpur. m. f. n. (-स्त:-स्ता-स्तम्) Thrown off, rejected, discarded, excluded (as an opinion &c.); e. g. in the *Sdhityad.*

इत्यादीनामपि (scil. definitions of what is a poem) काव्यलक्षणात्वमपास्तम्; or तत्र वाच्यस्यात्मत्वं (scil. of a poem) काव्यस्यात्मा धनिरिति स्ववचनविरोधादिवापास्तम्; or नागानन्दे शान्तरसप्रधानत्वमपास्तम्. (In *Fausböll's Dhammapada* v. 149 the Pāli word अपत्यानि seems to represent rather the Sanskrit अपार्थानि, then अपास्तानि.) — The same as परास्त. E. अस् (cl. 4.) with अप, kṛit aff. त्त.

अपास्तत् Tatpur. m. f. n. (-न्-न्ती-त्) Throwing off, rejecting, discarding; e. g. अजनि कला पास्तन्तं स्वयशोऽनिजकं महः किलापास्तन्तम् । शत्रुकलापास्तन्तं प्रेक्ष्य नलं सुरततिः कलापास्तं तम् (*Nalod.* 1. 35, where *Benary's* reading किला° is preferable to *Yates'* कला°). E. अस् (cl. 4.) with अप, kṛit aff. शतृ.

अपि ind. (see निपात, उपसर्ग, गति, कर्मप्रवचनीय). A particle originally implying location and hence proximity, which, like other particles of location, then has become one implying emphasis. It is used, in some instances, as a prefix to verbs, is considered in one instance as a separable preposition governing a noun, but occurs more commonly as an adverb or conjunction. It forms with a following noun in a few instances Tatpur. and Bahuvr. compounds. Its older form is पि (see the Preface).

1. (as a prefix to verbs) ¹ On; comp. e. g. धा, नह, वन्. (In this sense it answers the cognate German or English particle be-, as in beschlagen, bestreichen, beget, bespeak &c., and passes, as other locative prefixes, e. g. अधि, into the meaning of much, very; comp. e. g. गृ with अपि, अपिगीर्णः.) Its older form पि, is met with esp. in this sense; comp. e. g. पिधान, पिनद्ध. — Before वृ, in forms in which this radical preserves its vowel ऋ, the final vowel of the prefix is lengthened in the Veda; comp. अपीवृत; equally so in the क्तिप् derivation अपीजु (from जू with अपि). [² In; in combination with अस् cl. 2. 'to be'; in the Vedas (?). As this radical is combined then with the locative, its sense remaining the same as if it were not connected with अपि, it is possible to refer अपि to another word of the sentence, instead of considering it as a prefix to अस्, in all instances in which the radical स् of अस् undergoes no change; but in combinations like अपि ध्यात्, it would seem necessary to look upon अपि as upon a prefix (उपसर्ग) if we follow *Pāṇ.* VIII. 3. 87. and implicitly I. 4. 96. — since अपि is called there कर्मप्रवचनीय in other meanings than in that of location —; comp. also *Kaṣyapa* as quoted in the following यथापिशब्दस्य &c. On the other hand, as *Sāyana* considers also in the latter instances अपि not as a prefix to अस्, but as referring to some other word of the sentence, it must be said in favour of his opinion, that the change of स् to ष after preceding coloured vowels