

**अस्पृष्ट**— Non-contact, the process of minimal closure. This feature provides the criterion for the distinction of vowels from consonants; P's. 38. In the case of vowels the organs do not come into complete contact with the point of articulation. The reverse is the case of consonants.

**अस्वाङ्गापूर्वपद**— (Compound) having the antecedent word not being a word denoting a part of the body; P. 4.1.54.

**आकाङ्क्षा**— It is an absence of completion of the sense owing to the inability of a word to convey a connected idea in absence of other words. To form an intelligible construction the linguistic utterance requires the आकाङ्क्षा. The utterance like 'गौः, अश्वः, पुरुषः, हस्ती' does not form construction because the words are used in disorganised way and they lack in आकाङ्क्षा.

**आकृतिगण**— A list of specimens belonging to a certain grammatical rule which does not give every word belonging to that rule, but only specimens where a simple गण exhibits every word; e. g. अर्द्धादिगण, स्वरादिगण, चादिगण etc. The list in the गणपाठ is generally exhaustive and a word 'वृत्' at the end of the गण often shows this. The गण<sup>s</sup> which are not regarded exhaustive by पाणिनि and which are not ended by the word 'वृत्' are regarded as आकृतिगण<sup>s</sup>. बाल्मनोरमा explains आकृतिगण thus : आकृत्या एवंजातीयकतया निर्गैतव्योऽयं गण इत्यर्थः । लोकप्रयोगानुसारेणैवंजातीयकाः शब्दा अस्मिन् गणे निवेशनीया इति यावत् ।

**आक्षिप्त**— Cast down, in a given register a syllable with a falling tone, swarita; Vāk. P.

**आक्षेप**— (1) (In phonetics) Casting down, falling tone; cf. आक्षिप्त.

(2) (In grammar) Assumption of something on the basis of the peculiarities in the rule which otherwise cannot be explained, indication of परिभाषा by certain peculiarities in the rule which cannot be explained otherwise.

**आख्यात**— (1) A root; सर्वाणि नामानि आख्यातजानि । निरुक्त.

(2) A finite verb; चत्वारि पदजातानि नामाख्यातोपसर्ग-निपाताः । निरुक्त. The grammarians use the word in the sense of a finite verb; एतेन आख्यातपदेन धातुः आख्यायते सर्वप्रधानीभूतार्थोऽनेनेति व्युत्पत्तेरिति परास्तम् । लघुमञ्जुषा.

(3) The modern मीमांसक<sup>s</sup> use the word in the sense of the तिङ् suffixes; यजेतेत्यत्रास्त्यंशद्वयम्, यजिधातुः प्रत्ययेऽपि अंशद्वयम् । आख्यातत्वं लिङ्त्वं च । मीमांसा-न्यायप्रकाश.

**आख्यात-पद-विकरणाः**— The words which modify the finite verb (i. e. make it accented).

**आख्यातशक्तिवाद**— A work on the meaning of the verbal suffixes by रघुनाथशिरोमणि. It is a new treat-

ment of the matter discussed in the आख्यातशक्तिवाद chapter of T. C. (तत्त्वचिन्तामणि) IV.

**आगमशासनानित्यत्व**— The fact of a rule teaching (the addition of) an augment not being universally valid.

**आगमिधर्मविशिष्ट**— (An augment) is regarded as endowed with the same properties to which it is added; Mbh.

**आगर्वीय**— The roots belonging to the sub-division of चुरादिगण.

**आङ्**— It is the name of the suffix ट (the instr. sing.) given by the ancient grammarians; P. 7.3.105.

**आङ्ग**— (An operation) taught in the अङ्गाधिकार (P.6.4-7.4) which affects the अङ्ग or base.

**आजानिक**— The eternal convention established by the history of human society in unknown remote past, in the sense that the words have been current in human society from a period of time of which history does not keep any reliable record.

आजानिकश्चाधुनिकः सङ्केतो द्विविधो मतः ।

नित्य आजानिकस्तत्र या शक्तिरिति गीयते ॥ Vāk. P.

**आतिदेशिक**— Resulting from transferring; आतिदेशिकं कार्यम् अनित्यम् । 'Whatever (by a rule of grammar) is transferred (from one element to another) need not necessarily come to pass'.

**आत्मनेपद**— Word to one's self, that form of the verb which implies an action belonging to self, the terminations of the middle voice; P. 1.4.100.

**आत्मनेभाषा**— cf. आत्मनेपद.

**आदेन**— Author of महाभाष्यप्रदीपस्कृति, a commentary on महाभाष्यप्रदीप; son of वेङ्कट.

**आदेश**— That which is ordered in the place of another, a substitute; योऽभूत्वा भवति । Mbh.

**आधुनिक**— The modern convention; e. g. the technical terms (संज्ञा<sup>s</sup>) used with their specialized sense in most of the treatises of various sciences;

कादाचित्कस्त्वाधुनिकः शास्त्रकारादिभिः कृतः ॥ Vāk. P.

**आधृषीय**— Of a secondary गण in the tenth गण of the धातुपाठ.

**आनुमानिकस्थान्यादेशभाव**— The relation between substitute and that which is substituted, which is resulted from the statements and reasoning (without being actually stated in a rule); Pbh. 11.

**आन्यभाष्यम्**— The state of being different (in the expression 'आन्यभाष्यं तु कालशब्दव्यवायात्' state of being a different letter on account of the intervention of time and sound; e. g. the अकार found after ङ् in the word दण्ड is different from the अकार found after ष् in the word दण्ड); Mbh. 1.1.1.