

दृष्टं) त्रिविधं स्तुतम्; or जनानुरागेण युतो ऽवसादः फलानुबन्धः
 सुधियात्मनो ऽपि; or मुक्तवद्वयोरन्यतराभावान्न तत्सिद्धिः (scil.
 ईश्वरस्य)। उभयथाप्यसत्करत्नम्; or न्यगजातयो रत्नवरैरलभ्या
 मुख्याः कपीनामपि नोपजयाः (where अपि increases the
 power of मुख्याः, but produces at the same time in मुख्याः
 कपीनाम्, by being placed after the latter the effect of a
 stronger junction, like that of a compound कपिमुख्याः). —
 In the same manner as the positive power of a word, if it
 implies, e. g. excellence &c., is rendered more prominent
 by अपि, also the negative value of a word implying ne-
 gation, diminution &c. becomes still more negative &c. by
 the same particle; thus मुहुर्तमपि means 'only a moment',
 and न मुहुर्तमपि 'not even a moment'; e. g. किं हि संशय-
 मापन्ने तस्मिन्निह मया तव। मुहुर्तमप्यजीवन्त्या यन्नावेष्यसि रा-
 घवम्; or नाहमेनं धनुष्पाणिं युयुत्सुं समुपस्थितम्। मुहुर्तमपि
 परयेयं प्रहरेयं न चाप्युत; for the same reason it imparts to
 numerals the notion of totality or greater unity, e. g. द्वा-
 वपि 'both two', पञ्चापि 'all five' &c. ^{B.} To verbs; when
 imparting greater emphasis to the verbal action it is ^{A.} a
 particle of interrogation, although the verb would imply the
 same modality by itself alone, e. g. अपि भवान्कमण्डलु-
 पाणिं ह्यचमद्वाचीत्? or कुशलं कौशिको राज्ञः पर्यपृच्छत्सु-
 धार्मिकः। अपि ते संनताः सर्वे सामन्ता रिपवो जिताः?॥
^{b.} a particle of exclamation; ^{a.} in general, he! ho there! e. g.
 अपि विजहीहि दृढोपगूहनम्!; according to the *Gaṇaratnam*.
 it occurs combined with अयि, if the sentence is not com-
 pleted, e. g. अय्यपि साहसकारिणि! ^{B.} more especially it
 may impart to the imperative the notion of 'do as you please'
 (*Pāṇi.* in the sense of *अन्ववसर्ग*, the same as कामकारक्रिया
 or क्रियाकारक्रिया of the *Kośhas*), but rather with the
 implied meaning of 'indifference' than with that of a 'kind
 permission'; e. g. (Sītā having told Rāvaṇa that her hus-
 band will entirely destroy him, continues: *Bhāṭik.* 8. 92.)
 अपि सुहृदपि सेधास्त्रांस्तथ्यमुक्तं नराशन 'now do as you please:
 praise us (*comm.* say that I have spoken properly) or retain
 us: I have spoken the truth, man-eater!'; ^{c.} to the potential
 or conditional (the natural value of which moods is uncertainty
 or insufficiency), it gives the notion of 'certainty' ('वाढम्') or
 of 'exaggerated capacity' (संभावने), then meaning certainly!
 indeed! e. g. अपि कुर्यात् or अय्यधीयीत् 'indeed he will do it,
 certainly he will study'; or अपि द्रोणपाकं भुञ्जीत् 'indeed he
 is capable to eat as much as a Drona full'; अपि सिञ्चेन्मू-
 लसहस्रम् 'certainly he can water a thousand roots'; अपि
 साक्षात्प्रशिक्षास्त्वं ह्यस्त्रेऽपिन्द्रपुरोहितम् (Rāvaṇa) thou art in-
 deed capable of instructing the domestic priest of Indra (i. e.
 Vrihaspati) when he is in need'; अपि तत्र रिपुः सीतां प्रार्थयि-
 ष्यत् (conditional) दुर्मतिः 'surely, because (Rāvaṇa) thy enemy
 is wicked, he desired for Sītā; (*comm.* उताप्योः समर्थयोरिति
 — *Pāṇi.* III. 3. 152. — । अत्रापि शब्दो वाढार्थः। लिङ्गि-
 त्तम्। तस्मिंलिङ्गिन्ने क्रियातिपत्तौ (*comp. Pāṇi.* III. 3. 139.)
 सत्यां भूते नित्यं जुहुः। तत्र वोताप्योरित्यनुवर्तते); or it in-
 creases the original value of the potential by adding to it
 the notion of fear or anxiety (शङ्कायाम्), implying then
 'perhaps' ('शङ्कायाम्'); e. g. अपि चोरो भवेत् 'there is
 perhaps a thief'; or of 'hope' ('अपेक्षायाम्'), e. g. अपि
 गृहीयां वेदम् 'I hope I might master the Veda'; if the

potential is used in the sense of the imperative, it may add
 to it the notion of 'contempt' (गर्हा or निन्दा), e. g. 'अपि
 सुयादृषलम्' 'let him be so mean as to praise a Śūdra';
 धिग्जातुं देवदत्तमपि सिञ्चेत्पलाण्डुम् 'shame over the
 wretched Devadatta, let him go and water the onion';
 अपि सिञ्चेः कृशानौ त्वं दर्पं मय्यपि यो ऽभिकः 'go (Rāvaṇa)
 and throw thy manhood into the fire, as thou art (base
 enough) to make love to me'; ^{d.} when combined with the
 present tense, it may impart to it the notion of 'contempt'
 (गर्हा) and give it the value of any other tense, e. g. अपि
 तत्र भवान्वृषलं याजयति 'how wrong it is that thou makest
 a Śūdra perform a sacrifice!'; मन्त्रे जातु वदन्त्यज्ञास्त्वं ता-
 न्यनुमन्यसे 'fools sometimes tender advice; to those thou
 hast listened!'. ^{C.} To interrogatives (whether pronouns or
 interrogative particles); such words (implying doubt or un-
 certainty) assume with अपि the notion of indefiniteness;
 thus किमपि means 'some one or some thing', कुत्रापि or
 क्वापि 'somewhere', कुतो ऽपि 'from somewhere, some-
 where', कदापि 'some time', कथमपि 'somehow', when
 अपि may also be added with increasing power to the in-
 terrogatives which have become indefinites by means of
 चित्, e. g. किञ्चिदपि, कदाचिदपि &c. in the same but a
 more emphatic sense as किमपि, कदापि &c. ^{D.} To particles
 or adverbs; combined with them it increases their original
 power; thus चापि, एवापि, तथापि च, अपि चैव, अपि तु
 (but on the contrary), अप्युत, अयिवम्, नापि (not even), अपि
 वा (more seldom वापि; e. g. in the *Jaimini Sūtra*: अपूर्वे
 वापि भागित्वात्; *Śābara*: वाअपीति विपर्ययेन प्रयुक्तौ।
 अपि वेत्यर्थः), भूयो ऽपि, पुनरपि, अथवापि, अथापि, अथो
 अपि &c., have in most instances only the meaning of च,
 एव &c. but with greater emphasis. — अपि च occurs often
 for the purpose of connecting sentences and verses loosely
 connected, in the same sense as अन्यच्च (see s. v. अन्य 1. a.);
 अपि नाम in the beginning of sentences introduces an in-
 direct question and belongs therefore to 3. I. B. a., when
 नाम which is frequently the explanation of अपि in the com-
 mentaries, might be considered as the emphatic increase of
 the interrogative अपि; it means 'perhaps, possibly'; e. g.
 in the sentence ततः कपीनां संघाता हर्षाद्वाघवभूतये...
 समाजग्मुः, the word राघवभूतये is explained अपि नाम
 राघवस्य संपत्त्यादिति समाजग्मुः; in the middle of sentences
 अपि नाम has the same but more emphatic bearing as अपि
 or नाम alone; e. g. इति स विना मानितया जह्रे भैम्या नखो
 ऽपि नामानितया (*comm.* नाम संभावनायाम् धीरो
 ऽपि नलः &c.). — II. अपि implies emphasis by producing
 a stronger junction or a stronger antithesis between words or
 sentences; (when the junction or antithesis is effectuated al-
 ready by other conjunctions, the addition of अपि falls under
 the category of 3. I. D., but when used for this purpose
 alone it answers) ^{a.} and also, moreover, besides; e. g. द-
 ध्यान मेघवल्लीममादाय परिधं कपिः। नेदुर्दीप्तायुधास्ते ऽपि
 तडित्वन्त इवास्तुदाः; or विषयो ऽविषयो ऽयत्तिदूरदिहोनी-
 पादानाभ्यामिन्द्रियस्य; or त्रयम् (i. e. धारणाध्यानसमाधि-
 त्रयम्) अन्तरङ्गं पूर्वैभ्यः। तदपि वहिरङ्गं निर्वीजस्य; or आ-
 मित्रीयं दधि चीरं पुरोडाशं तथोषधम्। हविर्ह्यङ्गवीनं च
 नाप्युपगन्ति राक्षसाः (where the whole sentence is connected