(*am*), n. an udder. — *Āpīna-vat, ān, atī, at*, Ved. containing the rt. *pyai* with *ā* (said of a *ṛić* or verse).

Ā-pyāna, as, ā, am, stout, robust.

Ā-pyāya, as, m. becoming full or fat.

Āpyāyana, as, ā, am, causing fulness or stoutness, increasing welfare; (*am*), n. the act of making full or fat; satisfying, refreshing, pleasing; satiety, satisfaction; advancing; anything which causes corpulency or good condition; strengthening medicine; corpulency, growing or being fat or stout; (in certain ceremonies) the act of pouring water &c. on the Soma and so causing it to swell. — *Āpyāyana-śīla, as, ā, am*, satisfying.

Ā-pyāyita, as, ā, am, satisfied, increased, improved, pleased, gratified; stout, fat.

आप्र *āpra, as, ā, am* (fr. rt. *pṛī* with *ā* ?), Ved. busy, zealous; (Sāy.) able to reach.

आप्रच्छ् *ā-praćh*, cl. 6. A. or poet. P. *-pṛiććhate, -ti, -praśhṭum*, to bid farewell; to salute on receiving or parting with a visitor; to extol.

Ā-pṛiććhā, f. conversation, speaking to or with; bidding farewell.

1. *ā-pṛiććhya, as, ā, am*, Ved. to be saluted, to be welcomed, to be honoured; laudable, commendable, beautiful.

2. *ā-pṛiććhya*, ind. having saluted, having bid adieu. (In Rāmāyaṇa I. 72, 20, a form *ā-pṛishṭvā* occurs.)

Ā-praććhana, am, n. expressions of civility on receiving or parting with a visitor, welcome, bidding adieu, &c.

आप्रतिनिवृत्त *ā-pratinivṛitta, as, ā, am*, prevented, turned back (?).

आप्रदिवम् *ā-pradivam*, ind., Ved. for ever.

आप्रपद *ā-prapada, am*, n. a dress reaching to the feet; (*am*), ind. to the end of the foot, reaching to the feet.

Āprapadīna, as, ā, am, reaching from the shoulders to the feet (as a dress).

Āprapadīnaka, am, n. a dress reaching to the feet.

आप्रावृषम् *ā-prāvṛisham*, ind. until the rainy season.

आप्री *ā-prī*, f. (fr. rt. *prī* with *ā*), Ved. gaining one's favour, conciliation, propitiation; (*ā-prīyas*), propitiatory verses; N. of certain invocations addressed to a series of deified objects in order, and said to be introductory to the animal sacrifice. According to others, the objects propitiated by these hymns are the real āprīs or *āprīyas*; whence the hymns themselves are called *āprī* hymns. The objects invoked are in a series of twelve verses, as follows: 1. Su-samiddha (or the fuel); 2. and 3. Tanūnapāt and Narāśaṃsa (these are sometimes invoked in one verse as mystic names of fire); 4. The divine being who bears the invocations to the gods (see under *iḍ*); 5. Barhis (or the sacred grass); 6. The doors of the chambers in which the sacrifice is offered; 7. Night and dawn; 8. The two divine beings, sometimes called Praćetasas, who preside over and protect the sacrificial rite; 9. The three goddesses, Ilā (see under *iḍā*), Sarasvatī (goddess of eloquence), and Mahī (a form of Bhāratī or speech); 10. Tvashṭṛi (the maker or creator); 11. Vanas-pati (the tree or wooden column to which the victim is tied); 12. Svāhā (the exclamation used in inviting the gods to the sacrifice when finally offered in the fire). All these are by Sāy. regarded as forms of Agni. See Ṛig-veda I. 13.

Ā-prita-pā, ās, m., Ved. epithet of Vishṇu, 'guarding those who have appeased his anger.'

आप्लु *ā-plu*, cl. 1. A. *-plavate, -plotum*, to bathe, wash, immerse one's self; to jump up, dance: Caus. P. *-plāvayati, -yitum*, to cause to be bathed or washed; to wash or wet; to overflow, overwhelm; to set in commotion; A. *-plāvayate*, to bathe.

Ā-plava, as, m. bathing, sprinkling with water. — *Āplava-vratin, ī*, m. an initiated householder, who has passed through the first order (Brahma-ćārin), and is admitted into the second. See *snātaka*.

Ā-plavana, am, n. immersing, bathing, sprinkling with water.

Ā-plāva, as, m. bathing, sprinkling, wetting; a submerging; a flood, an inundation.

Ā-plāvita, as, ā, am, inundated, overflowed.

Ā-plāya, ind. having wetted or sprinkled.

Ā-pluta, as, ā, am, bathed; wetted, sprinkled. In comp. sometimes used figuratively (e. g. *snehāpluta*, overflowing with affection); (*as*), m. an initiated householder, see *āplava-vratin*; (*am*), n. bathing. — *Āpluta-vratin, ī*, m. an initiated householder; see *āplava-vratin*. — *Āplutāṅga* (°*ta-aṅ*°), *as, ī, am*, bathed all over.

Ā-plutya, ind. having bathed, having washed; having jumped up.

आप्वन् *āpvan, ā*, m. (fr. rt. *āp*), air, wind.

Āpvā, f. the neck.

आप्सव *āpsava, as*, m. (fr. *apsu*, loc. pl. of *ap*), epithet of a Manu.

आफूक *āphūka, am*, n. opium. See 2. *a-phena*.

आबन्ध् *ā-bandh*, cl. 9. P. *-badhnāti, -banddhum*, to bind or tie on.

Ā-baddha, as, ā, am, tied, bound, joined; (*as*), m. a binding, a yoke; ornament; affection. — *Ābaddha-māla, as, ā, am*, forming a wreath.

Ā-badha, as, m., Ved. binding.

Ā-bandha, as, m. a tie or bond; the tie of a yoke, that which fastens the ox to the yoke, or the latter to the plough; ornament, decoration; affection.

Ā-bandhana, am, n. tying, binding on or round.

आबयु *ābayu, us*, Ved., perhaps the N. of a plant.

आबर्ह *ā-barha, as, ā, am* (rt. *vṛih* or *bṛih* with *ā*), having the property or power of tearing or pulling out; (*as*), m. tearing out.

Ā-barhaṇa, am, n. the act of tearing out.

Ā-barhin, ī, iṇī, i, fit for tearing out.

आबल्य *ābalya, am*, n. (fr. *a-bala*), weakness.

आबाध् *ā-bādh*, cl. 1. A. *-bādhate, -dhitum*, to check, rein in, restrain; to interrupt, molest, attack.

Ā-bādha, as, m., Ved. attack; molestation, trouble, interruption, damage; (*ā*), f. pain, distress, segment of the base of a triangle.

आबाल्य *ā-bālya, am*, n. age ending with infancy.

आबिलम् *ā-bilam*, ind., Ved. to the hole or aperture [cf. *vila*].

आबुत्त *ābutta, as*, m. (perhaps corrupted fr. *ārya-putra*), a sister's husband (in theatrical language).

आबुध् *ā-budh*, cl. 1. P., Ved. *-bodhati, -boddhum*, to perceive, notice, understand.

Ā-bodhana, am, n. knowledge, understanding; instructing, informing.

आब्दिक *ābdika, as, ī, am* (fr. *abda*), annual, yearly.

आभज् *ā-bhaj*, cl. 1. P., Ved. *-bhajati, -bhaktum*, to make one share, cause one to partake.

Ā-bhaga, as, m., Ved. a partaker of (with loc.); (Sāy.) to be shared in.

आभरण *ā-bharaṇa, am*, n. See under *ā-bhṛi*.

आभा 1. *ā-bhā*, cl. 2. P. *-bhāti, -tum*, to shine, blaze; to irradiate; to outshine; to appear, to look like.

2. *ā-bhā*, f. splendor, light; a flash; colour, appearance, beauty; a reflected image, shade; likeness, resemblance: (*as, ā, am*, at the end of compounds) like, resembling, appearing; e. g. *hemābha, as, ā, am*, shining like gold; [cf. Hib. *aoibh*, 'likeness, similitude;' *aoibe*, 'neatness, elegance;' *aoibheal*, 'a spark of fire.']

Ā-bhāti, is, f. splendor, light; shade.

आभाष् *ā-bhāsh*, cl. 1. A. *-bhāshate, -shitum*, to address, speak to; to talk, shout.

Ā-bhāsha, as, m. addressing; introduction, preface.

Ā-bhāshaṇa, am, n. addressing, speaking to.

1. *ā-bhāshya, as, ā, am*, to be addressed, worthy of being spoken to.

2. *ā-bhāshya*, ind. having addressed, having spoken to.

आभास् 1. *ā-bhās*, cl. 1. A. *-bhāsate, -situm*, to shine, blaze; to be bright: Caus. *-bhāsayati, -yitum*, to illuminate.

2. *ā-bhās*, f. splendor, lustre, light.

Ā-bhāsa, as, m. splendor, light, colour, appearance; semblance, phantom; mere appearance; fallacious appearance; reflection; intention, purpose; (in logic) fallacy, semblance of a reason, sophism, an erroneous though plausible argument (regarded by logicians as of various kinds).

Ā-bhāsana, am, n. illuminating, making apparent or clear.

Ā-bhāsura, as, m., N. of a class of deities or demigods, sixty in number.

Ā-bhāsvara, as, m. a demi-god, of a class consisting of sixty-four.

आभिचरणिक *ābhićaraṇika, as, ī, am* (fr. *abhi-ćaraṇa*), maledictory, imprecatory, serving for malediction or cursing.

Ābhićārika, as, ī, am (fr. *abhi-ćāra*), magical, relating to magic; (*am*), n. incantation, magic.

आभिजन *ābhijana, as, ī, am* (fr. *abhi-jana*, rt. *jan*), relating to descent; (*am*), n. loftiness of birth.

Ābhijātya, am, n. (fr. *abhi-jāta*, rt. *jan*), the nature or state of a man of noble birth, nobility; birth, family, rank, learning.

आभिजित *ābhijita, as, ī, am* (fr. *abhi-jit*), born under the constellation Abhijit.

आभिधा *ābhidhā*, f. or *ābhidhātaka, am*, n. a sound, a word, a name. See *abhi-dhā*.

Ābhidhānika, as, ī, am, contained in a dictionary, lexicographical; (*as*), m. a lexicographer.

Ābhidhānīyaka, as, ī, am (fr. *abhi-dhāna*), relating or belonging to a name or word; (*am*), n. the property of a name.

आभिप्लविक *ābhiplavika, as, ī, am* (fr. *abhi-plava*), relating to the religious ceremony called Abhi-plava.

आभिमुख्य *ābhimukhya, am*, n. (fr. *abhi-mukha*), direction towards anything; wish or desire directed towards anything; presence, being in front of or face to face.

आभिषेचनिक *ābhiśhećanika, as, ī, am* (fr. *abhi-śhećana*), relating to the inauguration of a king; serving for it.

आभिहारिक *ābhihārika, as, ī, am* (fr. *abhi-hāra*), taken by force or fraud; (*am*), n. a room.

आभीक *ābhika, am*, n., N. of a Sāma melody.

आभीक्ष्ण *ābhīkshṇa, as, ī, am* (fr. *abhīkshṇa*), much, exceeding, eternal; (*am*), ind. exceedingly, eternally.

Ābhīkshṇya, am, n. continued repetition.

आभीय *ābhīya, as, ā, am* (fr. *ā-bhāt*, 'up to *bha*'), contained in a chapter of Pāṇini which ends with *bha*.

आभीर *ābhīra, as*, m., N. of a people; a cowherd sprung from a Brāhman and female of the