

अ

१अ (a) the first letter of the Devanāgarī alphabet. All *Akṣarasamāmnāyas* begin with it, cf. *SivSū.*(Gr.) 1. The NandīKāśī, on it (vv. 3-9) gives its mystic significance अकारो ब्रह्मरूपः स्यान्निरुणः v. 3; अकारः सर्ववर्णाग्र्यः प्रकाशः परमेश्वरः v. 4; अकारो ज्ञसिमात्रं स्यात् v. 9; its first position अक्षराणामकारोऽस्मि BhagGī. 10.33; begins all the Mātrkāś aकारादिहकारान्ता वर्णाः स्युर्मातृकाह्वयाः CamatCan. 3.10; अकारादिहकारान्ता मातृकावर्णरूपिणी ParāTri. 193.20; मातृकाद्यः स्वराद्यश्च Tantrābhi. vi. 41.3; मातृका अकारादिहकारान्ताः La'itāSaBh. 125.17 (on 167); this gave rise to the idea of identifying अ with various gods like Viṣṇu, cf. 10अ m.

२अ (a) a central mid vowel of Sanskrit vocalism; the most frequent phoneme in the language betraying its multiple origin, IE. e, o, a, ɐ, ɪ, and ə before y; usually called *a-kāra*, AitBr. 25.7 (668); AitĀ. ii. 3.6; iii. 2.3; JaimiUBr. iv. 13.4; iv. 13.8; TaiPrāti. 1.16; 22.4; VājaPrāti. 1.37; defined by Kāt. in Vār. वर्णात् कारः on P. iii. 3.108; P. uses the technical term *at*; its phonetic value is stated in P. viii. 4.68 which describes it as close [ə] which replaces the open sound [ɐ] used in the metalanguage of grammar, अकारोऽयमक्षरसमान्नाये विवृत उपदिष्टस्तस्य संवृताप्रत्यापत्तिः कियते MahāBh. iii. 465.17 (on P. viii. 4.68); नैव लोके न च वेदेऽकारो विवृतोऽस्ति MahāBh. i. 15.14 (on *SivSū.* (Gr.) 1); it stands for all its 18 varieties अवर्णा-कृतिरुपदिष्टा सर्वमवर्णकुलं ग्रहीष्यति MahāBh. i. 18.23 (on *SivSū.* (Gr.) 1); अत्र चावर्णो ह्रस्वो दीर्घः सुत इति त्रिधा भिन्नः । प्रत्येकमुदात्तानुदात्तस्वरितभेदेन सानुनासिकनिरनुनासिकभेदेन चाष्टादशधा भवति CāndraVaSū. 38; a nasalized form is used in P. i. 3.2 as an *it* probably because Skt. has no distinctive nasal vowels; extended to *SivSū.* (Gr.) 6; लण्-एध-स्पृह्णसादीनामपि PadMañ. on KāśīVṛ on P. i. 3.2; while enumerating consonants अ is added which is said to be *uccāraṇārtha* हकारादिष्वकार उच्चारणार्थः SiddhāKau. 2B. 4; used to state roots when compounded in P.'s sūtras; a nasalized ā is used in the Dhātupāṭha; in the tenth *gaṇa* (Dhātupā. x. 307-367) *a* prevents *gaṇa* or *vrddhi* of the preceding syllable.

३अ (a) the pronominal base (*aś* in P.ii. 4.32; ii. 4.33) as found in the Vedic forms *ayā*, *ayoh* and also in later language in *asmai*, *asmāt*, *asya*, *asmīn*, *asyai*, *asyūh*, *asyām*; in *atra* and *atah* (P.'s substitute for *etad*) [IE. e, etymologically present in words like *asan*, *adah*, *adya*, *aha* etc. Pok. 283; TURN. 1.]

४अ (a) verbal augment in the past tenses including conditional (P. vi. 4.71) is always accented; Veda shows forms with and without this augment [IE. e, originally an independent element expressing the past sense, Pok. 283.]

५अ (a) negative particle [IE. ɐ ~ ne, Pok. 757.] called *nañ* (P. vi. 3.73) before words beginning with consonants, but *an* before vowels; an oft cited stanza (attributed to Hari in ParaLaMañ. p. 123) gives six shades of meaning of negation तत्सादृश्यमभावश्च तदन्यत्त्वं तदल्पता । अप्राशस्त्यं विरोधश्च नञर्थः षट् प्रकीर्तिताः (cited in VaiyāBhūSā. p. 515), illustrated as *abrāhmaṇaḥ* 'like a Brahmin' (Nāg. तत्सादृश्यं गर्दभेऽनश्वोऽयमित्यादौ), *apāpam* 'absence of sin', *anivāh* 'other than a horse' (Nāg. तदन्यत्वम् अमनुष्यं प्राणिनमानयेत्यादौ), *anudarā kanyā* 'a girl with slender belly', *apaśavo vā anye* 'all others (than the cow and the horse) are unworthy of being called animals' (Nāg. अप्राशस्त्यं ब्राह्मणे अब्राह्मणोऽयमिति प्रयोगः), *adharmah* 'contrary to merit, demerit'; in some Bahuvrihis it develops an emphatic sense cf. अघोर, अनुत्तर, अनुत्तम, अपश्चिम etc.; in few cases it has become synonymous with its opposite cf. अनेडमूक and एडमूक; used before a vowel in *a-ṛṇin* (said to occur in MahāBhā.); अ is compounded with nearly all other parts of speech to produce a negative compound; from the earliest days it was prefixed to nouns : *akratū* RV. x. 83.5; *adeva* RV. vi.

17.8; *apād* RV. i. 32.7; *abhagā* AV. v. 31.11; *abrāhmaṇa* ChāndoU. iv. 4.5; *apitā*, *amātā*, *aloha*, *aveda* BrĀraU. iv. 3.22; *anadhyaṅya* ManuSm. 2.105; to adjectives *ādabhrā* RV. iii. 47.6; *āmāra* RV. viii. 74.7; *atikṣna*, *aśuci* P. vi. 2.161; to participles of all kinds *āghnat* RV. vii. 20.8; *ācyuta* RV. i. 52.2; *adviseṇyā* RV. i. 187.3; *ādāsvas* RV. vii. 19.1; *ākṣiyamāna* RV. iii. 26.9; rarely to adverbs and particles *akūtra* RV. i. 120.8; *apratī* RV. ii. 19.4; *apunāh* AV. xx. 16.10; *amṛṣā* BrĀraU. iii. 9.28; *asakṛt* SīśuVa. 6.78; *asāmpratam* KumāSañ. 2.55; to pronouns (P. vi. 1.132) प्रतीयते संप्रति सोऽप्यसः SīśuVa. 1.69; असः शिवः SiddhāKau. 39A.4; to gerunds only after RV. *ādattvā* AV. xii. 4.19; *ānihatya* AV. xii. 3.44; *ābhṛtvā* TaiS. V. v. 1.6; *adrṣtvā* BrĀraU. i. 4.16; *alabdhvā* ChāndoU. vi. 8.2; *akṛtvā* SīśuVa. 2.52; to infinitives *apratīṣṭhātōḥ* PañcBr. xvi. 15.9; *asvaptum* PañcBr. x. 4.4; *anaśitum* ChāndoU. iv. 10.3; not generally compounded with finite forms; Vār. 1. on P. vi. 3.73 नञो नलोपोऽवक्षेपे तिङि उपसंख्यानम् is taken to justify forms like *apacasi*, *alacasi* where there is no compound but अ is an independent word of negation, cf. Nyās. and PadMañ. on it; a few cases of compounds are *anāṃpasyet* AitBr. 32.5 (wrong reading?), *aprasaset* SanatSu. 3.20 (Sañ. प्रवासं न करोति); *asphayanti* BhāgP. iii. 25.37; *aghatate* SīśuVa. 15.33; *aviśṛyate* VasaVikā. 7.65; compounded with adjectives to emphasise the opposite meaning, a stylistic feature of late writers अतनुवन-राजि- Kirātā. 4.38; असुकरं...तपः Kirātā. 6.19; भाषिषीणानामनणीयसीभिः SīśuVa. 3.4; अतनुदानाध्वरजुषाम् GaṅgāL. 34; two negatives made of अ are rare अभिहिते...अननृते SīśuVa. 6.39; it has a metanalytic origin in *asura*, *aka*, *apara*, *asita*; read in *Viśvāmitra* for Śleṣa विश्वामित्रप्रतीत्यै Rāghl'ān. (Ka.) 1.77 [BHSD a-, an-]

६अ (a) interjection, included in *cādigana* P. i. 4.57; also in *svarādiganā* P. i. 1.37; hence called *aryaya*; does not form sandhi with the following vowel, hence called *pragṛhya* P. i. 1.14; various meanings like particle of address, scolding, pity and a mere padding or negation are given to it according to the context स्वरादिरिति संबोधनभर्त्सनानुकम्पापूर्णप्रतिषेधेषु यथा-संभवं भवति । अ अपेहि GaṅRa. 1.9 (24); अकारादयो यथासंभवं संबोधनभर्त्स-नानुकम्पापादपूर्णप्रतिषेधेषु वर्तन्ते Prasā. i. 308. 12-13; example for अ is usually अ अपेहि from MahāBh. i. 30.5 (on *SivSū.* (Gr.) 5) onwards but the exact sense is not certain; as *sambodhana* P. i. 1.41, GaṅPā. 85.50; KośaKaTa. 2.3018; PrakriKau. i. 308.1; as *bhartsana* SiddhāKau. 108 A.2 (comm. अ इति संबोधनेऽधिकक्षेपे निषेधे च); as *anukampā* MediK. 1932; GaṅPā. 254.126; MugdhaBo. 2.19 (5.21); in the sense of *pūraṇa* no examples are found; as *pratiśedha* it is the negative अ set up as a separate item for theoretical reasons like अ before a vowel or un-compounded अ with a verb or noun ननु चास्त्येवाकारः प्रतिषेधवाची । अ मा नो नाः प्रतिषेधवचना इति वचनात् Nyās. 2.466 (on vi. 3.73); examples in grammatical works are अ अपेहि KātanVṛ. i. 3.1; KāśīVṛ. on P. i. 1.14; GaṅRa. 1.9 (24); JaineVjā. i. 1.22; PadMañ. on KāśīVṛ. on P. i. 2.45; अ अनन्त Prasā. i. 308.13; अ अनन्तः (pity?) MugdhaBo. 2.19 (5.21); PrakriKau. i. 79.2; an analysis of the classification of particles in SṛṅgāPra. 1.10 justifies the meaning pity only for this interjection अ इ उ इत्यनुकम्पार्थाः । यथा अ अपेहि.

७अ (a) used as a forant for various grammatical functions **A** as a conjugational sign, unaccented (*śap*) for roots of the 1st class and accented (*śa*) for roots of the 6th class (cf. P. iii. 1.68; iii. 1.77), this represents the IE. thematic vowel e/o; **B** for the so-called a-aorist (= *añ*, *cañ* P. iii. 1.48; iii. 1.52); **C** for the personal terminations of perfect active, (IE a in 1st per. Sg. and IE e in 3rd per. Sg. and probably 2nd per. pl.) P. iii. 4.82; **D** as a *kṛt* suffix it represents IE o; with it are formed a number of words inherited from the parent language like *aśva*, *vṛka*,