

accent, the vowel grammatically accented; P. 1. 2.30. In the text of Rv. the अनुदात्त is marked by a horizontal line below the word, e. g. अग्निना (अनु).

अनुनासिक—Accompanied by a nose sound, the nasal consonants and अनुस्वार, the nasalization of vowel or semivowel, a sound where both nose and mouth are involved; P. 1.1.8.

अनुपन्यास—No raising (of an objection); Pbh. 114.

अनुपप्लव—No repetition (of a rule); Pbh. 35.

अनुपसर्जन—That which is not a subordinate term in a compound; P. 4.1.14.

अनुपाख्य—That which is not perceived, observed or known clearly; P. 6.3.80.

अनुपात्यय—Not breaking the series or order; P. 3.3.38.

अनुपादान—(Which) cannot be said with propriety; Pbh. 47.

अनुप्रदान—The articulatory process (प्रयत्न) occurring outside the buccal cavity, secondary features as nasality; Extra-buccal process :

- (a) voicing and non-voicing,
- (b) aspiration and non-aspiration,
- (c) nasality and non-nasality.

अनुबन्ध—That which is tagged on, significant or indicative letters, certain symbolic letters or syllables attached to roots, terminations, augments and substitutes, either at the beginning or at the end, to indicate accentuation or पर or grammatical operation in connection with them; such as गुणवृद्धि which a stem undergoes, as in शीङ्, इट्, ङीष् etc. It is the same as इत्.

अनुभूतिस्वरूपाचार्य—Author of the सारस्वतप्रक्रिया, belongs to the सारस्वत school, date ranges from 1250 A. D. to 1350 A. D.

अनुमन्त—A kind of संप्रदान that approves of a gift as in उपाध्यायय गां ददाति where the priest permits the giver to give him a cow (though he does not actually request him to do so).

अनुल्लेख—(Such a meaning of a term) having nowhere been mentioned in the authoritative books; Pbh. 47.

अनुलोमसांधि—Combination of letters where vowel precedes and consonant follows it.

अनुवाद—(Portion of a rule) stating simply (that, concerning which something is taught in the rule); Pbh. 93.

Repetition by way of explanation, illustration, corroboration; P. 2.4.3.

अनुवृत्ति—Continued influence of the governing word, the act of continuance of the governing word in the

following rule (or rules). The process of supplying the word from the preceding सूत्र; a whole rule or an expression in a given rule which 'turns up' again, that is to be supplied in a rule taught later.

अनुवृत्तिनिर्देश—Employment of a letter (in a rule) similar to that which is already mentioned in the first fourteen aphorisms; e. g. the letter अ is employed in the rule अस्य च्चौ (P. 7.4.32), which is similar to that mentioned in the प्रत्याहारसूत्र अइउण्; Mbh. 1.1.1.

अनुषङ्ग—(अनु + सङ्; to stick to, to attach to.)

It means close connection and is applied to the penultimate nasals of roots in grammatical literature, probably because those nasals were felt to be separate entities attached to the roots, since they appear sometimes with those nasals and sometimes without; उपधाभूतस्य नकारस्य अनुषङ्ग इति प्राचां संज्ञा ।

अनुस्वार—After sound, subordinate sound, a nasal sound marked by a dot above the line.

It is restricted to a post-vocalic position, primarily occurs before the fricatives and ह्. The phonetic feature of this sound is not known clearly. It may be nasalized fricative or it may be a nasalization and lengthening of the vowel. It is either vocalic or consonantal; P. 8.3.4.

अनुष्यानन्तर्य—Not being the name of ऋषि or in-expressing an immediate descendant; P. 4.1.104.

अनेकाच्—That which contains more than one vowel, non-monosyllabic.

अनेकान्त—A grammatical element (specifically indicative letters) which does not form a part of anything, as in अनेकान्ताः अनुबन्धाः; Pbh. 5; (the indicative letters do not form a part of that to which they are attached).

अनेकाल—A grammatical element (specially substitute) which consists of more than one letter; P. 1.1.55.

अनेजन्त—A grammatical element which does not end in either ए or ओ or ऐ or औ.

अन्तरङ्ग—(1) A rule the causes of the application of which lie within or before the sum of the causes of a बहिरङ्ग rule.

(2) A kind of कर्मकारक; the connection (of a word signifying substance) with a verb is prior to that of a word (signifying time, verbal action, the roads to be traversed, countries) with a verb. Therefore द्रव्यवाचक कर्म is अन्तरङ्ग while the कालदिवाचक कर्म is बहिरङ्ग.

अन्तर्भावितपर्यय—(The non-causative root) having the sense of causative force.