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

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

A-pīḍayat, an, antī, at, without distressing, not paining.

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

A-pītvā, ind. not having drank, without drinking.

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

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

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

अपुंस् *a-puṃs, -pumān*, m. not a man, a eunuch. — *Apuṃs-tva, am*, n. the state of a eunuch.

A-puṃskā, f. without a husband.

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

अपुण्य *a-puṇya, as, ā, am*, unclean, impure, wicked, bad. — *Apuṇya-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.

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

अपुनर् *a-punar*, ind. not again, once for ever. — *A-punaḥ-prāpya, as, ā, am*, irrecoverable. — *A-punar-anvaya, as, ā, am*, not returning, dead. — *A-punar-āvṛitti, 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, ī, am*, not old, modern, new.

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

अपुरोऽनुवाक्यक *a-puro-'nuvākyaka, as, akā* or *ikā, am*, without a Puronuvākyā.

A-purorukka, as, ā, am, without a Puroruć.

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

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

अपुष्प *a-pushpa, as, ā, am*, not flowering; (*as*), m. the glomerous fig tree. — *A-pushpa-phala* or *a-pushpa-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.

अपुस् *apus, us*, n., Ved. shape; the same as *vapus*, q. v.

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

A-pūjā, f. irreverence, disrespect.

A-pūjita, as, ā, am, not reverenced or worshipped, contemned, disregarded.

A-pūjya, 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, ī, am*, consisting of cake. — *Apūpa-vat, ān, atī, at*, accompanied with cake. — *Apūpāpihita* (°*pa-ap*°), *as, ā, am*, covered with cake.

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

Apūpya, am, n. flour, meal.

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

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

अपूर्ण *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.

A-pūryamāṇa, as, ā, am, not being full, incomplete.

अपूर्व *a-pūrva, as, ā, am*, unpreceded, unprecedented; not having existed before, quite new; unparalleled, incomparable, wonderful, extraordinary; not first; (in Pāṇini) 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 unpreceded, not having existed before, incomparableness, &c. — *A-pūrva-pati, is*, f. one who has had no husband before. — *Apūrva-vat*, ind. singularly, unlike anything else. — *A-pūrveṇa*, ind. never before.

A-pūrvīya, as, ā, am, referring to the remote or unforeseen consequence of an act.

A-pūrvya, as, ā, am, Ved. unpreceded, first; having nothing similar before one's self, incomparable, unheard of.

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

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

अपृथक् *a-pṛithak*, ind. not separately, with, together with, collectively. — *Apṛithag-dharma-śīla, as, ā, am*, of the same religion. — *Apṛithag-dhī, īs, īs, t*, regarding God in all things.

अपृष्ट *a-pṛishṭa, as, ā, am*, unasked, unaddressed, 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.

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

Apāyin, ī, inī, i, going away, departing, vanishing, perishable.

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

Apeya, as, ā, am, removed (?).

Apehi. See s. v. next col.

अपेक्ष् *apeksh* (*apa-īksh*), 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.

Apekshaṇa, 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 Vaiśeshika philosophy, the faculty of arranging and methodising; clearness of understanding.

Apekshaṇīya 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.

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

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

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

अपेज *apej* (*apa-ej*), 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, inexpert.

अपेशस् *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-īsh*), 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-prakasā*, f. a ceremony where people are not admitted. — *Apehi-bāṇṭjā*, f. a ceremony from which merchants are excluded. — *Apehi-vātā*, f., N. of a plant useful in expelling wind (Pœderia).

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 *apoććhad* (*apa-ud-ćhad*), cl. 10. P. A. *-ćhādayati, -te, -yitum*, to uncover.

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

अपोत्कृष् *apot-kṛish* (*apa-ud-kṛish*), cl. 1. 6. P. A. *-karshati, -te, -kṛishati, -te, -karshṭum, -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.

Apod-itya, as, ā, am, to be completely gone away from or left.

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

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

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