

अपीजू *apī-jū*, ūs, ūs, u, Ved. stirring up, impelling.

अपीडन *a-pīḍana*, am, n. or *a-pīḍā*, f. not giving pain, gentleness, kindness.

अपीडायत, am, antī, at, without distressing, not paining.

अपीत 2. *a-pīta*, as, ā, am, not drunk.

अपीतृ, ind. not having drank, without drinking.

अपीनस *apī-nasa* or *pī-nasa*, as, m. (*apī* for *apī* and *nasa* for *nāsikā*), dryness of the nose, want of the pituitary secretion and loss of smell, cold.

अपीवृत *apī-vṛta* = *api-vṛta*, as, ā, am, covered.

अपीव्य *apīvyā*, as, ā, am, very handsome, most excellent (?).

अपुंस *a-puṁs*, -*pumān*, m. not a man, a eunuch. — *Apuṁs-tva*, am, n. the state of a eunuch.

अपुंसक, f. without a husband.

अपुच्छ *a-puṣṭha*, as, ā, am, tailless; (*ā*), f. the tree *Dalbergia Sisso*.

अपुण्य *a-punya*, as, ā, am, unclean, impure, wicked, bad. — *Apunya-kṛit*, t, t, t, acting wickedly, wicked, bad.

अपुत्र *a-putra*, as, m. not a son; (*as, ā, am*), or *a-putraka*, as, ikā, am, having no son, sonless. — *Aputra-tā*, f. sonlessness.

अपुत्रिका, f. the daughter of a sonless father, who herself has no male offspring; (*as*), m. the father of such a daughter.

अपुनर *a-punar*, ind. not again, once for ever. — *A-punah-prāpya*, as, ā, am, irrecoverable. — *A-punar-anvaya*, as, ā, am, not returning, dead. — *A-punar-āṛitti*, is, f. final exemption from life or transmigration. — *A-punar-dīyamāna*, as, ā, am, not being given back. — *A-punar-bhava*, as, m. not being again; exemption of the soul from further transmigration, final beatitude. — *A-punar-bhāva*, as, m. not being born again.

अपुराण *a-purāṇa*, as, ā, am, or *a-purātana*, as, ā, am, not old, modern, new.

अपुरुष *a-puruṣa*, as, ā, am, unmanly. — *A-puruṣārtha* (*śha-ar*), as, m. a rite which is not for the benefit of the sacrificer; not the chief object of the soul.

अपुरोऽनुवाक्यक *a-puro-ṇuvākya*, as, akā or ikā, am, without a Puroṇuvākya.

अपुरोक्क, as, ā, am, without a Puroṇuc.

अपुष्कल *a-puṣhkala*, as, ā, am, not eminent; mean, low.

अपुष्ट *a-puṣṭa*, as, ā, am, unnourished, lean; soft.

अपुष्प *a-puṣpa*, as, ā, am, not flowering; (*as*), m. the glomerous fig tree. — *A-puṣpa-phala* or *a-puṣpa-phala-da*, as, ā, am, bearing fruits without flowering; having neither flowers nor fruits; (*as*), m. the jack tree, *Artocarpus Integrifolia*, the glomerous fig tree.

अपुस *apus*, us, n., Ved. shape; the same as *rapus*, q. v.

अपूजक *a-pūjaka*, as, ikā, am, irreverent, irreligious.

अपूजा, f. irreverence, disrespect.

अपूजित, as, ā, am, not revered or worshipped, contemned, disregarded.

अपूज्या, as, ā, am, not to be worshipped or revered.

अपूत *a-pūta*, as, ā, am, impure; not having received the invocatory rite.

अपूप *apūpa*, as, m. cake of flour, meal, &c.; a sort of bread; wheat; honey-comb (?). — *Apūpa-nābhi*, is, m., Ved. having a navel which consists of or is decorated with cake. — *Apūpa-maya*, as, ā, am, consisting of cake. — *Apūpa-rat*, ān, atī, at, accompanied with cake. — *Apūpāpīḥita* (*pa-ap*), as, ā, am, covered with cake.

अपूपिया, as, ā, am, belonging to cake.

अपूप्या, am, n. flour, meal.

अपूरणी *apūrāṇī*, f. the silk cotton tree, *Bombax Heptaphyllum*.

अपूरुष *a-pūruṣa*, as, ā, am, lifeless, inanimate; soulless; unpeopled. — *A-pūruṣa-ghna*, as, m., Ved. not killing men.

अपूर्य *a-pūrṇa*, as, ā, am, not full or entire, imperfect, incomplete, deficient; (*am*), n. an incomplete number, a fraction. — *Apūrṇa-kāla*, as, ā, am, premature; (*as*), m. incomplete time. — *Apūrṇa-kāla-ja*, as, ā, am, born before the proper time, abortive. — *Apūrṇa-tā*, f. incompleteness.

अपूर्यामणा, as, ā, am, not being full, incomplete.

अपूर्व *a-pūrva*, as, ā, am, unprecedented, unprecedent; not having existed before, quite new; unparalleled, incomparable, wonderful, extraordinary; not first; (in Pāpini) preceded by *a* or *ā*; (*am*), n. the remote or unforeseen consequence of an act, as heaven of religious rites; a consequence not immediately preceded by its cause. — *Apūrva-karman*, a, n. a religious rite or sacrifice, the power of which on the future is not before seen. — *Apūrva-tā*, f. or *apūrva-tva*, am, n. the being unprecedented, not having existed before, incomparableness, &c. — *A-pūrva-pati*, is, f. one who has had no husband before. — *Apūrva-rat*, ind. singularly, unlike anything else. — *A-pūrveja*, ind. never before.

अपूर्विया, as, ā, am, referring to the remote or unforeseen consequence of an act.

अपूर्व्या, as, ā, am, Ved. unprecedented, first; having nothing similar before one's self, incomparable, unheard of.

अप्रिक्त *a-prikta*, as, ā, am, unmixed, uncombined; (*as*), m. (in Pāpini) a word or an affix consisting of a single letter, i. e. of one not combined with another; (in the Prāśākyas) the preposition *ā* and the particle *u*.

अप्रिणत *a-prīṇat*, an, atī, at, Ved. not filling, not propitiating by gifts; stingy.

अप्रिथक *a-prīthak*, ind. not separately, with, together with, collectively. — *Aprīthag-dharma-śīla*, as, ā, am, of the same religion. — *Aprīthag-dhī*, is, is, t, regarding God in all things.

अप्रिष्ट *a-prīṣṭa*, as, ā, am, unasked, undressed, not spoken to.

अपे *ape* (*apa-i*), cl. 2. P., cl. 1. A. *apaiti*, *apāyate*, *apaitum*, to go away, withdraw, retire, run away, escape, vanish; to be wanting, to be omitted; to start.

अपया, as, m. going away, departure; destruction, death, annihilation; injury, detriment, loss; misfortune, evil, ill, calamity, danger; end (of a word).

अपयिन, ī, inī, t, going away, departing, vanishing, perishable.

अपेता, as, ā, am, escaped, departed, gone; having retired from, free from (with abl. or as last member of a comp.). — *Apeta-bhī*, is, is, t, one whose fear is gone. — *Apeta-rākṣasī*, f., N. of a plant, *Ocimum Sanctum*.

अपेया, as, ā, am, removed (?).

अपेक्ष. See s. v. next col.

अपेक्ष *apeksh* (*apa-iksh*), cl. 1. A. *apekshate*, *-shitum*, to look away, to look round, to look about for something; to have some design; to have regard to, to respect; to look for, wait for,

expect, hope; to require, to have an eye to; with *na*, not to like.

अपेक्षणा, am, n. or *apekshā*, f. looking round or about; (with the object either in loc. or as the preceding member of a compound) consideration, reference, regard; connection of cause with effect or of individual with species; expectation, hope, desire, need, requirement. — *Apekshayā*, with reference to. — *Apekshā-buddhi*, is, f. a mental process in the Vaiśeṣika philosophy, the faculty of arranging and methodising; clearness of understanding.

अपेक्षणीया or *apekshitavya* or *apekshya*, as, ā, am, to be considered or regarded, to be looked for or expected, to be wished, desired, or required; desirable.

अपेक्षिता, as, ā, am, considered, regarded, referred to, looked for, expected; wished, hoped, required; (*am*), n. consideration, reference, regard.

अपेक्षिन, ī, inī, t, (with the object in gen. or as the preceding member of a compound) considering, respecting, regarding, looking to; looking for, expecting, hoping, requiring.

अपेक्ष्या, ind. having considered, having regard to, with regard or reference to.

अपेज *apej* (*apa-ef*), cl. 1. A. *apejate*, *-jitum*, to remove, drive away. (See Gram. 784. a.)

अपेन्द्र *apendra* (*pa-in*), as, ā, am, without Indra.

अपेय *a-peya*, as, ā, am, unfit for drinking, undrinkable.

अपेशल *a-peśala*, as, ā, am, not clever, inexperienced.

अपेशस *a-peśas*, ās, ās, as, Ved. formless, shapeless.

अपेष् 1. *apesh* (*apa-ish*), cl. 4. A. *apeshyate*, *-shitum*, to strive after, aspire to.

अपेष् 2. *apesh* (*apa-ish*), cl. 1. A. *apeshate*, *-shitum*, to withdraw from, to retire.

अपेहि *apehi* (imperative of rt. *i* with *apa*), at the beginning of several compounds, means excluding, expelling, denying admission; e. g. *apehi-prakāśā*, f. a ceremony where people are not admitted. — *Apehi-bāñjā*, f. a ceremony from which merchants are excluded. — *Apehi-vātā*, f., N. of a plant useful in expelling wind (*Poderia*).

अपैशुन *a-paiśuna*, am, n. integrity, honesty, uprightness.

अपोगण्ड *a-pogaṇḍa*, as, ā, am, not under sixteen years of age; a child or infant; timid, fearful; flaccid; having a limb too many or too few.

अपोच्छद् *apocchad* (*apa-ud-chad*), cl. 10. P. A. *-chādāyati*, -te, -yitum, to uncover.

अपोद्ध *apodha*, as, ā, am (fr. rt. *vah* with *apa*), carried off, removed, taken away.

अपोक्तृप् *apot-krish* (*apa-ud-krish*), cl. 1. 6. P. A. *-karṣātī*, -te, *-krishati*, -te, *-karṣhṭum*, *-krashṭum*, to separate, disjoin.

अपोदक *apodaka* (*pa-ud*), as, ā, am, waterless, water-tight; not watery, not fluid; (*ikā*), f. a pot-herb, *Basella Rubra* or *Lucida*.

अपोदि *apod-i* (*apa-ud-i*), cl. 2. P. *-eti*, *-tum*, to go away altogether, to give way, to withdraw.

अपोदित्या, as, ā, am, to be completely gone away from or left.

अपोद्धार्य *apod-dhārya*, as, ā, am (fr. rt. *hri* with *apa* and *ud*), liable to have something taken away.

अपोनपात् *apo-napāt*, &c. See under *ap*.

अपोभ *apobh* (*apa-ubh*), cl. 6. P., Ved. *apobhati*, *-ombhati*, *-bhitum*, to bind, fetter.