

if it is followed by a स्पर्श; e. g. in अर्वाग्देव; or in उल्कात्; 2. of a स्पर्श, if it stands in a pause; e. g. in वाक्; 3. of an अन्तःस्था, if it is followed by another similar अन्तःस्था; e. g. in तद्वै; 4. of ल्, if it is followed by an ऊष्मन्; e. g. in शतवल्गुः; 5. of क् in अकल्यत्; 6. of प् in विरप्सी; 7. of a स्पर्श except म् (i. e. क् till भ्), if it is followed by य्, र्, व् or an ऊष्मन्; e. g. in यदत्, तद्रासभः, यान्वः, अर्वाक्शपी; (the latter cases 4-7. only in the theory of the *Sākālas*). These general rules are subject to exceptions and restrictions, and even as such they are not universally recognized; *Śaunaka*, for instance, says, that *Vyāli* does not recognize the अभिनिधान, in general, and admits of it only when the following consonant is doubled or if a vowel or र् precede. — The *Vājas. Prātiś.* uses instead of the term अभिनिधान the explanation स्नानकरणविमोचः 'giving up the characteristics of a consonant, viz. the organic distinction and the distinction with regard to the effort of pronunciation'; (comp. the list in *Pāṇ. I. 1. 9.* where करण answers the प्रयत्न; and see *Weber's* ed. of this *Prātiś. Ind. Stud.* IV. p. 127), but applies it merely to the स्पर्श at the end of a word, if it is followed by another word, and in a pause. — The *Atharvav. Prātiś.* (quoted by *Weber l. c.*, where the *masc.* अभिनिधानः seems to be an error of the Berlin Ms.) admits the अभिनिधान only 1. of a स्पर्श, if it is followed by a स्पर्श, 2. of a स्पर्श at the end of a word or at an अवग्रह, 3. of ल् before an ऊष्मन्, 4. of इ, ए, न्, before ह्. *Sākālya*, in the cases 4-7. mentioned above, and the *Atharvav. Prātiś.* in its enumeration do not consider two consonants, the first of which suffers the *abhinidhāna*, as संयुक्त or combined consonants (*Śaunaka*: असंयुक्तं शाकलम्; *Atharvav. Pr.*: अतो ऽन्यत्संयुक्तम् 'संयुक्त' is a combination of consonants other than that in the preceding cases'); i. e. they assume such a stoppage of the voice as to prevent two consonants to sound together; but *Śaunaka* does not seem to go so far, for he quotes *Sākālya* apparently for the sake of recording his dissent from the opinion of the latter. The distinction is probably owing to the difference in the observation, by the different grammarians, of the phenomena of pronunciation; the supposition of *Mr. Regnier* (*Journ. Asiat.* 1857, p. 230), that there is a twofold *abhinidhāna*, the one applying to the consonantic groups which are the natural effect of the sandhi, the other to such groups as are produced by the *krama*, is very ingenious, but does not necessarily follow from the text of this *Prātiś.* (I. 1. 6. and 7.); for similar differences of opinion in the theory on the pronunciation of consonantic groups, arising obviously from different observations, may be gathered also from the *Sūtras* of *Pāṇini*. [In the preceding explanation the term स्पर्श comprises the 25 consonants क-ङ्, च-ज, ट-ण, त-न and प-म; the term ऊष्मन् (q. v.) the sibilants ह, श, ष, स; and the semivowels य, र, ल, व are termed अन्तःस्था, because their position in the system of the *vaidik* gramm. is between the स्पर्श and ऊष्मन्; (s. v. अन्तःस्था p. 117 a, l. 49 the words 'vowels and consonants' are a mistake for 'स्पर्श and ऊष्मन्').] E. धा with नि and अभि, *kṛit* aff. लुट्.

अभिनिधीयमान Tatpur. m. f. n. (-नः-ना-नम्) Suppressed (as the sound अ after ओ and ए); comp. the preceding. E. धा, in the pass., with नि and अभि, *kṛit* aff. शानच्, āgama मुक्.

अभिनिपीडित Tatpur. m. f. n. (-तः-ता-तम्) Much pained, much hurt; e. g. *Mahābhār.*: कन्दर्पवाणाभिनिपीडिताङ्गाः कृष्णागतेस्ते हृदयेर्नरेन्द्राः. E. अभि and निपीडित, or पीड with नि and अभि, *kṛit* aff. क्त.

अभिनियुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) Engaged in; e. g. *Kāśikā*: अध्ययने ऽभिनियुक्तस्य &c. E. युज् with नि and अभि.

अभिनिर्मुक्त Tatpur. m. f. n. (-क्तः-क्ता-क्तम्) <sup>1</sup> Left, quitted.

<sup>2</sup> One asleep at sunset. [The last meaning, given by the *Amarak.* and *Hemach.*, owes its origin probably to *Manu* 2. 221. or a similar passage, where the word is to be joined with the word सूर्येण, both words meaning literally 'one left by the sun', scil. while asleep (this ellipsis resulting from the preceding verse 2. 220.); the same remark applies to the meaning 'one asleep at sunrise', given by the *Kośhas* to अभ्युदित, for in *Manu* 2. 221. the latter word is also to be coupled with सूर्येण, when both these words mean literally: 'one towards whom the sun has risen' (scil. while asleep), the meaning towards of अभि in अभ्युदित resulting from the beginning of verse 220., where अभि is *karmaprav.* or the separable preposition, not the verbal prefix; *Manu* 2. 220. 221.: तं चेदभ्युदितसूर्यः शयानं कामचारतः (v. l. कामकारतः) । निस्त्रिचिदायविज्ञानाज्जपत्तुपवसेद्दिनम् ॥ सूर्येण ह्यभिनिर्मुक्तः शयानो ऽभ्युदितश्च यः । प्रायश्चित्तमकुर्वानो युक्तः स्यान्नहतेनसा; and comp. *Gotama*, as quoted by *Kullūka*: सूर्याभ्युदितो ब्रह्मचारी तिष्ठेदहरभुञ्जानो ऽभ्यस्तमितश्च रात्रिं जपन्सावित्रीम्. The comm. on the *Amarak.*, however, appear to have lost sight of this origin of the meanings 'asleep at sunset' and 'at sunrise' of the named words, for *Rāyamuk.* e. g. gives the etymological meaning of अभिनिर्मुक्त 'completely free from feeling, evening work or design, i. e. completely insensible or disengaged': अभि सर्वतो भावेन सायन्तनेन कर्मणा निश्चयेन मुक्तः; and he explains अभ्युदित as a deriv. of अभ्युदित with *taddh.* aff. अच्, referring it to the *Gaṇa* to *Pāṇ.* V. 2. 127., when its literal meaning would be 'having a sunrise': अभ्युदितमभ्युदयः सूर्यस्य तद्वीगादर्शनाद्यच् । भुक्ता ब्राह्मणा इतिवत् (comp. *Siddh. Kaum.* fol. 186 a, l. 11).] E. मुच् with निरु and अभि, *kṛit* aff. क्त.

अभिनिर्घोष Tatpur. n. (-णम्) <sup>1</sup> March in general; (*Rāman.* on the *Amarak.* = गमन; *Nilak.*, *Padārthakaum.*: विजिगीषोः प्रयाणे with the addition: उपचारादयत्रापि; and comp. *Haldyudha's* defin. of अभिषेण, 'यत्सेनयाभिनिर्घोषं स्मृतं तदभिषेणम्'). <sup>2</sup> March of one who wants to conquer, invasion; (*Rāyamuk.*, *Bharatam.*, *Sārasund.* &c. = विजिगीषोः प्रयाणम्). E. या with निरु and अभि, *kṛit* aff. लुट्.

अभिनिर्वृत्त Tatpur. m. f. n. (-त्तः-त्ता-त्तम्) Completed, accomplished, effected; e. g. *Mahābhār. Adip.*: एतन्नामाभिनिर्वृत्तं तस्य देशस्य वै द्विजाः (*Nilak.*: अभिनिर्वृत्तं = निर्वृढम्); or कथेयमभिनिर्वृत्ता भरतानां महात्मनाम्. E. वृत् with निरु and अभि, *kṛit* aff. क्त.

अभिनिर्वृत्ति Tatpur. f. (-त्तिः) Completion, result, the be-