

**अर्धस्पर्श**— Formed by half contact applied to sibilants and ह्.

**अनच्क**— That which does not contain a vowel.

**अननुष्ठापक**— (Grammatical rule) which does not teach something definite; Pbh. 1.

**अनद्यतन**— That which has not occurred during the course of the current day; the name of the Impersonal Past; P. 3.2.111.

**अनधिकरणवाचिन**— The word or unit not denoting the sense material substance; P. 2.4.13.

**अनन्तर**— In the sense अव्यवहित, (unseparated by vowels); P. 1.1.7.

**अनन्यलभ्यः**— (The denoted meaning of the grammatical element) must be such as cannot be obtained otherwise; the primary meaning of the word is that which is not known from that word by any other significatory potency.

**अनपेक्ष**— Absolutely or independently valid.

**अनभिहित**— P. 11.3.1. (The meaning) not being denoted (by other suffixes, compounds etc.); P. 2.3.1.

**अनस्त्विधि**— The grammatical operation which does not apply to or concern the phoneme; स्थानिबदादेशोऽनस्त्विधौ। The substitute is liable to all the rules which hold good for the primitive (स्थानि) but not in the case of the rule which applies to or concerns the phoneme.

**अनर्थक**— Purposeless, superfluous, in so far as the rules of Pāṇini are supposed to contain no 'purposeless' elements.

**अनवकाश**— Possessing no scope.

**अनस्तिः**— Any root other than अस्; P. 8.2.73.

**अनाकृति**— That which has no form. The term refers to the conventional name (संज्ञा) opposed to संज्ञी which has forms; अनाकृतिः संज्ञा, आकृतिमन्तः संज्ञिनः। लोकेऽपि ह्यकृतिमतो मांसपिण्डस्य देवदत्त इति संज्ञा क्रियते। Mbh.

**अनाख्यात**— cf. अकथित.

**अनागमक**— (A grammatical item) to which an augment is not attached (opposed to सागमक).

**अनादिष्ट**— That which is not substituted or replaced, i. e. base form (स्थानिभूत); योऽनादिष्टादचः पूर्वः तस्य विधि प्रति स्थानिबद्धावः। Mbh. 1.1.57.

**अनाप्य**— Intransitive.

**अनालिङ्गित**— Having no connection with; Pbh. 100.

**अनिगन्त**— A grammatical item which does not end in इ, उ, ऋ and ऌ; P. 6.2.52.

**अनिद्**— The roots that do not take augment इ (द्).

**अनिति**— Not followed by the word इति; P. 5.4.57.

**अनितिपर**— (अन् इति पर) That which has not the word इति after it; P. 1.4.62.

**अनित्य**— A rule that does not apply after the taking effect of another rule that applies simultaneously and which is in conflict with the application of the rule in question.

**अनित्यसमास**— A compound where the addition of the case terminations to the members of the compound is sufficient to bring out the sense of the compound; e. g. in the compound राजपुरुषः, the genitive राज्ञः and the nominative पुरुषः are competent to denote the sense of the compound.

**अनिदिद्**— A root which does not possess a short इ as indicative letter. [अन् (not), इत् (इ), इत्, (indicative)]; P. 6.4.24.

**अनियामकत्व**— (A cause) causing an effect to remain even after it has ceased to exist; Pbh. 63.

**अनिरवसित**— Those who have not been expelled from (the communication of higher class); P. 2.4.10.

**अनिराकर्तृ**— A kind of संप्रदान that does neither accept nor refuse what is given, as in 'सूर्याय अर्घ्यं ददाति'; the sun neither solicits worship nor does he reject it.

**अनिर्दिष्ट**— That which is not mentioned specifically in grammar (अनुपदिष्ट), that which has no meaning assigned (in grammar).

**अनिर्दिष्टार्थ**— (The suffixes) to which no meaning has been assigned; अनिर्दिष्टार्थाः प्रत्ययाः स्वार्थे। Pbh.

**अनिष्टापातभय**— Danger of undesirable happenings (in grammatical operations).

**अनीप्सित**— One of the different forms of कर्मकारक. This refers to undesirable object as in बिषं भुङ्क्ते (he eats poison).

P. defines it thus : that which is not desired by the agent but which is connected with the action which achieves the desired object through the operation of the agent; P. 1.4.50.

**अनुकार्यानुकरण**— Original and imitating; cf. अनुकार्यानुकरणयोरभेदविवक्षा (no intention to express the difference between original and imitating).

**अनुक्तसमुच्चयार्थ**— (The particle च) having the meaning of accumulation (of things expressed) with things not expressed; अनुक्तसमुच्चयार्थः चकारः.

**अनुत्तरपदस्य**— That which does not stand in the last member of the compound; P. 8.3.45.

**अनुदात्त**— Unraised, grave, within a given register a syllable with low tone, not pronounced with the उदात्त