

the respective meaning of the constituent members of the compound; cf. व्यपेक्षा.

**अजितसेनाचार्य**— Author of the मणिप्रकाशिका, a commentary on यक्षवर्मन्<sup>8</sup> चिन्तामणि on the शाकटायन-शब्दानुशासन.

**अञ्चूत्तरपद**— A compound word which has अञ्चु as the last member.

**अद्**— A grammatical abbreviation used to denote the letters अ, इ, उ, ऋ, लृ, ए, ओ, ऐ, औ, ह, य, व, र; P. 8.4.2.

**अण्**— A grammatical abbreviation used to denote अ, इ, उ; P. 1.1.51; or used to denote the vowels अ, इ, उ, ऋ, लृ, ए, ओ, ऐ, औ, the semivowels य, व, र, लृ and letter ह; P. 1.1.69.

**अणिकर्तृ**— The agent of a non-causal verb; P. 1.4.52.

**अण्यदर्थ**— Not having the sense of impersonal action or not having the passive sense; P. 6.4.60.

**अतद्गुणसंविज्ञान-बहुव्रीहि**— बहुव्रीहि compound where the meaning of the constituent members has no connection with what is construed with the meaning of the whole compound, e. g. चित्रगुमानय (bring me a man possessing variegated cows). Here the meaning 'cow' has no connection with the action of bringing with which the meaning of the whole बहुव्रीहि compound is construed.

**अतिदेश**— An extended application by analogy, analogical transference; analogical extension of an argument; cf.

अन्यत्रैव प्रणीतायाः कृत्स्नाया धर्मसंहतेः ।  
अन्यत्र कार्यतः प्राप्तिरतिदेशः स उच्यते ॥

**अतिपरोक्षवृत्ति**— A word in which the root is not clear.

**अतिव्याप्ति**— Overpervasion, where that which is expressed by the definition is so wide as to pervade more than the element to be defined; e. g. 'Cows are horned beasts.'

**अतिसर्ग**— Permission to do as one likes; P. 3.3.163.

**अत्यन्तसंयोग**— Uninterrupted continuity of time or space through the action; P. 2.3.5. The words denoting duration of time and space are put in the accusative case; कौशं कुटिला नदी । मासं गुडधानाः । Sk.

**अत्त्वत्**— A root (घातु) which possesses a short अ as its root vowel in the original घातुपाठ; P. 7.2.62.

**अदन्त**— Words ending in short vowel अ (अत् + अन्त); P. 8.4.7.

**अदर्शन**— Elision or disappearance of affix or stem or augment, or of the part of affix or stem or augment; P. 1.1.60

**अदिप्रभृति**— Having अद् at the head i. e. the roots of the second conjugation; P. 2.4.72.

**अदुपदेश**— That which is given in grammar with vowel अ; P. 6.1.186.

**अदुपध**— A unit having short 'अ' as its penultimate; P. 3.1.98.

**अदूषण**— No objection to a particular form in grammar; Sir. Pv. 191.

**अधिकरण**— (1) Material things or substances; P. 11.4.13.  
(2) A grammatical agreement; P. 1.2.43.  
(3) Location.

Acc. to भर्तृहरि, अधिकरण is said to be that which is a substratum of action indirectly through the medium of the agent or the object and which is helpful for the accomplishment of the action; e. g. रामः कटे आस्ते and स्थाल्या पचति; कट and स्थाली are indirectly the substrata of the actions of sitting and cooking, through the medium of the agent (person) and food respectively.

अधिकरण is threefold :

(1) औपश्लेषिक. When the action does not pervade its substratum, but is only a part of it; कटे आस्ते, one sits only in a part of a mat.

(2) अभिव्यापक. When the substratum of the action is wholly pervaded; तिलेषु तैलम्.

(3) वैषयिक. मोक्षे इच्छा, the sense being मोक्षविषयक इच्छा.

**अधिकरणविचाल**— A change in the apportionments or distribution of substance; here अधिकरण means, matter, stuff, substance. विचाल means change in number, i. e. to make one into many or to make many into one; P. 5.3.43.

**अधिकार**— (P. 1.3.11) Rules which have to be repeated wholly or in part. P. shows that a particular सूत्र is an अधिकारसूत्र, by the word प्राक् followed by a word in the ablative case P. 1.4.56, or the सूत्र<sup>8</sup> marked with स्वरित accent where सि has the same. P. 4.1.3 It is threefold :

सिहाबलौकितं चैव मण्डकच्छुतमेव च ।

गङ्गाप्रवाहवचापि अधिकारत्रिधा मतः ॥

**अधिकार्यवचन**— An exaggerated statement whether of praise or censure; P. 2.1.33.

**अध्याहर्तव्य**— Which has to be supplied; Sir. Pv. 51.

**अध्याहार**— Supplying (a particular word which is necessary); Pbh. 61.

**अध्वै**— A termination showing तुमर्थ (a termination of the infinitive of purpose used in the Vedic literature); P. 3.4.9.

**अर्धमात्रालाघव**— (The grammarians rejoice over) the saving (even) the length of half a short vowel.