

The word occurs also in the form अप्सरा, and may be written, besides, अप्सरस् accord. to *Kātyāyana*, or अप्सरस् accord. to *Paushkarasādi*; (these latter forms however are not varieties of the form अप्सरस्, but the consequence of general Sandhi rules; the first is given as an instance by *Patanjali*, the latter by the *Kāśikā*). E. अप् and सरस् (सु, un. aff. असि), liter. 'coming from the waters' (*Rāyam.*: वारुणप्रधानत्वादज्ञः सृता इत्यप्सरसः); this is the most probable E.; it is given also by *Yāska* who mentions besides an improbable one by *Śākapiṇi*, viz. from अप्सस् 'form, beauty' which he completes by adding the latter part of the comp., रस् (from रत्), when the word would mean according to him, 'a woman endowed with beauty (रूपवती)' or 'one by whom beauty is taken (तद् — scil. रूपम् — अनयात्तम्)' or 'one to whom beauty is given (तदस्यै दत्तम्)'; a similar E. is intended by the passage of the *Satapath.* (IX. 4. 1. 4): गन्धर्वाप्सरसो हि भूत्वोदकामन्नथो गन्धेन च वै रूपेण च गन्धर्वाप्सरसश्चरन्ति, on which the comm. of *Sāyaṇa* runs thus (E. I. H. 149): गन्धेन च (Ms. चा sic) वै रूपेण (Ms. वै च रूपेण sic) च गन्धर्वाप्सरसश्चरन्तीत्यनेन (Ms. गन्धर्वोप्स० sic) गन्धर्वशब्दो ऽप्सरःशब्दश्च निरुच्यते । गन्धेन विश्रन्तीति (Ms. गन्धेन विश्रन्तीति sic) गन्धर्वाः । अप्सशब्देन (Ms. अप्रशब्देन sic) रूपमभिधीयते । तेन विश्रिष्टाश्चरन्तीति अप्सरसः । गन्धर्वाप्सरसः । गन्धर्वाप्सरःशब्दयोः पुषोदरादित्वात् (*Pān.* VI. 3. 109.) वर्णागमादिति विधानेनाक्त एवार्थे साधुत्वं द्रष्टव्यम्, when the word would literally mean: 'going (distinguished) with beauty'; (comp. the quotation of *Patanj.* on *Pān.* V. 2. 95: उर्वशी वै रूपेण्यप्सरसाम्), but this kind of popular E. of the word is as little plausible as that given by the *Rāmāyana*, according to which these deities would derive their name from the circumstance that they arose from the essence (रस) which was obtained from the churning 'in the waters' (अप्सु) of the ocean.

अप्सरस्तीर्थ Tatpur. n. (-र्थम्) The bathing place of the Apsarasas, a proper name of a place mentioned in the drama *Śakuntalā*. E. अप्सरस् and तीर्थ.

अप्सरा Tatpur. f. (-रा) The same as अप्सरस् of which it is a shorter form.

अप्सरापति Tatpur. m. (-तिः) The Lord of the Apsarasas, an epithet of the Gandharva *Sikhaṇḍin* in the *Atharvaveda*. Comp. अप्सरःपति. E. अप्सरा and पति.

अप्सराय denom. ātm. (-यति) To behave like an Apsaras, to behave licentiously. E. अप्सरस्, denom. aff. क्यङ्.

अप्सरायमाण f. (-णा) Behaving like an Apsaras, behaving licentiously; e. g. in the *Bhāṭik.*: मानुषानभिलषन्ती रोचिष्णुर्दिवधर्मिणी । तमप्सरायमाणेह स्वतन्त्रा कथमञ्जसि. E. अप्सराय, kṛit aff. शानच्, āgama मुक्.

अप्सव m. f. n. (-वः-वा-वम्) (ved.) Having shape or beautiful; (*Sāyaṇa*: = रूपवत्). E. अप्सस् (shortened to अप्), taddh. aff. व.

अप्सव्य m. f. n. (-व्यः-व्या-व्यम्) ¹ Conversant with water. ² Fit or appropriate for water. ³ Being in the water. [The two first meanings are given according to the explanation of *Kaiyyāta*, the last according to that of the *Praudhaman.*, on the word in *Vārtt.* 6. to *Pān.* VI. 3. 1. — mentioned also in the *Vārtt.* of the *Kāśikā* to *Pān.* VI. 3. 18. — and by *Nagojibh.* on I. 1. 7., viz. *Kaiyyāta*: अप्सव्यमिति । अप्सु सा-

धुः । तत्रसाधुरिति यत् (comp. *Pān.* IV. 4. 98., where साधु has the two meanings 'conversant with' or 'appropriate for'); *Praudh.*: अप्सव्य इति । दिगादिभ्यो यत् — *Pān.* IV. 3. 54.] E. अप्सु (loc. plur. of अप्), taddh. aff. यत्.

अप्सस् n. (-प्सः) (ved.) The same as रूप; esp. form, beauty. E. *Śākapiṇi*, as quoted by *Yāska*, derives this word as a Tatpur. from अ neg. and प्सस् (प्सा, probably un. aff. असुन्) and interprets it as meaning liter. 'what ought to be looked upon (आदर्शनीय)' or 'what ought to be diffused' i. e. manifest to sight 'व्यापनीयं वा स्पष्टं दर्शनाय'; but in the latter acceptation probably from अप् (comp. the E. of अप्त) and implying perhaps the meaning of ईप्सित.

अप्सा Tatpur. m. (-प्साः) (ved.) ¹ Giving water, giving rain, an epithet of Soma; e. g. *Ṛigv.* or *Vājas.*: अषाळं युत्सु पुतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपाम् (*Sāyaṇa*: अप्सामपां वृष्टिलक्षणां नामुदकानां दातारम्; *Mahidhara*: अपो जलानि सनीतीत्यप्साः । तम्); or *Ṛigv.*: पवस्व देवमादनो विचर्षणिरप्सा इन्द्राय वरुणाय वायवे (*Sāyaṇa*: अप्सा अपां दाता). ² Liking water, an epithet of Soma; e. g. *Ṛigv.* or *Sāmav.*: अप्सा इन्द्राय वायवे वरुणाय मरुद्भ्यः (*Sāyaṇa*: अप्सा वसतीवरीनामधेयानामपां संभक्ता). ³ Liking work, active; e. g. *Ṛigv.*: अप्निरप्सामृतीषहं वीरं ददाति सत्यतिम् (*Sāyaṇa*: अप्सामपामाप्तव्यानां कर्मणां सनितारं संभक्तारम्). E. अप् (1. 2. water, 3. work) and सा (सन्, kṛit aff. विट्).

अप्सु Bahuvr. m. f. n. (-प्सुः-प्सुः-प्सु) Deprived of beauty, altered in form or appearance; e. g. *Ṛigv.*: मा त्वा वयं (scil. वसिष्ठाः) सहसावन्नवीरा माप्सवः परि षदाम मादुवः (*Sāyaṇa*: अप्सुवो रूपरहिताः); comp. अहृतप्सु. E. अप् priv. and प्सु (instead of प्सस्), with udātta on the first syllable.

अप्सुचित् Tatpur. m. (-त्) (ved.) Residing in the intermediate region, in the region between heaven and earth, viz. the eleven gods which form one class, besides the class of eleven gods which reside in heaven, and another class of eleven gods which reside over the earth. (An interpretation 'residing in the waters' has been applied to these gods probably in order to suggest what Hindu mythology ought to have been, but it is neither countenanced by *Sāyaṇa* nor by *Mahidh.* nor by any other authority.) E. अप्सु (loc. of अप् 2) and चित्.

अप्सुचर Tatpur. m. f. n. (-रः-री-रम्) (ved.) Moving in the waters or in the intermediate region, in the region between heaven and earth. E. अप्सु (loc. plur. of अप्) and चर.

अप्सुज Tatpur. m. f. n. (-जः-जा-जम्) ¹ Born in water, arisen from water. ² Born in the intermediate region, in the region between heaven and earth; (probably in this sense in the *Atharvav.*: ये अप्निरजा ओषधिजा अहीनां ये अप्सुजा विद्युत् आबभूवुः). E. अप्सु (loc. plur. of अप्) and ज.

अप्सुजा Tatpur. m. f. (-जाः-जाः) (ved.) ¹ Born in water, arisen from water, an epithet of the horse of the *Aśvamedha*; comp. अप्सुयोनि. ² Born in the intermediate region, in the region between heaven and earth, an epithet of *Agni* (*Sāyaṇa*: अप्सुजा अन्तरिक्षजातः). E. अप्सु and जा (जन्, kṛit aff. विट्).

अप्सुजित् Tatpur. m. (-त्) (ved.) Conquering (the demons) in the intermediate region, in the region between heaven and earth, an epithet of *Indra* (*Sāyaṇa*: अन्तरिक्षे वर्तमा-