

अन्तस्थ— Standing between, standing between stops and fricative (Uvata RP. 1.9); standing midway between the vowels and consonants, semivowels. P. refers to the semivowel by the term यण्.

अन्तस्था— An intermediary, liquid-sounds, अर्धस्वर or semivowels— य, व, र, ल.

अन्तःकार्य— An अन्तरङ्ग operation (the causes of the application of which) lie within the order (of the pronunciation of letters) of the causes of a बहिरङ्ग; अन्तःकार्यत्वं च पूर्वोपस्थितनिमित्तकत्वम् । Pbh.

अन्तःपादम्— That does not occur in the middle of a पाद (fourth part of a stanza); P. 3.2.66.

अन्तादिवत्— The single substitute (which takes the place of preceding and following) is considered as the final of the preceding (form) and the initial of the succeeding (form). An आदेश is like the स्थानी, but in an एकादेश the स्थानी is intermediate or rather the स्थानी is the collection or the sum, of the preceding and the succeeding.

अन्तोदात्त— (A word) whose final vowel is accented; P. 4.1.52.

अन्यतरस्याम्— (Loc. form of अन्यतर).

Either way, optionally, विभाषा; P. 1.4.53

अन्यतरोपदेश— A list of either (correct words or incorrect words); Mbh.

अन्यपदार्थप्रधान— (The characteristic feature of the बहुव्रीहि compound) is that the meaning denoted by the word that is not a member of the compound stands predominant in respect to the meaning denoted by the members.

अन्यपूर्वक— This term refers to that object (कर्मकारक) where it is specially sanctioned by the rules of grammar in the place of other कारक^s as in कूरमाभिकुथ्यति. Here the accusative case denoting the sense of object is sanctioned by the special rule of P. 1.2.36 for the संप्रदानकारक.

अन्वक्षरसंधि— Combination according to the succession of letters.

अन्ववसर्ग— Permission to do as one likes; P. 1.4.96; अन्ववसर्गः कामचारानुज्ञा Sk. on P. 1.4.96.

अन्वादेश— Saying after, re-employment, mentioning or sanctioning which is already mentioned; P. 2.4.32.

अन्विताभिधानवाद— This view is propounded by the new school of the सीमांसक^s (प्राभाकर). According to this view, the individual morphemes or morphemic sequences do not convey any particular meaning when they are detached or separated from the sentences but when they occur united together in a sentence

they convey the particular or absolute meaning. According to this view the relation is also denoted by the morphemic sequences when they occur in juxtaposition with other morphemes, and there is not separate constructional meaning as such; but it is conveyed by the words when they are part of a sentence.

अपदान्त— That which is not a final (letter) in a पद; P. 8.3.24.

अपादान— A कारक which denotes the limit of separation, the thing which remains more or less unaffected in the course of separation. According to भर्तृहरि an object whether movable or immovable, which is the substratum of separation, at the same time that is not substratum of the action is called अपादान. Thus in वृक्षात् पर्णं पतति both a leaf and a tree are the substrata of the act of separation; but leaf is also the substratum of the action of falling and therefore tree is अपादान and a leaf is not; P. 1.4.24.

अपित्— Not having the प as indicatory letter; P. 1.2.4.

अपुक्त— Not united, uncombined. In the प्रातिशाख्य it is used in the sense of ' a word consisting of a single letter. ' P. restricted this term to suffixes consisting of a single letter; P. 1.2.41.

अपेक्षितक्रिय— A kind of अपादान where the action of separation is to be understood as in कुतो भवान् (wherefrom do you come?) where, आगतः is to be understood.

अपोद्धार— Disintegration (of the constituent member from the constitute); Vāk. P. 1.24.

अप्पयदीक्षित— Author of सूत्रप्रकाश, son of रङ्गराज अश्वरिन् and grandson of आचार्य दीक्षित. He flourished between 1473 and 1545 A. D.

अप्रत्यय— Not an affix; other than affix, augment and substitute; P. 1.1.69. Sk. interprets अप्रत्ययः as अविधीयमानः (that which is not prescribed in grammar); प्रतीयते विधीयते इति प्रत्ययः.

अप्रथमासमानाधिकरण— Not agreeing with what ends with the nominative case; P. 3.2.124.

अप्राप्तविभाषा (or अप्राप्ते विभाषा)— An operation allowed in a particular operation which another rule makes it impossible. When there is no such general rule but there is an optional rule, then the optional rule is called अप्राप्तविभाषा.

अप्राप्तियोग्य— The element of the word which has no scope for application (of a grammatical rule); Pbh. 65.

अबाधक— Not superseding; अबाधकान्यपि निपातनानि भवन्ति (the ordinary rules of grammar are not necessarily