

अलुक् समास— A compound in which the case-termination of the first member is not dropped as in युधिष्ठिरः, जनुबान्धः.

अवच्छिन्न— Limited.

अवच्छेद— Exact delimitation of a grammatical operation; Pbh. 113.

अवच्छेदक— That which exactly determines a predicate; Pbh. 33.

अवच्छेदकतावच्छेदक— Limitor of limitor.

अवच्छेदकसंबन्ध— Limiting relation.

अवयवप्रसिद्धि— The meaning based on the derivation of a word; अवयवप्रसिद्धिः समुदायप्रसिद्धिवैलीयसी (the conventional meaning which a word conveys when taken as a whole, is stronger than the derivative meaning of a word); Pbh. 100.

अवयवावयविभाव— (A grammatical) relation of a whole and its constituents.

अवयवावयवविभाग— Process of dividing a whole (grammatical utterance) into its constituent parts.

अवलम्बित— A sound mixed with another sound; Mbh. (परुपशा); अवलम्बितो वर्णान्तरासंभिनः । प्रदीप on Mbh.

अवसान— Resting place, conclusion, termination, end, pause; in grammar it means the end of a word, verse, sentence, or utterance; P. 1.4.110.

अवाग्योगविद्— The non-grammarian (who cannot use the right word in the right place).

अविद्यमानवद्— (A consonant or grammatical unit) which is regarded as not-existing (in respect to a rule which is given with reference to an accent).

अव्यक्तानुकरण— An imitation of an inarticulated sound; P. 5.4.57.

अव्यय— Which does not undergo any change, an indeclinable.

सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु ।

वचनेषु च सर्वेषु यन्न व्येति तदव्ययम् ॥ Mbh. 1.1.37.

अव्यापक— Not concomitant (with every grammatical rule).

अव्याप्ति— Non-pervasion. Where the definition is too narrow, so that the part of the element to be defined is not pervaded by that which is expressed by the definition; e. g. 'Cows are dark beasts'.

अव्याहत— Not conflicting with.

अव्युत्पत्तिपक्ष— Alternative according to which (उणादि words) have no etymology; Pbh. 21.

अश्— A grammatical abbreviation used to indicate all vowels, the semi-vowels, the nasals and letters ह्, झ्, भ्, घ्, ङ्, ञ्, ष्, ष्, ष्, ष्, ष्, ष्.

अशास्त्रीय— Which is not taught in an authoritative grammatical system.

अशित्— (A grammatical element) which does not have श् as indicative letter; P. 6.1.45.

अष्टाध्यायी— Written by Pāṇini. The work consists of over 4,000 grammatical aphorisms composed in a sort of algebraic formula, thrown into eight अध्याय^s of four पाद^s, and which employs single letters and syllables for the names of the cases, moods, persons etc. in which linguistic phenomena are classified. Date ranges from 600 B. C. to 350 B. C.

असत्त्व— That which does not signify substance (निपात^s); P. 1.1.57.

असमञ्जस— Not standing to reason; incoherent.

असमर्थसमास— A compound which is formed in absence of mutual connection between the members which are compounded; e. g. असूर्यपरय (those who do not see the sun). Here the compound असूर्य is असमर्थसमास because here नन् is not connected with सूर्य but with परय.

असरूप— A grammatical element (specially affixes) which differs in form; P. 3.1.94.

असर्वविषयत्व— The not-being (for a grammatical rule) of universal application.

असाधकत्व— Not possessing probatory power.

असार्वत्रिक— Not being universally valid.

असिद्ध— Not realised in regard to what precedes them; P. 8.2.1, an operation nonrealised in regard to preceding operations.

असिद्धवत्— An operation considered as not to have taken effect (in regard to the application of any other rule mentioned in the section P. 6.4.23 to 6.4.129).

असंयोगपूर्व— Not preceded by any conjunct consonant; P. 6.4.82.

असंज्ञक— A nick-name for the चान्द्र school. In this grammar संज्ञा^s are not treated separately. Where पाणिनि has used the term संज्ञा, चन्द्रगोमिन् uses the word 'नामन्'. Date ranges from 470 A. D. to 550 A. D.

असत्कार्यवाद— Doctrine of origination of non-existent; of non-existence of effect prior to its origination.

असंभव— Impossibility, where that which is expressed by the definition does not coincide at all with the element to be defined; e. g. 'Cows are solid-hoofed beasts.'

असर्वविभक्ति— That which is not declined in all the cases; P. 1.1.38.