

APPENDIX F

GRAMMATICAL CONCORDANCE

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अक्—(1) A grammatical abbreviation which is used to denote the vowels अ, इ, उ, औ, लृ.

(2) That which does not contain क् (the अक्र् suffix); P. 6. 1. 132

अक्षित्—It is one of the varieties of कर्मकारक. It is that object which is not otherwise intended to be expressed as अपादान, अधिकरण etc; if the speaker intends to express that in any other case, he can put it in the other case, as गोः पश्यो देविधि, अन्वरुणद्वा गां ब्रजे etc. There are some verbs in Sanskrit which take अक्षित् object, in addition to their usual direct one. The roots that are capable of governing two accusatives are mentioned in the following करिका—

दुहयाच्चपच्चद्वष्टुधिप्रच्छिच्छिवृशसुजिमथमुषाम्।
कमयुक् स्थादकथितं तथा स्थानीहृष्टुपवहम्॥

अकर्तुक्—Not having an agent; cf. नाकर्तुं कर्मास्ति (no verbal process without an agent).

अकर्मभिप्रायार्थ—The grammatical rule which prescribes the आत्मनेपद in the case where the result of the action is not beneficial to the agent.

अकर्मक्—Intransitive. When the action and the result reside in the same substratum, the root is intransitive; the root भू or अस् is intransitive, because the action favourable to the result (सत्तानुकूलन्यापार) and the result सत्ता reside in the same substratum, i. e. the agent घट etc.; फलन्यापारयेरेकनिष्ठतायामकर्मकः। —वै. भू.

अकालक—The term refers to Pāṇini's grammar because Pāṇini was the first to do away with the कालाधिकार in Sanskrit grammar; पाणिन्युपज्ञमकालकं व्याकरणम्। —Kāśi. 2.4.21.

अकृतव्यूह—The follower of Pāṇini who does not insist (on the taking effect of a rule, when its cause or causes disappear); Pbh. 56.

अकृताभ्यागम—Liability for what is not done.

अकित्—That which receives no augment having an indicatory क् (P. 7.4.83), that which has no indicatory क्.

अक्षर—That which does not admit of the analysis, element, word, to be moved as subordinate to some-

thing else (Vbh.), letter (Mbh. 1. 1. 2), vowel (Tp. 1.2), syllable.

अखण्डत्व—The state of not being subject to be divided; Pur. Pv. 14.

अखण्डपदस्फोट—The word without division into stem and suffix—which is the conveyer of the sense as a unit.

अखण्डवाक्यस्फोट—The undivided linguistic unit which is the conveyer of the meaning.

According to the अखण्डवाक्यस्फोट theory, the analysis into letters, or the distribution of the meaning between stems and suffixes or between the words in a sentence is purely fictional and the sentence itself undivided into its constituent elements conveys the meaning.

अखण्डेपादि—Indivisible imposed property (opposed to a generic character).

अगमक—(The grammatical rule) which does not prove (the particular proposition), inadequate.

अगृहीतशक्तिशाक्तव्य—The state of being the conveyer of a convention (of a particular word), which was not previously comprehended; Pbh. 8.

अग्लोपिन्—(अक्लोपिन्) (The original stem) whose vowels अ, इ, उ, औ, and लृ are dropped. (अक् is a प्रत्याहार); P. 7.4.2.

अघोष—Non-voicing, hard articulation or effort as applied to the hard consonants and विसर्ग.

अज्ञ—Subordinate member, auxiliary (to a rule), assisting an operation, being a formal cause (of an operation); the stem or base to which the suffix has been added (हन् + ति); the base or stem together with the intermediate विकरण (करिष्य + तः).

अज्ञाज्ञिभाव—Relation of reciprocal subservency (between two grammatical rules); Pbh. 12.

अच्—A grammatical abbreviation used to denote all the vowels (अ, इ, उ, औ, ए, ओ).

अचरितार्थ—(Grammatical operation) which cannot take effect anywhere; Pbh. 67.

अजहस्त्वार्थावृत्ति—(A compound or a complex unit) which involves the additional meaning without losing

the respective meaning of the constituent members of the compound; cf. व्यंजका.

अजितसेनाचार्य—Author of the मणिप्रकाशिका, a commentary on यक्षवर्मन^{१३} चिन्तामणि on the शाकटायन-शब्दानुशासन.

अञ्जचूत्तरपद—A compound word which has अञ्जु as the last member.

अद्—A grammatical abbreviation used to denote the letters अ, इ, उ, ऋ, ल, ए, ओ, औ, ह, य, ब्, र्; P. 8.4.2.

अण्—A grammatical abbreviation used to denote अ, इ, उ; P. 1.1.51; or used to denote the vowels अ, इ, उ, ऋ, ल, ए, ओ, औ, औ, the semivowels य्, ब्, र्, ल् and letter ह; P. 1.1.69.

अणिकर्ता—The agent of a non-causal verb; P. 1.4.52.

अण्यदर्थ—Not having the sense of impersonal action or not having the passive sense; P. 6.4.60.

अतदगुणसंविवाहान-बहुत्रीहि—बहुत्रीहि compound where the meaning of the constituent members has no connection with what is construed with the meaning of the whole compound, e. g. विवयुगानय (bring me a man possessing variegated cows). Here the meaning 'cow' has no connection with the action of bringing with which the meaning of the whole बहुत्रीहि compound is construed.

अतिदेश—An extended application by analogy, analogical transference; analogical extension of an argument; cf.

अन्यत्रैव प्रणीतायाः कृत्स्नायाः धर्मसंहतेः ।
अन्यत्र कार्यतः प्राप्तिरतिदेशः स उच्यते ॥

अतिपरोक्षवृत्ति—A word in which the root is not clear.

अतिव्याप्ति—Overpervasion, where that which is expressed by the definition is so wide as to pervade more than the element to be defined; e. g. 'Cows are horned beasts.'

अतिसर्व—Permission to do as one likes; P. 3.3.163.

अत्यन्तसंयोग—Uninterrupted continuity of time or space through the action; P. 2.3.5. The words denoting duration of time and space are put in the accusative case; कोशं कुटिलं नदी । मासं गुडधानाः । Sk.

अत्यंत्—A root (धोतु) which possesses a short अ as its root vowel in the original धातुपाठ; P. 7.2.62.

अद्वन्त—Words ending in short vowel अ (अत् + अन्त्); P. 8.4.7.

अद्वृन—Elision or disappearance of affix or stem or augment, or of the part of affix or stem or aug- ment; P. 1.1.60

अदिप्रभृति—Having अद् at the head i. e. the roots of the second conjugation; P. 2.4.72.

अदुपदेश—That which is given in grammar with vowel अ; P. 6.1.186.

अदुपथ—A unit having short 'अ' as its penultimate; P. 3.1.98.

अदूषण—No objection to a particular form in grammar; Sir. Pv. 191.

अधिकरण—(1) Material things or substances; P. 11.4.13.
(2) A grammatical agreement; P. 1.2.43.
(3) Location.

Acc. to भर्तुहरि, अधिकरण is said to be that which is a substratum of action indirectly through the medium of the agent or the object and which is helpful for the accomplishment of the action; e. g. रामः कर्ते आस्ते and स्थात्यां पचति; कर्त and स्थाती are indirectly the substrata of the actions of sitting and cooking, through the medium of the agent (person) and food respectively.

अधिकरण is threefold :

(1) औपलेखिक. When the action does not pervade its substratum, but is only a part of it; कर्ते आस्ते, one sits only in a part of a mat.

(2) अभियापक. When the substratum of the action is wholly pervaded; तिलेषु तैलम्.

(3) वैषयिक. मोक्षे इच्छा, the sense being मोक्षचिषयक इच्छा.

अधिकरणविचाल—A change in the apportionments or distribution of substance; here अधिकरण means, matter, stuff, substance. विचाल means change in number, i. e. to make one into many or to make many into one; P. 5.3.43.

अधिकार—(P. 1.3.11) Rules which have to be repeated wholly or in part. P. shows that a particular सूत्र is an अधिकारसूत्र, by the word प्राक् followed by a word in the ablative case P. 1.4.56, or the सूत्र^{१४} marked with स्वरित accent where यि has the same. P. 4.1.3 It is threefold :

सिहावलोकितं चैव मष्टूकलुतमेव च ।
गजाप्रवाहवचापि अधिकारत्रिधा मतः ॥

अधिकार्यवचन—An exaggerated statement whether of praise or censure; P. 2.1.33.

अध्याहर्तव्य—Which has to be supplied; Sir. Pv. 51.

अध्याहार—Supplying (a particular word which is necessary); Pbh. 61.

अध्यै—A termination showing तुमर्थ (a termination of the infinitive of purpose used in the Vedic literature); P. 3.4.9.

अर्धमात्रालाघव—(The grammarians rejoice over) the saving (even) the length of half a short vowel.

अर्धस्पृष्ट— Formed by half contact applied to sibilants and इ.

अनचक— That which does not contain a vowel.

अननुष्टापक— (Grammatical rule) which does not teach something definite; Pbh. 1.

अनद्यतन— That which has not occurred during the course of the current day; the name of the Impersonal Past; P. 3.2.111.

अनधिकरणवाचिन्— The word or unit not denoting the sense material substance; P. 2.4.13.

अनन्तर— In the sense अव्यवहित, (unseparated by vowels); P. 1.1.7.

अनन्यलभ्यः— (The denoted meaning of the grammatical element) must be such as cannot be obtained otherwise; the primary meaning of the word is that which is not known from that word by any other significatory potency.

अनपेक्ष— Absolutely or independently valid.

अनभिहित— P. 11.3.1. (The meaning) not being denoted (by other suffixes, compounds etc.); P. 2.3.1.

अनलिंघि— The grammatical operation which does not apply to or concern the phoneme; स्थानिकदोस्तोऽनलिंघि। The substitute is liable to all the rules which hold good for the primitive (स्थानि) but not in the case of the rule which applies to or concerns the phoneme.

अनर्थक— Purposeless, superfluous, in so far as the rules of Panini are supposed to contain no ' purposeless ' elements.

अनवकाश— Possessing no scope.

अनस्तिः— Any root other than अस्; P. 8.2.73.

अनाकृति— That which has no form. The term refers to the conventional name (संज्ञा) opposed to संज्ञी which has forms; अनाकृतिः संज्ञा, आकृतिमनः संज्ञिः। लोकेऽपि ह्याकृतिमतो मांसपिण्डस्य देवदत्त इति संज्ञा क्रियते। Mbh.

अनाख्यात— cf. अकथित.

अनागमक— (A grammatical item) to which an augment is not attached (opposed to सागमक).

अनादिष्ट— That which is not substituted or replaced, i. e. base form (स्थानिभूत); योऽनादिष्टादत्तः पूर्वः तत्य विधि प्रति स्थानिभूतः। Mbh. 1.1.57.

अनाप्य— Intransitive.

अनालिङ्गित— Having no connection with; Pbh. 100.

अनिग्न्त— A grammatical item which does not end in इ, उ, औ and ऋ; P. 6.2.52.

अनिद्— The roots that do not take augment इ (ई).

अनिति— Not followed by the word इति; P. 5.4.57.

अनितिपर— (अन् इति पर) That which has not the word इति after it; P. 1.4.62.

अनित्य— A rule that does not apply after the taking effect of another rule that applies simultaneously and which is in conflict with the application of the rule in question.

अनित्यसमास— A compound where the addition of the case terminations to the members of the compound is sufficient to bring out the sense of the compound; e. g. in the compound राजपुरुषः, the genitive राजः and the nominative पुरुषः are competent to denote the sense of the compound.

अनिदित्— A root which does not possess a short इ as indicatory letter. [अन् (not), इत् (इ), इति, (indicatory)]; P. 6.4.24.

अनियामकत्व— (A cause) causing an effect to remain even after it has ceased to exist; Pbh. 63.

अनिरचसित— Those who have not been expelled from (the communication of higher class); P. 2.4.10.

अनिराकर्तु— A kind of संप्रदान that does neither accept nor refuse what is given, as in 'सर्वय अर्च ददाति'; the sun neither solicits worship nor does he reject it.

अनिर्दिष्ट— That which is not mentioned specifically in grammar (अनुपरिष्ठ), that which has no meaning assigned (in grammar).

अनिर्दिष्टार्थ— (The suffixes) to which no meaning has been assigned; अनिर्दिष्टार्थः प्रत्ययाः स्वार्थैः। Pbh.

अनिष्टापातभय— Danger of undesirable happenings (in grammatical operations).

अनीनित— One of the different forms of कर्मकारक. This refers to undesirable object as in चिं भुखे (he eats poison).

P. defines it thus : that which is not desired by the agent but which is connected with the action which achieves the desired object through the operation of the agent; P. 1.4.50.

अनुकार्यानुकरण— Original and imitating; cf. अनुकार्यानुकरणयोरभेदविवक्षा (no intention to express the difference between original and imitating).

अनुक्तसमुच्चयार्थ— (The particle च) having the meaning of accumulation (of things expressed) with things not expressed; अनुक्तसमुच्चयार्थः चकारः.

अनुत्तरपदस्थ— That which does not stand in the last member of the compound; P. 8.3.45.

अनुदात्त— Unraised, grave, within a given register a syllable with low tone, not pronounced with the उदात्त

accent, the vowel grammatically accented; P. 1. 2.30. In the text of Rv. the अनुदात् is marked by a horizontal line below the word, e. g. अमिना (अनु).

अनुनासिक—Accompanied by a nose sound, the nasal consonants and अनुस्वार, the nasalization of vowel or semivowel, a sound where both nose and mouth are involved; P. 1.1.8.

अनुपन्यास—No raising (of an objection); Pbh. 114.

अनुपष्टुव—No repetition (of a rule); Pbh. 35.

अनुपसर्जन—That which is not a subordinate term in a compound; P. 4.1.14.

अनुपाख्य—That which is not perceived, observed or known clearly; P. 6.3.80.

अनुपात्यय—Not breaking the series or order; P. 3.3.38.

अनुपादान—(Which) cannot be said with propriety; Pbh. 47.

अनुप्रदान—The articulatory process (प्रयत्न) occurring outside the buccal cavity, secondary features as nasality; Extra-buccal process:

(a) voicing and non-voicing,

(b) aspiration and non-aspiration,

(c) nasality and non-nasality.

अनुबन्ध—That which is tagged on, significant or indicatory letters, certain symbolic letters or syllables attached to roots, terminations, augments and substitutes, either at the beginning or at the end, to indicate accentuation or पद or grammatical operation in connection with them; such as गुणवृद्धि which a stem undergoes, as in शेष्, इट्, चीष् etc. It is the same as इत्.

अनुभूतिस्वरूपाचार्य—Author of the सारस्वतप्रक्रिया, belongs to the सारस्वत school, date ranges from 1250 A. D. to 1350 A. D.

अनुमन्त्र—A kind of संप्रदान that approves of a gift as in उपाध्यायाय गोददाति where the priest permits the giver to give him a cow (though he does not actually request him to do so).

अनुलेख—(Such a meaning of a term) having nowhere been mentioned in the authoritative books; Pbh. 47.

अनुलोमसांधि—Combination of letters where vowel precedes and consonant follows it.

अनुचाद—(Portion of a rule) stating simply (that, concerning which something is taught in the rule); Pbh. 93.

Repetition by way of explanation, illustration, corroboration; P. 2.4.3.

अनुचृति—Continued influence of the governing word, the act of continuance, of the governing word in the

following rule (or rules). The process of supplying the word from the preceding सूत्र; a whole rule or an expression in a given rule which 'turns up' again, that is to be supplied in a rule taught later.

अनुचृतिनिर्देश—Employment of a letter (in a rule) similar to that which is already mentioned in the first fourteen aphorisms; e. g. the letter अ is employed in the rule अस्य एवै (P. 7.4.32), which is similar to that mentioned in the प्रत्याहारसूत्र अइउण्; Mbh. 1.1.1.

अनुषङ्ग—(अनु + सञ्ज्; to stick to, to attach to.)

It means close connection and is applied to the penultimate nasals of roots in grammatical literature, probably because those nasals were felt to be separate entities attached to the roots, since they appear sometimes with those nasals and sometimes without; उपधामूत्स्थ नकारस्य अनुषङ्ग इति प्राचा संज्ञा।

अनुस्वार—After sound, subordinate sound, a nasal sound marked by a dot above the line.

It is restricted to a post-vocalic position, primarily occurs before the fricatives and ह्. The phonetic feature of this sound is not known clearly. It may be nasalized fricative or it may be a nasalization and lengthening of the vowel. It is either vocalic or consonantal; P. 8.3.4.

अनुष्यानन्तर्य—Not being the name of ऋषि or in-expressing an immediate descendant; P. 4.1.104.

अनेकाच्—That which contains more than one vowel, non-monosyllabic.

अनेकान्त—A grammatical element (specifically indicatory letters) which does not form a part of anything, as in अनेकान्ताः अनुबन्धाः; Pbh. 5; (the indicatory letters do not form a part of that to which they are attached).

अनेकाल—A grammatical element (specifically substitute) which consists of more than one letter; P. 1.1.55.

अनेजन्त—A grammatical element which does not end in either ए or ओ or ऐ or औ.

अन्तरङ्ग—(1) A rule the causes of the application of which lie within or before the sum of the causes of a बहिरङ्ग rule.

(2) A kind of कर्मकारक; the connection (of a word signifying substance) with a verb is prior to that of a word (signifying time, verbal action, the roads to be traversed, countries) with a verb. Therefore द्रव्यवाचक कर्म is अन्तरङ्ग while the कालादिवाचक कर्म is बहिरङ्ग.

अन्तर्भावितण्यर्थ—(The non-causative root) having the sense of causative force.

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 पूर्वोपस्थितनिमित्तकल्पम् । 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.

अन्तोदात्— (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 बहुवीहि 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 क्रूरमभिकृद्यति. Here the accusative case denoting the sense of object is sanctioned by the special rule of P. 1.2.36 for the संप्रदानकारक.

अन्वक्षरसंघि— 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 शीमांसक^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 सं. इ. को. ११

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 भर्तुहरि 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 चूक्षात् 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.

अपृक्त— Not united, uncombined. In the प्रातिशास्य 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.

अपेक्षितकिय— 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.

अपपयदीक्षित— Author of सत्प्रकाश, 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.

अप्राप्तिविभाषा (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 अप्राप्तिविभाषा.

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

superseded by the fact that forms contrary to them are put down in a rule); Pbh. 108.

अभ्यचन्द्र—Author of the प्रक्रियासङ्ग्रह; flourished in the first half of the 14th century A. D. Belongs to शाकटायन school.

अभ्यानन्दिन—Author of the shorter version of the जैनेन्द्र grammar. Earlier than 1205 A. D.

अभाषितपुंस्क—A noun which is always either feminine or neuter and has no corresponding masculine form; P. 7.3.48.

अभिनिधान—Close contact, non-release of a consonant; this feature takes place when a stop is followed by a stop, making it obscure, arrested, esp. suppression of initial अ after ए or ओ.

अभिमन्त्रु—A king of Kashmir. Restored the corrupt text of the महाभाष्य.

अभिरामविद्यालङ्घार—Author of a gloss on the कारकपाद of गोयीचन्द्र⁸'s commentary on the संक्षिप्तसार.

अभिहितान्वयवाद—This view is propounded by the भाष्य school of Mimānsā. This school admits that when the morphemes or morphemic sequences are used in a sentence, each morpheme or morphemic sequence denotes independently separate meaning.

According to this view the अन्वयार्थ (the relation between different meanings denoted by morphemes or morphemic sequences) is not the denoted meaning of morphemes but it is conveyed by the morphological construction or syntactical construction.

अभूतद्वाव—When the cause of a thing arrives at the state of being that very thing so produced is said to be अभूतद्वाव, when something arrived at the state of being while it was not so previously, the state of that what it was not, changing into anything which one has not been before; Vārt. on P. 5.4.50.

अभेदक—A feature of a letter which does not render the letter distinctive even in the presence or in the absence of that particular feature, allophonic feature. अभेदका गुणः (when the same letters have different qualities these qualities do not render them different letters); Pbh. 109.

अभ्यस्त—The root along with the reduplicated portion; P. 6.1.5.

अभ्यास—Repetition, reduplicated (Nirukta); P. restricted this term to the first portion of reduplicated root; P. 1.3.71.

अभ्युपगमविरोध—Running counter to cherished or accepted dogma.

अभ्युपाय—Means, mode, method (specially in understanding of the grammatical construction or formation); Mbh.

अमरचन्द्र—A pupil of जिनदत्तसूरि of बायडगच्छ. Author of स्थादिसमुच्चय on declensions and their irregularities. He lived about the middle of the 13th century A. D.

अम्बूकृतम्—Pronounced in shutting the lips, the sound then remaining as it were in the mouth.

प्रस्तं निरस्तमविलम्बित हतमन्तूकृतं ध्मातमयो विकम्पितम्।

संदृष्टमेणीकृतमधंकं द्रुतं विकीर्णमेताः स्वरदोषभावनाः॥ Mbh.

(पस्पशा). अम्बूकृते यौ व्यक्तोऽप्यन्तर्मुख इव श्रूयते। प्रदीप on Mbh.

अमोघवृत्ति—Written by शाकटायन. Date ranges from 817 A. D. to 877 A. D.

अयोगवाह—Contextually dependent element distinguished from the independent letters, विसर्जनीय, जिह्वामूलीय, अनुरस्वार, यम. The letters not mentioned in the वर्णसमान्य (Mbh. 1. 1. 2), letters which attain their realisation when joined with other independent letters; Uvata VP.

अर्थ—Sense, signification, notion, object, purpose; purpose of (the use of) a grammatical element, concept.

अर्थप्रत्यय—Certainty of meaning; निरुक्त I. 15.

अर्थनिमित्तक—A grammatical operation caused by the meaning (opposed to an operation caused by the word-form) and eventually being बहिरङ्ग; Pbh. 41.

अर्थयाथात्म्य—True nature as it is of things or denoted meanings.

अर्धक—Shortened sound (in a wrong way); Mbh. (पस्पशा); अर्धको दीर्घोऽपि हस्त इव। प्रदीप on Mbh.

अलक्षण—An ambiguous rule or statement (not clearly understood); व्याख्यानतो विशेषप्रतिपत्तिः न हि सदेहादलक्षणम्। Pbh. I.

अल्—A grammatical abbreviation used to denote all letters.

अल्पप्राण—Little breath, non-aspirate (Mbh. 1. 1. 4), the first, third and fifth letters of a वर्ण, the first and third यम and the semivowels.

अल्पार्थ्य—Denoting a sense of a small quantity; P. 4.1.51.

अल्पाच्चतर—The word which consists of fewer vowels; P. 2.2.33.

अल्पापेक्ष—A grammatical operation dependent on a smaller number of causes and eventually being अन्तरङ्ग; Pbh. 42.

अलुक समास—A compound in which the case-termination of the first member is not dropped as in युष्मित्रः, जनुषान्धः.

अवच्छिन्न—Limited.

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

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

अवच्छेदकावच्छेदक—Limitor of limitor.

अवच्छेदकसंबन्ध—Limiting relation.

अवयवप्रसिद्धि—The meaning based on the derivation of a word; अवयवप्रसिद्धेः समुदायप्रसिद्धर्वलीयती (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.

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

अवलम्बित—A sound mixed with another sound; Mbh. (पृष्ठा); अवलम्बितो वण्णन्तरासंभितः। प्रतीप 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 सर्वाषु च विभार्तेषु।
वचनेषु च सर्वेषु यत्र व्येति तदव्ययम्॥ Mbh. 1.1.37.

अव्यापक—Not concomitant (with every grammatical rule).

अव्यासि—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 ह, श्, भ्, ष्, द्, ध्, ज्, झ्, इ, ई, उ, ऊ, इ, ऊ.

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

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

अष्टाध्यायी—Written by Panini. The work consists of over 4,000 grammatical aphorisms composed in a sort of algebraic formula, thrown into eight अच्यायः of four पादः, 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 (निपातः); P. 1.1.57.

असमज्ञस—Not standing to reason; incoherent.

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

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 संज्ञाः 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.

अस्तकार्यवाद—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.

अस्पृष्ट— Non-contact, the process of minimal closure. This feature provides the criterion for the distinction of vowels from consonants; Ps. 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.

अस्वाङ्गपूर्वपद— (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 अशः 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, चारिगण etc. The list in the गणपाठ is generally exhaustive and a word 'वृत्' at the end of the गण often shows this. The गण which are not regarded exhaustive by पाणिनि and which are not ended by the word 'वृत्' are regarded as आकृतिगण^१. बाल्मीकीयम् explains आकृतिगण thus : आकृत्या एवंजातीयकतया निर्णीतव्योऽयं गण इत्यर्थः । लोकप्रयोगानुसारेणैवंजातीयकाः शब्दा अस्मन् गणे निवेशनीया इति यावत् ।

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

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

(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 नामाख्यातोपसर्गनिपाताः । निरुक्त. The grammarians use the word in the sense of a finite verb; एतेन आख्यातपदेन धातुः आख्यायते सर्वप्रधानीभूताथोऽनेनेति व्युपत्तेरिति परास्तम् । लघुमञ्जुषा.

(3) The modern मीमांसक^s use the word in the sense of the तिहूँ suffixes; यजेतेत्यत्रास्यद्वयम्, यजिधातुः प्रत्ययश्च, प्रत्ययेऽपि अंशद्वयम् । आख्यातत्वं लिहूँचं च । मीमांसान्यायप्रकाश.

आख्यात-पद-विकरणः— 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.

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

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

आङ्— (An operation) taught in the अङ्गाधिकार (P. 6.4-7.4) which affects the अङ् 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.

आजानिकशास्त्रात्मनिकः 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.

आदेश— Author of महाभाष्यप्रदीपस्फूर्ति, a commentary on महाभाष्यप्रदीप; son of वेङ्कट.

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

आधुनिक— The modern convention; e. g. the technical terms (संज्ञा) 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.

आन्यभाव्यम्— The state of being different (in the expression 'आन्यभाव्यं तु कालशब्दव्यायात्') state of being a different letter on account of the intervention of time and sound; e. g. the अकार found after इ in the word दण्ड is different from the अकार found after एङ् in the word दण्ड); Mbh. 1.1.1.

आप— It is a grammatical formula [प्रत्याहार formed with आ of टा (instr. sing.) and त् of तुप् (loc. pl.)], used to denote the case-endings of the instrumental, dative, ablative, genitive, and locative, in all numbers; P. 7.2.112.

आपिशलि— An ancient grammarian mentioned by P. 6.1.92. Founder of the pre-Pāṇinian grammatical school; his rules are quoted by काशिका, कैयट and बोपदेव.

आभीय— The rules P. 6.4. 22-129 are called आभीय; the grammatical operations prescribed by these sutras are also called आभीय. When two rules of this आभीय section simultaneously appear for application in one and the same place, both are applied, one being considered as non-existent for the purposes of the other; P. 6.4.22.

आभ्यन्तर (प्रयत्न)— The articulatory process occurring within the buccal cavity. For it P. uses the term आस्यप्रयत्न 1.1.9, mouth process; it refers to the area from the lips to the Adam's apple. This process is of four kinds, स्पृष्ट, ईष्टस्पृष्ट, विवृत, संवृत.

आमन्त्रित— Vocative word; P. 2.1.2.

आर्थभावना (or आर्थी भावना)— The effort (प्रयत्न or कृति) or volition on the part of the agent. According to the मीमांसक^s the root-portion of the verb denotes accomplished activity like त्याग, पाक etc. (completed action), while the personal suffixes (the तिष्ठ् suffixes) denote the effort of the agent (आर्थी भावना).

आर्धधातुक— The suffixes other than verbal endings (the तिष्ठ् suffixes) and those with an indicatory 'श' are called आर्धधातुक; P. 3.4.114. In ancient times विकरण was regarded as part of the root, so the verbal endings were added to the root with the विकरण, these roots with विकरण were known as सर्वधातुक; but those roots without विकरण were known as आर्धधातुक because before these endings only half of the root was desirable.

आर्हीय— The secondary suffixes ठण्, ठक् (क-इक) etc. taught by the rules, P. 5.1.19-71.

आवचन— Incomplete pronunciation; ईष्टद्वचनमावचनम्। Mbh. on P. 1.1.8.

आयतनभाव— Aptitude to be the abode of.

आशीः— The name of the fricative used by the कातन्त्र system.

आशीलिङ्ग— Fricative form of the verb.

आश्रयाश्रयिभाव— Relation between the substratum and the substrata.

आसन्ति— Juxtaposition. The linguistic utterance, which forms the construction, should not be intervened by

any longer pause or by any discontinuous morphemic sequences (words). If we utter the words गाम् and आनय with the interval of five minutes then they cannot form a construction, owing to absence of juxtaposition between them. Similarly the utterance गिरिर्भुक्तमिमान् देवदत्तेन does not form construction because the connected words गिरिरमिमान् are intervened by the discontinuous word भुक्तम्.

आस्थापित— Arrested; cf. अभिनिधान.

आस्वदीय— The roots belonging to the subdivision of the चुरादिगण.

इक्— A grammatical abbreviation used to denote इ, उ, क् and ल्; P. 6.1.77.

इच्— A grammatical abbreviation used to denote vowels इ, उ, क्, ल्, ए, ओ, ऐ, औ; P. 6.3.68.

इजादि— (इच् आदि) That which begins with a vowel except अ (इच् is a grammatical formula which denotes the vowels except अ).

इद्— The augment इ (द्); P. 1.2.2.

इण्— A grammatical abbreviation used to denote the vowels इ and उ; P. 8.3.57.

इत्— पाणिनि and his followers use the monosyllabic term 'इत्' for the polysyllabic term अनुबन्ध. Indian commentators derive the word from the root 'इ' to go, having added the agent suffix किप्. Thus एति गच्छतीति इत्. Many European scholars believe the word to be a corruption of 'ईति'; cf. अनुबन्ध; P. 1.3.2.

इतरेतराश्रयत्व— Mutual interdependence.

इत्थंभूताख्यान— Mere statement of circumstances; P. 1.4.90.

इदुदुपथ— That which has short इ or उ as a penultimate letter; (इत्, उत्, उपथे यस्य); P. 8.3.41.

इन्दिरापति— Author of परीक्षा, a commentary on लघु-शब्देन्दुशेखर.

इन्दुमित्र— Author of अनुन्यास, a commentary on काशिका. He flourished between 743 and 1093 A. D.

इन्द्र— Son of कश्यप and अदिति. Pupil of वृहस्पति, प्रजापति, अश्विनीकुमार^s and यम. First constitutor of grammar.

इन्द्रदत्तोपाध्याय— Author of फक्किकाप्रकाश, a commentary on कौमुदी.

इयडुवड्स्थानौ— (the letters इ and उ) which admit the substitutes इयव् (इय्) and उवव् (उव्); P. 1.4.4.

इष्टसाधन— The causes of the desired result. The नैयायिक^s insist that the mere knowledge of the विधि or प्रेरणा would not make the man always act if he does

not understand that this action is the cause of the desired result. Therefore the नैयायिक assert that this is the primary meaning of the potential suffix. The मीमांसकs and the grammarians argue that the primary meaning of potential suffix is प्रवर्तना or प्रेरणा. From the प्रवर्तना it can be inferred that the object in question is the cause of the desired result on the basis of the knowledge of invariable concomitance between the object of प्रवर्तना and the cause of the desired result.

इष्टसिद्धि— To bring out only such results as may be desirable; Pbh. 101.

इष्टि— What is desired, desirability, as that which is desired by an authoritative teacher of grammar, specifically by पतञ्जलि.

ईषच्छ्वास— Slight aspiration; Pś.

ईषत्स्पृष्ट— Formed by slight contact of the organs of utterance applied to semi-vowels.

उक्— A grammatical abbreviation used to denote the vowels उ, औ, ल.

उक्तपुंस्क— cf. भाषितपुंस्क.

उक्तानुवाददोष— Objection that (a restricted rule) states that which has been already stated; Pbh. 101.

उगिव— Having उ, औ, or ल as an indicator letter; P. 7.1.70.

उग्रभूति— Author of a न्यास on बालबोधिनी of भट्ट जगद्गुर.

उज्ज्वलदत्त— Author of a वृत्ति on उण्डिमूळ. Its date is circ. 1250 A. D.

उत्तरपदार्थप्रधान— (A तत्पुरुष compound) where the meaning denoted by the last member stands qualified in respect to that of the other member.

उत्तरविद्या— Epithet of grammar. Grammar is called उत्तरविद्या because it can be grasped only by intelligent students (उत्तर = skilful).

उदय— That which rises; then it came to mean that which follows. It is used in this sense in all प्रातिशाख्य. उदयशब्दः परशब्देन समानार्थः प्रातिशाख्येषु प्रसिद्धः।

उदयचन्द्र— Author of a larger न्यास on हेमचन्द्रः बृहदृति. Preceptor of देवेन्द्रसुरि who has abridged the work.

उदयसौभाग्य— Author of छण्डिका on the प्राकृत chapter of हेमचन्द्र. A pupil of हर्षकुल of लघुतपागच्छ. He flourished in the reign of Bahadur Shah of Gujarat (1525-1537 A. D.). The work was written in 1533 A. D.

उदाच्च— Raised sound (P. 1.2.32). The vowel that is perceived as having a high-tone, in given register a syllable with high-tone. In the text of the Rv.

this accent is unmarked. In German system of transliteration of Sanskrit it is shown by a vertical stroke or by putting a small ' उ ' above the vowel.

उदासीन (कर्म)— It is one of the varieties of अनीपित-कर्म (that which is not intended by the agent). उदासीन (कर्म) is that which is attained by the agent through indifference; e. g. in प्रामं गच्छन् तुण् स्फुशति (while going to a village he touches a straw); Here the agent has no intention in touching a straw; P. 14.50.

उद्देश्यता— Said of a word form being subjected to (a rule); Pbh. 35.

उश्चिच— High-low, another name of स्वरित; cf. स्वरित.

उपगीत— The phoneme attached to the other phoneme that is sung; Mbh. (पस्पशा); उपगीतः समीपवर्णन्तर-गीत्यानुरक्तः। प्रदीप on Mbh.

उपग्रह— (1) The term उपग्रह is used to denote all the distinct senses conveyed by the use of परस्मैपद and आत्मनेपद, i.e whether the action is performed for the benefit of the agent or not; the use of the आत्मनेपद shows that the benefit of the action accrues to the agent. In the case of परस्मैपद roots, the use of परस्मैपद shows that the action is being done for others; ("लोकान्यद्वयः कियाविशेषो मुख्य उपग्रहः" शब्दकोस्तुम् ॥).

(2) It also means 'that which is seized', hence addition of sound.

उपघोषिन्— The syllable ह.

उपजन— A grammatical augment (a meaningless syllable or letter inserted in any part of the radical word); उपजनमाधिक्यम्। निरुक्त.

उपधा— That which is set or placed next to a preceding letter or word; RP. The penultimate letter (in a word or stem); P. 1.1.65.

उपधमानीय— Blowing upon, voiceless bilabial fricative, a half विसर्ग. It is the bilabial spirant produced by the sound of विसर्जनीय before 'प' or 'फ'. The symbolic representation of the sound is 'ऽप', 'ऽफ'. TP., VP., SK. गोपदेव describes this sound as गजकुम्भाकृति.

उपपद— (1) The word which is determined by the general meaning of the word employed in the locative and which occurs in the 3rd Chapter of Pāṇini's अष्टाव्यायी is called उपपद. Thus in the सूत्र 'कर्मण्' (3.2.1) the word 'कर्मणि' is employed in the locative case which means the word in the accusative case. Therefore the word in the accusative case will be called उपपद; e.g. कुम्भं + क + अण् = कुम्भकार, 'a potter' where the word 'कुम्भम्' is उपपद; P. 3.1.92.

(2) A word standing near another word (उपेच्चारितं पदम् उपपदम्); in this sense the word is used by पाणिनि in 1.3.77:

उपपदविभक्ति—Case ending in connection with an individual word.

उपबन्ध—(उप + बन्ध—near, to bind) That which is attached to. It is used in the sense of a suffix in the निरूप. अथर्वः ... अपि वाधीयाने युरुपबन्धः । निरूप 1.8.

उपलक्षण—Implication of something else in addition to what is denoted; स्वप्रतिपादकवे सति स्वेतत्रप्रतिपादक्त्वम् । उपलक्षणम् ।

उपसर्ग—Literally means discharged near; then 'addition to the verb' i. e. preposition; verbal prepositional prefixes. P. defines the word उपसर्ग as 'the words प्र etc. are called उपसर्ग when they are connected with verb'; P. 1.4.59. According to शाकटायन, उपसर्ग modify the sense of nouns and verbs, but are themselves practically without any meaning. So he regarded them as empty morphs. गार्घ्य, on the other hand, says that the उपसर्ग have a sense of their own, by means of which they cause modification in the cases of nouns and verbs. When the उपसर्ग govern the nouns or pronouns they are known as कर्मप्रवचनीय to later grammarians. When they are neither connected with a verb nor do they govern the cases of nouns, then they are known as निपातः.

उपसर्गप्रतिरूपक—(Form) having the appearance (only) of a preverb.

उपात्तविषय—A kind of अपादान when the root expresses its own sense to which the sense of another root is subordinate as in बलाहकाद्वियोतते ज्योतिः (बलाहकानिसूत्य ज्योतिविषयतते).

उपाधि—Imposed property.

उभयन्नविभाषा (or. प्राप्ताप्राप्तविभाषा).— That which is प्राप्तविभाषा as well as अप्राप्तविभाषा. cf. प्राप्तविभाषा, अप्राप्तविभाषा.

उभयपदाश्रयत्व—Fact (for a grammatical operation) to be applicable to both elements or members (of compound word).

उभयरूपत्व—Double nature.

उभयाश्रय—Fact (for a grammatical operation) to have a double concerning or a double domain of application (so that it may be called चहिरजः).

उरस्य—Pulmonic sound; the voiced fricative ' ह् ' and voiceless fricative ' -ह् ' are considered as उरस्य (pulmonic), because the place of articulation in the case of these sounds is the lung. PS. tells us that ' ह् ' before nasals and semivowels is considered as उरस्य; e. g. किन्तु+हुते, कियै+ह्यः. In rest of the cases they are considered as glottal (कण्ठ्य).

ऊकाल—A vowel, whose time is that of short उ, long ऊ

and the protracted उ ३, is called respectively हस्त (short), दीर्घ (long), and लंत (protracted); P. 1.2.27.

ऊष्मन्—Hot vapour, those sounds where the emission of hot breath is involved. According to RP. letters श्, ष्, स्, ह् (voiced), विसर्जनीय (voiceless -ह्), अनुस्वार, जिहामूलीय and उपम्यानीय are called ऊष्मन्. VP. excludes अनुस्वार, विसर्जनीय, जिहामूलीय and उपम्यानीय for which P. uses the term ' शल् ' (i. e. श्, ष्, स्, ह्).

एकजातीय—Of one kind.

एकतरपक्षपातिनी (युक्ति)—Argument favouring one side more than the other.

एकदेशाविकृत—That which has undergone a change in regard to one of its parts.

एकदेशिन्—(The substance) that consists of parts. P. 2.2.1.

एक-प्राण-भाव—Breath-group. The basic unit for the phonetic description; TP. V. 1; act of breathing once.

एकमुनिपक्ष—Alternative (where we have recourse not to the महाभाष्य but to the one sage viz. पाणिनि) only to explain a difficult formation.

एकयोगनिर्दिष्ट—Words which are mutually connected in one rule.

एकवत्—That which takes the termination of the singular; P. 1.2.69.

एकविभक्ति—(1) One and the same case; P. 1.2.64.

(2) (Member of a compound) which (when the compound is dissolved) appears throughout in one and the same case; P. 1.2.44.

एकाजुत्तरपद—A compound where the second member is a monosyllable.

एकाधिकरण—The unity of substance, (the substance consisting of parts) which is distinguished by singularity; P. 2.2.1.

एकान्त—A grammatical element (specifically indicatory letters) that forms a part (of anything) as in एकान्ता अनुबन्धः (Pbh. 5). The indicatory letters form a part of that to which they are attached.

एकाधीभाव—The act of conveying only one idea, the unity of meaning, oneness of meaning denoted by the compound where the individual meanings of the constituent members of the compound merge into one and lose their separateness. The grammarians uphold the एकाधीभाव point of view in the compounds and say that the compound-form like चित्रयु as a whole denotes the meaning ' the owner of handsome cows ', where its constituent parts cease to retain

individual meanings. पृथगर्थानां पदानामेकार्थीभावः समर्थम् इत्युच्यते । Mbh. on P. 2.1.1. इत्यं तावद् भाष्ये पक्षस्यादिः प्रतीयते । समासादेकार्थीभावः, विप्रहवाक्ये च व्यपेक्षैकः पक्षः ।

एकाल्द—That which has a single letter; single letter; P. 1.2.41.

एङ्ग—A grammatical abbreviation used to denote ए and ओ; P. 6.1.109.

एच्च—A grammatical abbreviation used to denote the vowels ए, ओ, ऐ and औ; P. 1.1.48.

एणीकृतः—A sound uttered ambiguously; Mbh. (पस्पशा); एणीकृतोऽविशिष्टः किमयमोकारः अथवाकैर इति यत्र संदेहः ।—प्रदीप on Mbh.

ऐकपद्य—The state of being one word; Kāśi. on P. 2.1.25

ऐन्द्र व्याकरण—Its author इन्द्र is regarded as the first of grammarians. P. refers to this grammar by the word प्राचाम्. कात्यायन and व्याधि were followers of this school.

ऐकस्वर्य—The state of having but one accent (as of a compound); Kāśi. on P. 2.1.25.

ओजः—Odd (विषम) as the first, third, fifth etc. in a series; फक्तप्रातिशास्य.

ओरमट्ट—Author of व्याकरणदीपिका. His date is 1843 A.D.

ओष्ठ्य—Labial letters, उ, पवर्ग and उपध्मानीय. The shape of the lips in the pronouncing of these letters is variously described as rounded or protruded.

औणादिक—A suffix belonging to the उणादि class; the word derived by adding उणादि suffix.

औदुम्बरायण—Name of a grammarian mentioned in the निरुक्त.

औपदेशिक—Originally enunciated (as opposed to प्रायोगिक); Pbh. 120.

औपमन्यव—Name of a grammarian mentioned in the निरुक्त.

और्णवाभ—Name of a grammarian mentioned in the निरुक्त.

कच्छायन—A Pāli grammar based on कातन्त्र.

कण्ठ—Glottis, throat.

कण्ठ्य—Glottal letters. अ, ह (voiced), विसर्जनीय (voiceless-ह); the later Pāṇinian scheme as represented in Sk. refers to कवर्ग as glottal; अकुहविसर्जनीयानां कण्ठः—Sk.

कन्दपर्सिद्धान्त—A commentator on सौपद्ध.

करण—(1) (In phonetics) the lower part of the glottis. (2) The organs of articulation by which the articulation is started as opposed to the स्थान.

—येन उपकर्म्यते तत् करणम् । A. P. (3) (In grammar) The most indispensable accessory that helps the agent in the accomplishment of the action; P. 1.4.42.

According to भर्तुर्हरि, of all the accessories of action that which is intended to be described as most indispensable for the accomplishment of action is called करण. करणत्वं of accessory depends upon the desire of the speaker and we may have the usage स्थाल्या पच्यते instead of स्थाल्यां पच्यते ।

करिष्यत्—The name of the Future in the Aitareya Brāhmaṇa.

कल—The phoneme articulated in wrong way; Mbh. (पस्पशा); स्थानान्तरनिष्पत्तः काकलिकत्वेन प्रसिद्धः । प्रदीप on Mbh.

कल्म—The term कल्म was used by the ancient grammarians as a technical name for those objects (कर्मकारक^s) that are sanctioned and recognized by the rule of P. 1.4.51.

कर्तु—(Whatever the speaker chooses as) the independent source of action is called agent (कर्तु), the agent of an action, acting of his own accord; P. 1.4.54; the substratum of activity (व्यापार) denoted by the verbal root; धात्वर्थव्यापाराश्रयः कर्ता ।

कर्तुस्थक्रियक—Where the किया (cf. क्रिया) inheres in the agent; (a root) whose action is confined to the agent.

कर्तुस्थभावक—The term refers to the root when the result of an action is not specifically perceptible in the object, e. g. the action of going or knowing does not cause any perceptible change in the object; in the case of the कर्तुस्थभावक roots the reflexive construction like जायते घः स्वयमेव is not allowed.

कर्मप्रवचनीय—One of the longest technical terms in Sanskrit grammar. It means that which spoke of an action (कर्म = क्रियां प्रोक्तवन्तः). (1) That which once referred to actions but now governs substantives. (2) That which is used with the word ending in the accusative. According to Mbh., words which are no longer expressive of किया but indicate the relation given rise to by a किया (whether present or absent) are कर्मप्रवचनीय^s. P. as usual does not define the term but simply enumerates कर्मप्रवचनीय^s; P. 1.4.83.

कर्मधार्य—It is a तत्पुरुष compound, which maintains (does not change) the construction or the case-meaning of its parts; the compound whose constituent members are construed with the same action; एकार्थप्रतिपादनलक्षकर्मणः धारयः ।

कर्मव्यतिहार—Reciprocity or interchange of an action; P. 1.3.14.

कर्मस्थभावक—The term refers to the root when the result of an action is specifically perceptible in the

object; e. g. the root भिद् is कर्मस्थभावक as the action of splitting produces a perceptible change in the object (wood); the reflexive construction (कर्मकर्तरि) like भिद्यते काष्ठं स्वयमेव is allowed in the case of कर्मस्थ-भावक roots only.

कर्मोपसङ्ग्रह—The explanation of यास्क is obscure. According to दुर्गी it stands for aggregation which is only one of the meanings conveyed by the term.

कर्षण—Dragging, extension; extension of duration (कालविप्रकर्ष).

काविकल्पदुम—A list of roots arranged according to their endings by बोपदेव.

कातन्त्रविस्तर—A commentary by वर्धमान on दुर्गसिंह^५ वृत्ति. वर्धमान was patronized by कर्णदेव, probably the ruler of Gujarat in 1088 A. D. He is different from वर्धमान, author of गणरात्नमहोदधि.

काल्यायन—He is said to have been born at कौशास्त्री, to सोमदत्त and वासवदत्ता and educated under वर्ष at पाटलिपुत्र, but this is not certain. His probable date is around 300 B. C.

In explaining पाणिनी^६ सूत्र^७ he adopts the method which is generally used in dealing with the अधिकरण by giving the पूर्वपक्ष, answering the points raised and finally giving सिद्धान्त. He also explains grammatical points on the analogy of incidents found in the world and mentioned in the Vedas; cf. वार्तिक.

कार—The Suffix which, when it has been added to the वर्ण, designates the letter; कात्यायन. (वर्णित कारः) e. g. ककार, गकार etc. This is the usual method of designating a particular letter.

कारक—Cause of action, instrumental in bringing about an action; that which is construed with a word denoting sense of an action; P. 1.4.23.

कारकचक्रप्रयोक्तु—The term refers to the agent because he instigates the whole circle of accessories (कारक^८) towards the accomplishment of action; वै. भू.

कारकव्यापार—Operation of causal agencies.

कारिकावलि—An elementary grammar, meant for his son, by नारायण भद्राचार्य चक्रवर्ती.

कार्य—The grammatical operation.

कार्यकाल—(संज्ञा^९ and परिभाषा^{१०}) leave their places and unite with the operation enjoined by the Paninian rules which require for their own construction the संज्ञा^९ and परिभाषा^{१०} that are indicated by certain peculiarities in the rule; Pbh. 4.

कार्यिन—A grammatical element undergoing a grammatical operation; requiring an affix.

सं. इ. को.... १२

कालदुष—(A word) corrupt by the effect of time.

कालभिन्न—The letters which differ considerably in length.

कालविप्रकर्ष—Extension of duration.

कालसामान्यवाचिन—(A word or grammatical element) which denotes an undifferentiated time.

कालापका: (Plural)—Adept in the कालप school of grammar.

काशकृत्स्न—Founder of a grammatical school, prior to पाणिनि.

काशिका—Jointly written by जयादित्य and वामन in 650 A. D.

काशीनाथ—(1) Author of सार, a commentary on प्रक्रियाकौमुदी.

(2) Author of सारस्वतभाष्य, a commentary on सारस्वत-प्रक्रिया; lived prior to 1610 A. D.

काश्यप—(1) An ancient grammarian mentioned by P. 8.4.67.

(2) Author of बालचबोध (1200 A. D.). He was a Ceylonese Buddhist priest different from ancient काश्यप.

कृ—The class of gutterals; कृ, खृ, गृ, घृ, ङृ; P. 8.3.37.

कुमारतात्य—A commentator of पातञ्जल महाभाष्य.

कुमारीस्तनयुगाकृति—The graphic description of विसर्जनीय.

कुर्वत् (or कुर्वती)—The name of the present (लट्) used by the Aitareya Brähmana.

कुशल—Commentator on कातन्त्रवृत्तिपञ्जिका.

कूक्ति—A bad expression.

कृत्—The name of the primary suffixes which form nouns from roots; Vāk. P. पाणिनि defines the terms thus: the suffixes which follow the roots except the तिष्ठ् suffixes are called the कृत् suffixes; P. 3.1.93.

कृतम्—The name of the Past tense in the Aitareya Brähmana.

कृताकृतप्रसङ्ग—Contingency of the application (of a rule) when some operation was to take effect and when it does not take effect; Pbh. 39.

कृतार्थ—Said of a rule which serves the purpose; Sir. Pv. 49.

कृत्य—The suffixes which form the potential passive participles by adding तव्य, अ, अनीय, य and एलिम are included under the name 'कृत्य' suffixes, which is subdivision of कृत् suffixes. (कृत्य itself being such a participle); [P. 2.1.68]. Potential passive participles

are generally used either with instrumental or with genitive case.

कृत्वसुच्—The affix कृत्वसुच् (कृत्वस्) added to numerals to denote the repetition of action; P. 5.4.37. In the देवः, कृत्वस् is used as a separate word; (e. g. भूरि कृत्वः, पञ्च कृत्वः).

कृत्वोऽर्थ—The numeral adverbs denoting repetition of action; P. 8.3.43.

केवलसमुदायशक्ति—cf. लृषि. -

केवलावयवशक्ति—cf. योग.

कैयट—cf. कैप्प्यट.

कैप्प्यट—Author of महाभाष्यप्रदीप, a commentary on महाभाष्य. Son of जैयट, pupil of महेश्वर. The lower limit of his date is circ. 1800 A. D.

कौण्डभट्ट—Author of वैयाकरणसिद्धान्तभूषण, an original work on syntax and philosophy on the lines of भद्रोजी, his uncle.

किञ्चन्—The suffixes with the indicatory letters क् and ङ् i. e. weak endings. पाणिनि generally uses this term instead of the terms निश्चिस्थान and संक्रम.

ऋम—Doubling or the lengthening of consonants in certain contexts. P. refers to this phenomenon in the following rules by the term द्वे—8.4.46; 8.4.47; 8.4.50; 8.4.51; 8.4.52.

ऋमदीश्वर—Author of संस्कृतसार modelled on भर्तृहरिः' महाभाष्यप्रदीपिका.

क्रिया—That which is accomplished by the movement of the agent; सपरिस्पन्दनसाधनसाध्या क्रिया। cf. कर्तृस्थक्रियक.

क्रियातिपत्ति—The non-realisation of an action; P. 3.3.139. The name of the conditional (लङ्) in the कातन्त्र system.

क्रियान्तराकाङ्क्षा—That which has expectancy of another word denoting the sense of action to complete the sense. The forms पाकः, कृतिः etc. have expectancy of other verbs as भवति etc., because they cannot stand alone without a verb.

क्रियान्वयित्व—Connection (of a कारक) with an action; Pbh. 97.

क्रियार्थोपपद—Existence of another verb denoting an action performed for the sake of the future action; P. 2.3.14.

क्रियासमभिहार—The intensity of the action or the repetition of the action; P. 3.1.22.

क्रियासामान्यवाची—That which denotes an action in general (i. e. the roots कृ, भू, अस्); Sk. under P. 3.1.40.

क्रैयादिक—The roots belonging to the क्रयादि class (9th conjugation).

कृदन्त—A noun derived from a root by the addition of a कृत् affix; a primary derivative noun.

कृष्णमित्र—Author of भावप्रदीप, a commentary on भद्रोजी'8 शब्दकौस्तुभ and रत्नार्णव, a commentary on सिद्धान्तकौसुदी.

कृष्णमिश्र—Author of रत्नार्णव, a commentary on सिद्धान्तकौसुदी; कल्पलता, on श्रीदमनोरमा; and भावदीप, on शब्दकौस्तुभ.

कृष्णचार्य—Father of रामचन्द्र, the author of प्रक्रियाकौसुदी.

क्षीरस्वामिन्—Author of (i) धातुवृत्ति, a commentary on धातुषाठ, (ii) निपाताव्ययोपसर्वावृत्ति, (iii) निषष्टुवृत्ति, (iv) a commentary on अमरकोश, (v) क्षीरतरङ्गिणी. His date is roughly 1050 A. D.

क्षेमेन्द्र—Son of हरिभट्ट or हरिभद्र, pupil of कृष्णचार्य. Lived before the first quarter of 16th century A. D.

क्षेमेन्द्रटिप्पनखण्डन—A work by धनेश्वर who flourished before 1535 A. D.

क्षय—A grammatical abbreviation used to denote the first two letters of each वर्ण.

गजकुम्भाकृति—The graphic description of उपधमानीय.

गणकार्य—An operation affecting a गण; गणकार्यमनियम (Pbh.) 'an operation affecting a गण is not universally valid'.

गणरत्नमहोदयि—A complete work on गणपाठ in metrical form, written by वर्धमान in 1140 A. D.

गति—The technical term गति is the name given to certain particles and indeclinables for purposes of compounds and their accentuation. The गतिः are also connected with the verbs; P. 1.4.60-79.

गमकत्व—Being intelligible.

गार्य—An ancient grammarian mentioned by P. 8.2.40.

गालव—An ancient grammarian mentioned by P.

गुण—The vowels अ, ए, ओ; P. 1.1.2; the title गुण (or secondary feature) corresponds to the Indo-European 'reduced' grade vowels.

गुणरत्नसूरि—Author of क्रियारत्नसमुच्चय (1408 A. D.) on the use and conjugational peculiarities of more important Sankrit roots. Pupil of देवसुन्दरसूरि.

गुणवृद्धिस्थान—Endings or suffixes in which there is the presence of the cause of गुण and वृद्धि, i. e. strong endings or suffixes. This term is preserved in the कातन्त्र system.

गुणीभूत—(An augment which) forms a part (of that to which it has been) added; Pbh. 10.

गुरु—A long vowel; a short vowel followed by a consonant group; P. 1.4.11-12; (a syllable containing) a long vowel; (a syllable containing) a short vowel followed by a consonant group or by a final consonant.

गुरुप्रसादशास्त्रिन्—Author of वरचणिनी, a commentary on लघुशब्देन्दुशेखर.

गोत्र—Literally it means that which protects cows; grammarians use this word in connexion with अपस्य and distinguish between गोत्रापत्य and युवापत्य. The use of the former is restricted to the grandson and his descendants, if no older offspring of the same ancestor than his grandson lives. If the son lives, then the fourth descendant is known as युवन्, so also if some older offspring lives; P. 4.1.162-165.

गोपालकृष्णशास्त्री—Author of शान्दिकचिन्तामणि, a commentary on पातञ्जलमहाभाष्य.

गोपालगिरि—Author of उमोधिनी, a commentary on प्रबोधचन्द्रिका of विजयलभूपति.

गोपालचक्रवर्तिन्—Author of a commentary on जौमार grammar.

गोपीनाथ तर्काचार्य—Author of a subcommentary to श्रीपति^s supplement to कातन्त्र.

गोयीचन्द्र—Author of a commentary on कमदीश्वर^s संक्षिप्तसार and works on उणादि^s and 127 परिभाषा^s.

गौणमुख्यन्याय—Rule concerning primary and secondary meaning of a word; Phb. 15.

गौणलाक्षणिकत्व—Said of a word metaphorically denoting a person or a thing on account of certain qualities (which the latter has in common with, which is expressed by the word in its primary sense); Phb. 15.

ग्रहणकशास्त्र—The rule (P. 1.1.69) which prescribes that letters refer to their own form as well as to the homogeneous letters.

ग्रहणचतु—The word or grammatical element which is mentioned in a rule.

ग्राह्याहकभाव—Nature or relation of denoted and denoter, or perceived and perceiver, or object and agent.

घ—The term denotes the comparative suffix 'तर' and superlative suffix 'तम'; P. 1.1.22.

घि—The 'non-नदी' (non-feminine) words ending in short 'इ' or short 'उ' are called घि words, except the word सखि. The peculiarity of these words is that the vowels 'इ' and 'उ' of these words take गुण in the dative and ablative singular; e.g. हरये, गुरये etc. मति being a feminine noun does not get the designation

घि but retains its name of 'नदी.' For otherwise, its declension will be मतये, formed by applying the rule P. 7.3.112.

घु—The roots दा, and धा not originated from the roots 'दाप्' and 'दैप्'; P. 2.1.20.

घुले सदाशिवभट्ट—Author of सदाशिवभट्टी, a commentary on लघुशब्देन्दुशेखर.

घोष—Voicing, the soft sound heard in the articulation of the sonant consonants (ग्, घ्, ज्, झ्, द्, ध्, ढ्, त्, भ्, व्, च्, ञ्, न्, म्, य्, र्, ल्, त्, इ), the vowels and अनुस्वार, the यम^s with the first 10 of the soft consonants (altogether 40 sounds).

ङम्—A grammatical abbreviation used to denote the nasals इ, ए and ओ; P. 8.3.32.

उमुद्—(ङम् + उद्) The three augments उट्, उट्, and उद् (उम् is a grammatical formula = प्रत्याहार, meaning इ, ए and ओ, and 'उद्' is a unit of indicatory letters showing that इ, ए and ओ are augments); P. 8.3.32.

चन्द्रकीर्ति—The author of the commentary called सुबोधिका or दीपिका on साहित्यप्रक्रिया; belonged to the middle of the sixteenth century.

चन्द्रगोमिन्—The founder of the new school of grammar, the new school being founded upon the principle of brevity and precision in the Pāṇini grammar, has arranged the उणादि list, धातुपाठ, गणपाठ, लिङ्गात्मकारिका^s, उपसर्गवृत्ति and वर्णसूत्र^s on the new principles, but no work on परिभाषा is seen in his school. Date ranges from 465 A. D. to 544 A. D. approximately.

चन्द्रशेखर विद्यालङ्कार—Commentator of गोयीचन्द्र^s commentary on संक्षिप्तसार.

चर्—A grammatical abbreviation used to denote the hard-unaspirate letters and sibilants; P. 8.4.44.

चर्करीत—This is a गणसूत्र. The word चर्करीत is the name given to the intensive verbs excluding यज्. All यज्ञलक् intensive roots are conjugated as अदादि roots. In fact they belong to this class.

चाक्रवर्मण—An ancient grammarian mentioned by P. 6.1.130.

चानुकृष्ट—That which is attracted (from a preceding rule) by (the particle) च.

चान्द्रव्याकरण—The treatise of the new school of grammar founded by चन्द्रगोमिन्; the सूत्र^s are very brief and at times new ones (as compared to those of Pāṇini). The 3100 सूत्र^s are thrown into 6 अध्याय^s of 4 पाद^s each. This school is called as असंज्ञक because संज्ञ^s are not treated here separately.

चिकित्सा—A commentary on काशिका

चित्तवत्कर्तुक—(A root denoting the sense of action) whose agent is endowed with reason; P. 1.3.88.

चिदूपाश्रम—Author of दीपव्याकरण for students.

चिन्त्य—Said of an opinion (or a word-form) which is untenable (Pbh. 5) or at least regarded with suspicion (Pbh. 43).

च्च—The letters च्, छ्, ज्, श्, ष्; P. 8.2.30.

चैतन्यामृत—A वैष्णव grammar.

छद्म—A grammatical abbreviation used to denote the consonants, छ्, द्, थ्, च्, द्, त्; P. 8.3.7.

जगद्धर भट्ट—Author of बालवेदिनी.

जगद्वाथ—Author of मनोरमाकुचमार्दिनी. Pupil of शेषकृष्ण. Court-poet of Shahjahan, contemporary of भट्टोजी दीक्षित. Flourished in 1630 A. D.

जयकृष्ण—Son of रघुनाथभट्ट; author of a commentary on the स्वर and वैदिकी प्रक्रिया of सिद्धान्तकौमुदी, thus supplementing the तत्त्वबोधिनी; belongs to the first half of the 18th century A. D.

जश्—A grammatical abbreviation used to denote the soft-unaspirates, ज्, ब्, ग्, ढ्, द्; P. 8.4.53.

जहत्स्वार्था वृत्तिः—(A compound or a complex unit) which loses its original meaning, a compound where the individual meanings of constituent members merge into one, so that they cease to retain their original meaning separately. cf. एकार्थीभाव; Vārt. 2 on P. 2.1.1.

जहद्धर्मत्व—Fact (for a word) of being subject to loss of its modality.

जातवहिरङ्ग—A बहिरङ्ग operation which has taken effect prior to the operation of अन्तरङ्ग rule.

जातिपक्ष—Alternative according to which (a word-form etc. given in a rule) denotes a genus; alternative representing the whole class; Pbh. 11.

जातिस्फोट—The linguistic symbol, conveyer of meaning, which is virtually a class (revealed by the various individual instances which are the members of the class and are designated as एकानि, but are not themselves स्फोटः).

जिनेन्द्रबुद्धि—Author of काशिकान्यास alias काशिकाविवरण-पञ्जिका, a commentary on काशिका. He is not later than 750 A. D.

जिह्वाश्र—Tip of the tongue.

जिह्वामध्य—Middle of the tongue.

जिह्वामूल—Root of the tongue. In the later Paninian scheme this word refers specifically to the place of articulation of the जिह्वामूलीय (the विसर्ग before क् and ख्).

जिह्वामूलीय—Formed at the root of the tongue, the general term for velar, the term applied generally in the प्रातिशाख्य^s to the क्, ल्, विसर्ग, spirants and कवर्ग; but in the later Paninian scheme this term particularly applied to the peculiar pronunciation (अर्धविसर्गात्मक) of the विसर्ग before क् and ख्.

जुमारनन्दिन—Author of रसवती, a वृत्ति on कमदीश्वर^s संक्षिप्तसार and reviser of पाणिनीय धातुपाठ.

जैयट—Father of कैयट; author of महाभाष्यप्रदीप.

जोगराज—Author of पादप्रकरणसङ्गति.

जौहोत्यादिक—The roots belonging to the जुहोत्यादि class, i. e. to the third class of roots; P. 3.1.56; Sk.

ज्ञातेन्द्रसरस्वती—Author of तत्त्वबिन्दु, a commentary on सिद्धान्तकौमुदी. Pupil of वामनेन्द्र सरस्वती.

ज्ञापक—Any rule or term or any proceeding of पाणिनि which indicates any परिभाषा rule or reasoning without which the rule or term or proceeding of पाणिनि would be meaningless or superfluous.

ज्ञय—A grammatical abbreviation denoting the letters of the five वर्ग^s except the nasals; P. 8.4.62.

ज्ञर्—A grammatical abbreviation used to denote all consonants except ह्, the semivowels and the nasals; P. 8.4.65.

ज्ञव—A grammatical abbreviation used to denote all the consonants except the semivowels and nasals; P. 8.4.53.

ज्ञष्—A grammatical abbreviation used to denote the soft aspirates of the five वर्ग^s; P. 8.2.40.

ज्ञम्—A grammatical abbreviation used to denote all the nasals; P. 1.1.15.

ज्ञिणत्—That which has an indicatory letter श्, or ष्; P. 7.1.115.

ज्ञकितौ (Dual)—The augments having the indicatory letters द् and ष्; e. g. अद्, चुष् etc.

टि—The last vowel in a word or stem along with the final consonant or consonants, if any; P. 1.1.64. It may have been suggested to the ancient grammarians by the word कोटि.

ठु—The letters ठ्, ठू्, ड्, डू्; P. 8.4.42.

दुष्ठिका—(1) A commentary on हेमचन्द्र^s वृहद्वृत्ति.

(2) A commentary on दुर्गेश्वर^s वृत्ति.

तत्कालप्राप्तिक—(Said of a grammatical operation) which applies simultaneously (with another); Pbh. 43.

तत्त्वबोधिनी—A commentary on सिद्धान्तकौमुदी. It is written by ज्ञानेन्द्रसरस्वती who omits the स्वर and वैदिकी प्राक्रिया which is supplemented by जयकृष्ण. ज्ञानेन्द्रसरस्वती belongs to the first half of the 18th century A. D.

तत्पुरुष—A compound in which the second member is the principal member and the first is connected with it by some case. (राजः पुरुषः राजपुरुषः or बाचा कलहः बाक्कलहः etc.); P. 1.2.42.

तदधीनवचन—(To be) under the control of, or under the supremacy of, or under the proprietorship of; P. 5.4.54.

तदाद्याचित्यासा—Intention to express the starting point of a work which is first invented or commented; P. 2.4.21.

तदगुणसंविश्वानवहुव्रीहि—A व्रीहि compound where the meaning of the constituent member has connection with what is construed with the meaning of the whole compound; e. g. लम्बकर्णमानय, 'bring long-eared.' Here one is not brought without having long ears and hence it is right to accept that the meaning of constituent is also construed with what is construed with the meaning of whole compound.

तद्विति—The word is formed from the rule 'तस्मै हितम्' (good for that or him or that which is beneficial to others but not to one's own); a secondary affix forming a secondary derivative from a primary derivative; opposed to अत् suffix as थ or एय etc., as in गाहूँ and गाहेय.

पाणिनि uses this term for the secondary suffixes which fall under the अधिकार rule "तद्विता:"; P. 1.1.38.

तद्वितान्त—The secondary derivative formed by the addition of a तद्विति affix.

तद्राज—The affixes treated in Sūtras 4.1.168 up to 4.1.173 (six rules) are called तद्राज affixes (the king of affixes) because they have a special designation of गोत्र and युक्त; P. 4.1.172.

तन्मध्यपतितः—That which is inserted in (the word-form).

तपर—A letter which has त् after or before it, (refers to its own form as well as those homogeneous letters which have the same prosodial length or time), e. g. त् त् the letter अत् denotes six letters अ, अ, अ, अ, अ, अ, (and not long or prolated अ); P. 1.1.70.

तर्कतिलकमद्वाचार्य—Author of a commentary on सारखतस्त्र॑. The son of द्वारिक or द्वारकादास and the younger brother of मोहन मधुसूत्न. He wrote his work in 1614 A. D. in the reign of Jahangir.

ताच्छब्द्य—The having that form of a word (तद् शब्दः तादर्थ्यत् ताच्छब्द्यम्। Mbh.

ताच्छीलिक—The suffix which denotes the sense of 'one whose habit is that'.

तात्पर्य (ज्ञान)—(The knowledge of) the purport of the speaker, (the knowledge of) the intention of the speaker; it (तात्पर्यज्ञान) is a necessary condition for the exact apprehension of the construction which consists of homophoneous forms.

तादात्म्य—A grammatical relation of identity existing between a noun and an adjective used in the same case.

तित्तु—The प्रत्याहार contains the following eighteen terminations, nine of which are अत्मनेपादा and the rest are परास्माइपादा. It means the terminations applied to roots, i. e. Verbs. They are तिप् तस् जि, सिप् थस् थ, मिप् वस् मस्। त आताम् ज्ञ, थास् आथाम् खम्, इट् वहि महिष्॥ The first nine suffixes are of परास्माइपादा and the rest are of अत्मनेपादा. 'तद्' represents the अत्मनेपादा terminations.

तित्तन्त—That which ends in the तित्तु terminations, i. e. the verb either in परास्माइपादा or in अत्मनेपादा.

तित्तन्तप्रतिरूपक—(Word) having the appearance (only) of a verbal form (e. g. अस्ति used as a particle).

तित्तमल—Author of सुमनोरमा, a commentary on कौमुदी.

तित्तमलयज्वन्—Author of अनुपदा, a commentary on पातञ्जलमहाभाष्य. Son of मलयज्वन्.

तु—The letters त्, थ्, द्, ध्, न्; P. 8.4.60.

तुमर्थ—Having the meaning of an infinitive; P. 2.2.15.

तुल्ययोग—That which has an equal affectation by any action or thing; P. 2.2.28.

तृज्वत्—(The word) which is treated as if it ended in तृत् (त्); e. g. the word कोष्टु (a jackal) is declined in the strong cases like कोष्टुः कोष्टाः कोष्टारौ कोष्टारः etc.); P. 7.1.95.

तोप्पल दीक्षित—Author of प्रकाश, a commentary on सिद्धान्तकौमुदी.

तोलकप्पियम्—One of the oldest Tamil grammars, full of ऐव्य system. Read and approved in पात्त्व king's assembly. Closely related to कातन्त्र, प्रातिशाल्य^१ and कण्ठायन^२ Pāli grammar.

तौदादिक—The roots belonging to the तुदादि class; i. e. the sixth class of roots; Sk.

त्रिपादी—Rules given in P. 8.2 to 8.4.

त्रिलोचन—Author of उत्तरपरिशिष्ट, to श्रीपति^३'s supplement to कातन्त्र.

त्रिलोचनदास—Author of कातन्त्रवृत्तिपञ्चिका, a commentary on दुर्गसिंह^४ वृत्ति.

त्रैपादिक—(Operation) taught in P. 8.2. to 8.4.

त्रैशब्द्य—Three kinds of (sabda) 'expression'; triple form of speech; Mbh. on P. 1.4.74.

त्रैस्वर्य—(त्रुत्वर्णादि) Three accents (उदात्, अनुदात् and स्वरित्); P. 1.2.33; Kāśī.

दयानन्द सरस्वती—Author of अष्टाध्यायीभाष्य. Born in 1824 A. D. and died in 1883 A. D.

दयापाल (or दयालपाल)—Author of रूपसिद्धि, a shorter abridgement of शाकायन^४ grammar, similar in scope to लघुसिद्धान्तकौमुदी. A pupil of मतिसागर and a co-student of वादिराज alias जयसिंह II, the चालुक्य Emperor (1025 A. D.).

दशगणी—The ten classes of roots; P. 1.3.1.

दुर्गादास—Wrote a commentary on बोपदेव^४ कविकल्पद्रुम. His date is 1639 A. D.

दुर्विनीत—Author of शब्दावतार.

दुःस्पृष्टम्—Imperfect contact; Rv. Pr.

दूराद्वत्—Addressing (a person) from a distance; P. 8.2.84.

दृष्टानुविधि—Applying grammatical rule in conformity with that which is seen (to the usage); दृष्टानुविधिः छन्दसे भवति।

देवताद्वन्द्व—A compound whose members are two or more names of deities; P. 6.3.26.

देवदत्तहन्त्रहत्याय—The maxim says that देवदत्त does not revive when his murderer has been killed; the implication of this maxim in grammar is that the grammatical operation does not take place although its अपवाद has not been effected, because its उत्सर्ग is already put to an end by the अपवाद.

देवनन्दिन—The founder of the Jainendra school of grammar. The date is placed circ. 450 A. D.

देवेन्द्रसुरि—Author of हैमलघुन्यास, a commentary on वृहद्वृत्ति, purporting to be an abridgment of a larger न्यास by उदयचन्द्र, his preceptor.

देवादिक—The roots belonging to the दिनादि class, i. e. to the fourth class of roots; P. 8.3.65.

द्योत्ययोतकभाव—Connection between that to be suggested and that which suggests (such as between उपसर्व and verbal form).

द्विगु—(द्वयोः गचोः समाहारः) A compound made up of two components; P. gives the name द्विगु to those compounds which are brought under the rule 2.1.52;

possessive compound having a numeral adjective for its prior member. द्विगु compounds were in origin 'determinative' compounds, but they are treated as the possessive compounds in respect of dealing with the accent. Pāṇinīyas treat them as a sub-division of तत्पुरुष comps.

द्वियम्—(The sound) of two pitches (acute-grave); the term refers to स्वरित vowel; Tp.

द्वेष्य (कर्म)—It is one of the varieties of अनीस्तिकर्म (that which is not intended by the agent). द्वेष्यकर्म is that which is attained by the agent through hate, e. g. in विषं भक्षयति (while eating rice he eats poison) विषम् is a द्वेष्यकर्म. Here eating of poison is not intended by the agent, but he hates it; P. 1.4.50.

द्वाजवरार्ध—The word of four or more syllables, the word whose half consists of at least two vowels; | द्वज् अवरं न्यूनं न तु ततो न्यूनम् अनेकाजिति यावत्। तावशमर्धं यस्य। Sk. on P. 5.4.57.

धनेश्वर—Author of a new grammar for beginners called प्रक्रियामणि, and a commentary on the महाभाष्य called महाभाष्यचिन्तामणि. He flourished before 1595 A. D.

धरणीधर—Author of वैशाकरणसर्वस्त्र.

धर्मधर्मिन् (Dual)—A quality and bearer of it. धर्मः धर्मिणोरभेदः (no distinction between a quality and the bearer of quality).

धातु—Element, constituent part, essential ingredients of words. पाणिनि does not define the term धातु semantically, but simply enumerates the roots in his गणपाठ and says that the utterances beginning with भू etc. are roots; P. 1.3.1. कात्यायन defines the term धातु semantically 'किंयाच्चनो धातुः', the words denoting the sense of an action are called roots.

धात्वर्थफलाश्रय—The term refers to the object (कर्मकारक), that which is the substratum of the result denoted by the verbal root. In the sentence देवदत्तः ओदनं पचति, ओदनं is the object, because it is the substratum of the result softening (विकृति).

धात्वर्थव्यापाराश्रय—The term refers to the agent, that which is substratum of the activity denoted by the verbal root. In the sentence देवदत्तः ओदनं पचति, देवदत्त is agent, because he is the substratum of the activity (action of cooking) while the object is the substratum of the result of the action.

धात्वर्थानुवादक—That which repeats the sense of the verbal root, e. g. in भूयते, आस्यते etc. the तित्रु suffixes express the same sense which is denoted by the roots भू and आस् etc.

ध्रुव—(1) (In phonetics) Continuance.

(2) (In grammar) A limit from which separation

is to be effected, fixed point in relation to actions of separation; P. 1.4.24.

नति—Bending, curvature. Rv. Pr. employs this term with reference to the nature of prosody.

नदी—Feminine stems which are not used in other genders ending in ई or ऊ are designated as नदी; feminine stems ending in long ई or ऊ which change their finals to इय् and उव् respectively are optionally designated as नदी before the genitive plural endings. Feminine stems ending in ई and उ, short or long are also optionally designated as नदी before the dative, ablative, genitive and locative singular endings; P. 1.4.3-6.

नन्दकिशोरभट्ट—Author of a supplement to वेपेदव्युप. His date is 1398 A. D.

नागोजीभट्ट—Author of उद्योत on कैयट^s महाभाष्यप्रदीप, परिभाषेन्दुशेखर, शब्देन्दुशेखर, शब्दरत्न, a commentary on प्रौढमनोरमा, विषमी, a commentary on भट्टोजी^s शब्दकौस्तुभ and वैयाकरणसिद्धान्तमञ्जूषा. Pupil of हरिदीक्षित, son of शिवभट्ट and सती, a Mahārāṣṭriya Brahmana surmounted काळे, a resident of Benares, a protege of रामसिंह, a local prince of शृङ्गवेरपुर. He flourished between 1688 to 1728 A. D.

नाद—Voice as opposed to श्वास (breath); this term refers to the letters, semivowels, nasals, the third and fourth letters of the वर्ग^s and ह्.

नामिन्—It is the name given to the vowels with the exception of अ (short or long or protracted), the vowels after which the dental स् is changed into the cerebral प् are known as नामिन्. नमयन्ति दन्त्यं सन्तं सूर्घन्यं कुर्वन्ति इति नामिनः। इ, उ, ऋ, ए, ओ, औ इति। उवट.

नारायण—Author of चिवरण on कैयट^s प्रदीप.

नारायण सुधी—Author of अष्टाध्यायी-प्रदीप.

नासिकामूल—The root of the nose, velum; the यम^s are produced by the root of nose; नासिकामूलं यमानाम्।

नासिक्य—The nasal consonants; having a nasal component (अनुनासिक); in later times this term came to be used in opposition to अनुनासिक and was restricted to the nasal glide or transition sound between 'इ' and a nasal (because of its connection with 'इ' and nasal), the यम^s and अनुस्वार.

नित्य—A rule which applies both before and after the taking effect of another rule that applies simultaneously and which is in conflict with the application of the rule in question.

नित्यसमास—A compound which cannot be dissolved so as to convey the same sense of the compound, or the same meaning of which cannot be expressed by its con-

stituent members separately—as द्विजार्थः (द्विजाय अथम्); cf. अविग्रहोऽस्वपदविग्रहो वा नित्यसमासः। In a नित्यसमास the case-endings of the constituent elements cannot fully bring out the sense of a compound; e. g. the compound कृणसर्प means a snake irresistible by herbs or physicians, while कृणः सर्पः means merely a black serpent.

नित्यानन्द पर्वतीय—Author of दीपक, a commentary on लघुशब्देन्दुशेखर. Pupil of बालशास्त्री रानडे. He died in 1981 A. D.

निपात—Those that are not regarded as essential parts of the sentence, nor as having independent existence, as well as those that have their forms and senses fixed and convey the conjunction etc. of actions and things (verbs and nouns). Regarding निपात^s, P. as usual does not define the term semantically but simply enumerates; P. 1.4.56.

निपातन—A form put down by the authorities of grammar, which (according to the rules of the language) should have been formed differently; अन्यादशे प्रयोगे प्राप्ते अन्यादशप्रयोगकरणम्। Pbh. 106.

निमित्त—That which is the cause or condition of the grammatical operation is called निमित्त in grammar.

निमित्तनिमित्तिन्—(Du.) 'Cause and effect' in expression निमित्तनिमित्तिनोरकपदे (the cause and effect of a grammatical operation being located in the same word); one of the markers of अन्तरज्ञव.

निरनुबन्धक—Void of अनुबन्ध (in the परिभाषा 'निरनुबन्धक-अहणे न सानुबन्धकस्य' when a form void of अनुबन्ध^s is employed in grammar, it does not denote that which has अनुबन्ध^s attached to it).

निरचकाश—(A rule) which otherwise would have no opportunity for the taking effect of it; Pbh. 67.

निरस्त—Harsh sound; Mbh. निरस्तो निष्ठुरः। प्रदीप on Mbh.

निराकरण—Refutation; way out of difficulty.

निरुपात्म्य—Indescribable; void of characterization.

निरूपक—Describer.

निरूपित—Described.

निर्दिश्यमान—(A grammatical element) actually enunciated in a rule; Pbh. 12.

निर्दिश्यविश्व—A kind of अपादान where the limit of separation is fixed, or, where the root directly denotes the meaning 'separation' as in अश्वात् पतति.

निर्धारण—Specifying or separating one out of many, the separation of one out of many on account of the

generic character, quality, action and singular term;
जातिगुणक्रियासंज्ञामि: समुदायादेशस्य पृथकरणं निधीरणम्।
Sk. under P. 2.2.10.

निर्भुज—संहितापाठ, in which all euphonic combinations are carried out.

निर्मलदर्पण—A commentary on प्रक्रियाकौमुदी.

निर्वर्त्य (कर्म)—One of the ईस्तितमकर्म^s. निर्वर्त्य कर्म is defined thus: an object (कर्मकारक) is called निर्वर्त्य when by the action of the agent something is brought into existence which was before non-existent or something is brought into manifestation which before exists only latently in its cause. The definition is based on two different views, सत्कार्यवाद and असत्कार्यवाद; e. g. कुम्भे करोति (he makes the jar), here कुम्भ is निर्वर्त्य कर्म, because a jar is brought into existence which was non-existent or a jar is brought to the manifestation which was latently existent in its cause.

निवृत्तप्रेषण—(The causative root) which ceases to have the force of causative and whose meaning remains the same as of the pure non-causative.

निवृत्तिस्थान—The word stands for युणवृद्धिनिवृत्तिस्थान opposed to युणवृद्धिस्थान. It means literally the places, i. e. endings (or suffixes) in which there is the absence of a cause of युण or वृद्धि, i. e. weak endings of suffixes. अयाप्यस्तेनिवृत्तिस्थानेष्वादिलोपे भवतीति। निरूप II. I.

निषेच्य—A grammatical operation which should be (abandoned) forbidden.

निष्ठा—The name of the past-participial suffixes ण and कृतु; P. 1.1.26.

नीलकण्ठ वाजपेयिन्—Author of भाष्यतत्त्वविवेक, a commentary on the पातञ्जलमहाभाष्य; सुखबोधिनी, a commentary on सिद्धान्तकौमुदी and पाणिनीयदीपिका. He flourished from 1543 to 1593 A.D.

नेमस्पृष्ट—Half contact (one of the intermediate degrees of constriction). cf. इष्टस्पृष्ट.

नैगमी—The name of the subjunctive in the AVP.

नैघण्डुक—Subordinate.

न्यामूत—Going down (said of the time-power of a grammatical form, which is being changed).

न्यायपञ्चानन—Son of विद्याविनोद. Author of a commentary on संक्षिप्तसार of गोगीचन्द्र.

न्यायसिद्ध—A maxim (परिभाषा) established by reasoning or argumentation.

पञ्चवस्तु—A recast of Jainendra grammar.

पटवर्धन तात्याशास्त्री—Author of भूति, a commentary on परिभाषन्दुशेखर. Pupil of बालशास्त्री राजेन्द्र. Died in 1919 A.D.

पतञ्जलि—The date assigned to him is 150 B. C. The personal history of पतञ्जलि is very little known. He was contemporary of पुष्टमित्र and probably much honoured by him for his learning. He has written an extensive commentary on वार्तिक. He skilfully interprets पाणिनी^s rule and shows the usefulness of कात्यायन^s additional corrections. Many times he defends पाणिनि by skilful interpretation against the unfair criticism of कात्यायन.

पद—(1) Any inflected word after the addition of a case termination and a verbal termination; P. 1.4.14.

(2) The middle base or the base of nouns before the case endings which begin with consonant to the exclusion of य and first five suffixes ण, औ, ज्ञ, अम्, औद्, शस्) and before the तद्वित suffixes to the exclusion of those which begin with य; P. 1.4.17.

(3) It also means voice as in आत्मनेपद (voice for oneself) and the परस्मैपद (voice for another).

पदगौरव—Said of a rule which involves the employment of a greater number of words or of longer words.

पदलाघवविचार—The procedure which examines whether a word can be saved (in the rule).

पदविभाग—Separating the syllables of a word to derive it from different roots.

पदसंस्कारपक्ष—The alternative (that the various elements) of which a word is made up (or all placed side by side before the rules of grammar are applied to them); Ph. 43. The alternative (where we have recourse) to the formation of the word (itself, not to the meaning or to the connection between the word and sentence).

पदस्फोट—A word itself a conveyer of the meaning. It is very hard to discriminate which exactly is the base and which is the suffix in the word 'घटेन' or 'ते' or 'मे'; and therefore, it is necessary to postulate that a word as a whole conveys the meaning.

पदार्थ—The sense of word understood; P. 1.4.96; cf. अप्रयुज्यमात्रय पदस्य अर्थः पदार्थः.

पदावधिक—The grammatical description in which the parts of a word are placed side by side; Ph. 63.

पश्चनाभद्रत—Son of दामोदरदत, grandson of श्रीदत. Founder of सौपद्ध school, author of भूरिप्रयोग and सुपद्धपञ्चिका, a commentary on it.

परमप्रकृति—Original base.

परंपरासंबन्ध—Indirect relation.

परसमीपबोधक—Denoting (the phoneme) which stands near the rest; Ph. 5.

परस्मैपद—The word for another; the transitive or active word and its terminations, the form of the verb which implies an action belonging to others; active endings; P. 1.4.99.

परस्मैभाषा—cf. परस्मैपद.

परा—Subtle sound, luminiferous consciousness raised in the मूलाधार (a mystical circle situated above the generative organs). This परा speech is known as शब्दब्रह्म. This is exceedingly subtle and cognizable by योगिन्^४ alone.

परात्रय—Dependent, the term refers to those letters which are bound to a more closely limited series of contexts, i. e. विसर्ग, जिहामूलीय, उपधानीय, अनुस्वार, यम; P.S.

परिग्रहण—Complete enumeration.

परिनिष्ठित—A form whose formation has been completed.

परिसंख्यान—Comprehensive enumeration; Mbh.

परोक्षवृत्ति—A word in which a root is slightly altered.

परोक्षा—The name of the perfect (लिट्) in the कातन्त्र system.

पश्यन्ती—A little manifested sound that comes up to the navel region from the मूलाधार (a mystical circle situated above the generative organs) where परा speech rises. This पश्यन्ती speech is subtle and not divisible into parts, and cognizable by योगिन्^४ alone in समाधि. This is second stage of gradual amplification of sound.

पस्पशा—The first chapter (आहिक) of the महाभाष्य is named पस्पशा. This name should have been at least as old as the time of माघ since he mentions it in one of the verses in the Sī. 11.112. The word पस्पशा is derived from the root पश् which means to refute or to touch upon. This आहिक refutes the arguments of others and touches upon the preliminaries of the शास्त्र.

पाठक उदयशंकर—Author of ज्योत्स्ना, a commentary on लघुशब्देन्दुशेखर and पाठकी, on परिभाषेन्दुशेखर.

पाणिनि—Nothing is known of his life except the fact that he was born in the extreme Northwest of India at शालतुर. The date of पाणिनि is most commonly fixed in the fourth century B.C. which is in accordance with the native tradition which connects him with the नन्द king of मगध. He is the author of अष्टाध्यायी, धातुपाठ, गणपाठ etc. His अष्टाध्यायी consists of 4,000 aphorisms of the greatest brevity. This brevity was achieved by the invention of an algebraical system of notation of a kind not found outside the grammatical school. In his धातुपाठ he gives every root along with its

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meaning. The roots are classified in ten major groups or classes (called गण^५), the basis of the classification being the manner in which the roots form the present stem. The गणपाठ forms the most important accessory treatise to the अष्टाध्यायी. The significance of गणपाठ is that it introduces a comprehensive principle of classification by which similar grammatical formation may be grouped together or brought under the operation of common grammatical rule.

पिण्ड—Conjunction, a type of consonant group.

षित्—The terminations having '॒' as the indicatory letter; the term generally represents singular परस्मैपद terminations, before which the final vowels or the penultimate short vowels of the base take युण or शृण substitute. Hence these are known as the 'strong terminations'; P. 3.4.92.

पु—The letters ॑, ॒, ॑, ॒, ॑; P. 8.3.37.

पुज्जराज—Author of a commentary on सारस्वतप्रक्रिया, belonged to the श्रीमाल family of मल्हार. He was a minister to Ghiyasuddin Khilji of Malva (1469-1500 A.D.); cf. पुज्जराज.

पुष्टरीकाश—Author of a commentary on श्रीपति^६'s supplement to कातन्त्र.

पुष्यराज (पुज्जराज)—Author of a commentary प्रकाश on the जाक्यपद्मीय.

पुण्यसुन्दरगणिन्—Arranged for the हैम school the different Sanskrit roots in an alphabetical order giving after each root its meaning, गण and other conjugational peculiarities.

पुरुष—The term 'पुरुष' in the grammatical sense of 'person' appears to have been used by यास्क. तत्परोक्षकृताः सर्वाभिः नामविभक्तिभिर्युज्यन्ते, प्रथमपुरुषैश्चाख्यातस्य। निरूप 7.2. पाणिनि drops the term पुरुष and uses the terms प्रथम (3rd person), मध्यम (2nd person), उत्तम (1st person) instead of the term पुरुष; P. 1.4.105-108.

पुरुषोत्तमदेव—Author of प्राणपणा, a commentary on पातञ्जल महाभाष्य; also wrote कुण्डलीव्याख्यान, कारककारिका, भाषावृत्ति, दुर्घटवृत्ति, परिभाषावृत्ति, ज्ञापकसमुच्चय and उणादिवृत्ति.

पूजार्थ—(The specific mention of the names of other grammarians by Pāṇini) which shows respect for their views; (need not necessarily indicate that Pāṇini differs from their view).

पूर्णी—The words in the feminine gender ending in an ordinal affix; P. 5.2.48. An ordinal number in the feminine gender.

पूर्वपदार्थप्रधान—(An अन्वयीभाव compound) where the meaning denoted by the first member (indeclinable)

stands as qualificand in relation to that of the other member.

पूर्वोपस्थितनिमित्तक—A rule, the causes of the application of which precede the causes of the application of विहिरज् rule in the order of the pronunciation of the letters.

पृथ्वीधर—Author of a commentary on वर्धमान^s कातन्त्र-विस्तार, a commentary on दुर्गसिंह^s वृत्ति.

पृष्ठोदरादिवृत्ति—Written in 1357 A. D. by पद्मनाभदत्त, son of गणेशर and grandson of श्रीपति.

प्रकार—A natural application of the term प्रकार (qualifier) is to refer to what stands as a qualifier (in the शब्दबोध); the term प्रकार refers to what stands as a qualifier in the subject of the sentence or in the predicate of the sentence. Thus in the knowledge 'the tall man (is) handsome,' height as well as beauty is प्रकार (qualifier) in the शब्दबोध. In the शब्दबोध only one meaning stands as विशेष्य (a chief qualificand) and the rest are प्रकार.

प्रकृतिप्रत्यापत्ति—Turning back to its original form; for example कंसवधमाचेष्ट = कंसं धातयति, where the word वध resumes its original form 'हन्' in the expression कंसं धातयति; Katy. on P. 3.1.26.

प्रकृतिविकारभाव—Relation of cause and effect.

प्रक्रिया—Mode of a grammatical description, process of grammatical analysis, system.

प्रक्रियाकौमुदी—A work supposed to be a model for सिद्धान्तकौमुदी. It is written by रामचन्द्र belonging to the first half of the 15th century A. D.

प्रतिकण्ठ—(निपातन) Specific ready-made forms which behave abnormally, or irregularly.

प्रतिप्रसव—Return to the original state; return to a general rule when its अपवाद (exception) is forbidden for its effect. For example, in the formation of the nom. du. of 'वृक्ष' (from वृक्ष+औ) वृक्षै operation (औ for अ + औ) takes place by the general rule, P. 6.1.88, because its अपवाद operation पूर्वसर्वार्दिष्ट, P. 6.1.102, is forbidden by the rule, P. 6.1.104.

प्रतिभा—The creative power, intellect, शब्दब्रह्म, (शब्द is not mere phonetic sound but it is pure intellect that forms ultimate world-elements), Vāk. P. 1.119.

प्रतिरूपक—A word-form imitating another kind of word-form.

प्रतिलक्ष्म—(Adv.) As many times as there are individuals.

प्रतिलोमसंधि—Combination of letters where consonant precedes and vowel follows it.

प्रतिवेष्टित—The term for the retroflex series, the मूर्खन्य sounds.

प्रत्यक्षवृत्ति—A word in which a root is clearly visible.

प्रत्यय—To go towards or against, subsequent word or sound, that which follows (Vāj. P.), augment (TP.), case-ending (गोपथत्रा०). From the प्रातिशारूप्य^s it appears that the term प्रत्यय at one time is used in the senses of suffix, prefix, infix and augment. P. uses this term in the above sense only once, in 1.1.69. P. frames the अधिकारसूत्र and tells us that the prescribed items which fall in 3rd to 5th chapters and come after the base are प्रत्यय^s; P. 3.1.1-2.

प्रत्ययलक्षण—The grammatical operation dependent upon the suffix; P. 1.1.62.

प्रत्ययलोप—The elision of an affix; P. 1.1.62.

प्रत्याहारसूत्र^s—According to tradition these सूत्र^s are revealed to पाणिनि by God शिव. They are meant to produce brevity. बाजसनेन्य प्रातिशारूप्य has the same प्रत्याहारसूत्र^s as of पाणिनि.

प्रथम—The first (our third) person or its terminations.

प्रथमा—(1) The first or nominative case and its terminations.

(2) When the word is used in the dual (प्रथमयोः) it denotes the first two cases and their terminations; P. 6.1.102.

प्रथमान्तविशेष्यक: (शब्दबोधः)—(A semantic paraphrase of a sentence) where the meaning denoted by the word ending in the nominative stands qualificand (in respect to other meanings which stand qualifiers). This is the view of the नैयायिक^s according to whom the meaning of the प्रथमान्त, (the stem with the nominative case) should be considered as leading concept in verbal cognition; cf. कर्तृमुख्यविशेष्यक.

प्रधानप्रत्ययार्थवचन—(1) The proposition (वचन) (that the meaning of a word in a compound) is determined by its principal word and (in a derivative word the meaning) is determined by the suffix; Kāśi. on P. 1.2.56.

(2) The proposition that the meaning of the affix (प्रत्यय) stands as the predominant or leading concept; Sk. on P. 1.2.56.

प्रभाचन्द्राचार्य—Author of न्यास, a commentary on अमोघवृत्ति.

प्रमत्तरीत—That which is composed by an intoxicated person; Mbh.

प्रयत्न—The basic articulatory process, the articulatory effort.

प्रयोगवेङ्कटादि— Author of विद्वन्मुखभूषण, a commentary on पातञ्जलमहाभाष्य.

प्रयोगवृत्तिपर— (A grammatical) operation depending on usage.

प्रयोजककर्ता— Agent of the causative verb, the instigator agent.

प्रयोजन— (i) The advantages (derived from the study of grammar) and the authority that enjoins it. In both the meanings the derivation of the word प्रयोजनम् is प्रयुज्यते अनेन; Mbh.

(ii) Motive of a word used in a rule by the authorities of grammar.

प्रयोज्यकर्मत्व— Fact of being an object of the action which is instigated.

प्रवण— The term प्रवण lit. means 'downhill slope', a continuous fall; the term explains the स्वरित vowel where according to some it is a continuous fall of the high tone (उदात्).

प्रवर्तकोपाध्याय— Author of महाभाष्यप्रवर्तकोपकाशिका.

प्रसङ्ग— The earlier term for उत्सर्ग (a general rule); प्रसङ्गादपवादो बलीयान्; Ass.

प्रसारण— Changing a semivowel into a vowel; Avp. (cf. संप्रसारण).

प्रस्तीर्ण— Spread, flat, a characteristic feature of dental articulation.

प्राकृतध्वनि— The phonological structure, the sound pattern of the norm, the name of the class of which various instances are members. This is indicated by वैकृतध्वनि. All the non-linguistic personal variations are eliminated at this stage. It should be considered as an auditory image of the normal expression in the mind keeping the time order with it.

प्राग्दीव्यतीय— The suffixes enumerated by P. from 4.3.134 to 168.

प्रातिपदिक— पाणिनि^४ commentators do not take trouble of defining this five-syllabled term. श्रीधर, a Bengali commentator of the 17th century A. D., explains it as that which embraces every inflected word which is in the different inflected forms such as वृक्षम्, वृक्षान् etc.

पाणिनि defines the term in 1.2.45-46 as, that which conveys sense and is neither root nor affix (nor a word ending in a suffix) is a प्रातिपदिक. e.g. the non-derivative words like डिंथ, डविथ etc. The words ending in primary (कृत) and secondary (तद्वित) suffixes and compounds also are प्रातिपदिक^५; e.g. the word कर्तुं formed with the primary suffix तुं, दाशरथि formed by the secondary suffix इच् and compounds like राजपुरुष are also प्रातिपदिक^६.

प्रातिशृत्क— The resonators; a list of five resonators is also given by the Tp.: उरः, कण्ठः, शिरः, मुखं, नासिका च.

प्राप्तविभाषा (or प्राप्ते विभाषा)—An operation allowed in a particular operation which another rule makes necessary, when the general rule is already given and then follows the optional rule, then the optional rule is called प्राप्तविभाषा.

प्राप्य (कर्म)— An object which is neither brought into existence or manifestation nor changed or modified by the action of the agent but when it is simply attained or reached by the action of the agent is called प्राप्य; an object which is constant and not even slightly affected by the action of the agent is called प्राप्त; it is an object where the results of the action are neither perceived nor inferred; e.g. घटं जानाति. Here no difference is seen in the jar before knowing it and after knowing it; Vāk. P. 3.51.

प्रायिक— (Rule) commonly valid but not universally so.

प्रायोगिक— That which occurs in the ordinary language (as opposed to औपदेशिक); Pbh. 120.

प्रेरक— A kind of संप्रदान which incites some one to give anything as in विप्राय गां ददाति। Here the Brāhmaṇa incites the giver to give him a cow.

प्रेरणा— cf. विधि.

प्रैषणी— Av. uses this term for the imperative.

प्रौढमनोरमा— A commentary on his Sk. written by भद्रोजी दीक्षित himself about A. D. 1630.

प्रौढिवाद— Bold statement.

प्लुत— Protracted vowel; a vowel three times longer than the short vowel like अ and its value is ३ मात्रा^७.

फलोपहित— Immediately preceding the result.

फुलराज— Commentator of वाक्यपदीय.

वस्व— The elevation behind the row of teeth, the socket of a tooth.

वश— A grammatical abbreviation used to denote the soft un aspirates except 'ज'.

बहिरङ्ग— A rule the causes of the application of which lie without or beyond the sum of the causes of the application of अन्तरङ्ग rule.

A variety of a कर्मकारक; कालादिवाचक कर्म is regarded बहिरङ्ग; cf. (2) अन्तरङ्ग.

बहूपेक्ष— (A grammatical operation) dependent on a greater number of causes and eventually being बहिरङ्ग.

बाधक— A rule or operation which supersedes the other rule or operation,

बाध्य—A rule or operation which is superseded by another rule or operation.

बालमनोरमा—(1) An abridgment by भट्टोजी of his own प्रादमनोरमा, a commentary on सिद्धान्तकौसुरी which is also his own. (2) A commentary by वासुदेव दीक्षित on Sk.

बालरामपञ्चानन—Author of प्रेषोधप्रकाश, a शैव grammar and बालुप्रकाश.

बालाचबोध—(1) A popular recast of the चान्द्र grammar (1200 A. D.), by काश्यप, a Buddhist Ceylonese priest.

(2) Written by नरहरि to remove the obstacles in the way of students learning पश्चमद्वाक्यः arising from the circumstance of their not having studied grammar before.

बाहुलक—Fact (for a grammatical operation) of being subject to diversity (that is to apply in some cases, not to apply in other cases).

बाह्यप्रयत्न—The external articulatory efforts, extra-buccal process.

बालंभट्ट—Author of उद्योत, a commentary on शब्दकौस्तुभ.

बिन्दुद्वय—Double dot, graphic representation of the विसर्जनीय.

बुद्धिनिर्ग्रहा—(A word) grasped by the mind; Mbh. 1.1.1.

बृहस्पति—Second propounder of grammar.

बोपदेव—The founder of a modern school of grammarians, wrote सुरधोध, a new treatise on grammar. Date ranges from 1200 A. D. to 1800 A. D.

ब्रह्मन्—First propounder of grammar.

भ—Name of the weakest base of nouns (as opposed to पद), i. e. of the base before the vowel terminations except in strong cases, before feminine suffixes, and before तदितः beginning with vowels or य; P. 1.4.18 etc. भ may be the first syllable of भर्त् or भम् because, before weak endings the stem often undergoes reduction or syncope; P. 1.4.16.

भट्टोजी दीक्षित—The author of सिद्धान्तकौसुरी; has written a commentary प्रौढमनोरमा on it, also a commentary on the P.'s सूत्रः named शब्दकौस्तुभ. Date is placed circ. 1630 A. D.

भरत—Commentator of भट्टिकान्य.

भर्तुहरि—The author of वाक्यपदीय and a commentary named दीपिका on the महाभाष्य of पतञ्जलि.

Date ranges from 550 A. D. to 650 A. D.

भवत्—The name of the present in the शास्त्रायन आरण्यक and in the सुरधोध grammar.

भचन्ती—The name of the present (लद्) used by कात्यायन.

भव्य—The name of the simple future in the सुरधोध grammar.

भविष्यत्—The name of the future in the शास्त्रायन आरण्यक.

भविष्यन्ती—The name of the simple future in the कातन्त्र system and ऐतरेय ब्राह्मण.

भष्—A grammatical abbreviation used to denote the soft apertures except 'श'; P. 8.2.37.

भागुरि—Author of a grammar.

भारद्वाज—An ancient grammarian mentioned by P. 7.2.68.

भाव—(1) The action which can be accomplished without mark of the agent (cf. कर्त्तस्थभावक). अपरिस्पन्दनसाधनसाध्यो ध्वात्वर्थो भावः।, e. g. the action of seeing which does not require the movement on the part of the agent.

(2) Ultimate result. In a verb the ultimate result is principal; action itself is subordinate. Action is just a means to bring about the भाव.

(3) भाव = Action to be accomplished (साध्य). In a verb an action is principal and the various means used for the action are subordinate; निरुक्त.

(4) Action of an accomplished nature; सिद्धाचस्थापनो धात्वर्थो भावः। Sk.

भावगर्हा—The contempt in regard to the sense of the action; P. 3.1.24.

भावना—Technical term in the मीमांसा system. Lit. it means bringing into being, that which produces some effect; it is defined as भवितुर्भवनानुकूलो भावकव्यापारविशेषः, the particular activity of the person or thing capable of producing the effect, the effort or activity on the part of the agent to achieve his desired end, it is a व्यापार of to be, which is of accomplished nature. According to the मीमांसक, this भावना is denoted by the verb-ending suffixes.

भावनाविशेष्यकः (शब्दबोध:)—(A semantic paraphrase of a sentence) where productive operation (भावना) stands qualificand (in respect to other meanings which are qualifiers); this is the view of the मीमांसक according to whom the predominant idea in the sense of a sentence is productive operation.

भाविन्—It is the name given to vowels with the exception of अ and अ॒, that which causes change of a dental स् into the corresponding cerebral ष्. कण्ठावकाराकारौ वर्जयित्वा स्वराणां भावितं ज्ञा भवति। उवट.

भाव्यमान—That which is taught in a rule,

भाषितपुरुक्त—A (feminine or neuter) word of which also a masculine is mentioned or exists (and whose meaning only differs from that of the masculine by the notion of gender), e. g. the word गजा is not भाषितपुरुक्त, whereas such words as संत्रु and प्रामणी are so; P. 7.1.49.

भास्करशास्त्री अभ्यंकर—Commentator of परिभाषेन्दुशेखर and शब्देन्दुशेखर. His date is 1783-1871 A. D.

भीमभट्ट—Author of भैमी, a commentary on परिभाषेन्दुशेखर.

भुग्न—Bent. The Rv. Pr. gives this title to the half elided or released letter व्, a mode of junction.

भूत—The name of the past tense in शास्त्रायान आरथ्यक and सुधोध ग्रन्थ.

भूतकरण—The name given to the augment in the प्राति-शास्त्र^४. In the original Indo-European language the tenses had no time signification but they only denoted differences in the aspect of the action. The augment was prefixed to the Imperfect, Plu. perfect, Aorist and Conditional to express past time. This is why augment is called भूतकरण.

मैरचमिश्र—Author of a commentary भैरवी on नागेजी भट्ट^५ परिभाषेन्दुशेखर and लघुशब्देन्दुशेखर.

भोज—Author of सरस्वतीकण्ठाभरण, a grammatical work and सरस्वतीकण्ठभरण, a rhetorical work.

भोजन्याकरण—Written by विनयसुन्दर for the benefit of a king भोज, son of भारमल्ल.

भ्रष्टावसरन्याय—The implication of this maxim in grammar is that a grammatical operation does not take place, when the occasion for the taking place of it has once gone by.

मङ्गरस—Author of चिन्तामणिप्रतिपद, a commentary on यक्षवर्मन^६ चिन्तामणि.

मण्डन—Son of वाठड, महाप्रधान and सङ्घपति to Alpusahi. Commented on सारस्वतप्रक्रिया.

मध्यमपदलोपिन्—(Compound) where the middle member has been dropped.

मध्यमा—Subtle sound. It is revealed by the air which passes to the region of heart from the navel region where the पश्यन्ती speech is revealed from the परा speech. परा is minutest, पश्यन्ती is minuter and मध्यमा is minute speech. The पश्यन्ती speech is the third stage of gradual amplification of नाद. The मध्यमा sound might be cognized at the time of जप or when ears are shut up. The मध्यमा नाद is called स्फोट also.

मन्तुदेव—Author of दर्पणा, a commentary on वैयाकरण-भूषणसार and वोषोद्धरण, on परिभाषेन्दुशेखर.

मय्—A grammatical abbreviation used to denote the

consonants belonging to all the वर्ण except 'अ'; P. 8.3.33.

मलयगिरि—Author of शब्दानुशासन and a commentary on it. Flourished about 1143 A. D.

मल्लय-यज्ञवल्ल—A commentator of कैयट^७ महाभाष्यप्रदीप.

महादेव—Author of a commentary known as शब्दसिद्धि on दुर्गासिंह^८ वृत्ति.

महाप्राण—Big-breath, the term for the aspirate sound.

महाभाष्य-चिन्तामणि—A commentary on महाभाष्य by धनेश्वर.

महावाक्य—A compound sentence, a sentence which consists of more than one sentence; वाक्योच्चणो महावाक्यम्।

महासंक्षा—Large-sized (technical term in grammar which means significant in general).

मात्रा—The length of time required to pronounce a short vowel (a long vowel contains 2 मात्रा^९; and a protracted vowel, 3 मात्रा^९); the device adopted by the Indians for the purpose of phonological description where the basic vowel units are considered as members of qualitatively similar pairs, each comprising a short, a long and a protracted member.

माधव—Son of काहु and pupil of श्रीरङ्ग, commented on the सारस्वतप्रक्रिया. He flourished after 1553 A. D.

माधवीय धातुवृत्ति—Written by सायण (1350 A. D.) the great Vedic भाष्यकार.

मानसरञ्जनी—A commentary by वल्लभ on सिद्धान्तकौमुदी.

मिताक्षरा—Commentary on अष्टाव्यायी, written by अन्नभंट, the author of तर्कसंग्रह; 17 th century A. D.

मुखनासिकावचन—That which is pronounced by the nose along with the mouth, nasal sounds; P. 1.1.8.

मुखसुखार्थम्—(adv.) For the facility of elocution.

मुनित्रय—The triad of sages (पाणिनि, कात्यायन and पतञ्जलि).

मूर्धन्य—The term for the retroflex series, for the मूर्धन्य^{१०} the articulator is the tip of the tongue retro-flexed.

मूलाधार—A mystical circle situated above the generative organs where the परा speech rises.

मेघरत्न—A Jain of वृहत्खतरगच्छ, pupil of विनयसुन्दर. Author of सारस्वतव्याकरणद्विषिका or सारस्वतदीपिका. He flourished before 1556 A. D.

मेघविजय—Author of हैमकौमुदी alias चन्द्रप्रभा (1669 A. D.), modelled on सिद्धान्तकौमुदी.

मेत्रेयरक्षित—Author of धातुप्रदीप and तन्त्रप्रदीप,

यक्षवर्मन्—Author of विन्तामणि, a commentary on शाकटायन^{७४} शब्दानुशासन.

यञ्—A grammatical abbreviation used to denote the semivowels, nasals and soft aspirates श्, ष्, ऽ.

यज्ञेश्वरभट्ट—Author of गणरत्नावलि.

यण्—A grammatical abbreviation used to denote the semivowels; P. 6.1.77.

यत्न—The articulatory effort.

यथोद्देश—Not going beyond the place where a संज्ञा or परिभाषा is taught, संज्ञा^s and परिभाषा^s remain where they are taught; Pbh. 2.

यम्—A twin-letter (the consonant interposed and generally understood but not written in practice, when a nasal is immediately preceded by one of the four other consonants in each class), within a word, when a non-nasal स्पर्श is followed by a nasal, it is separated by the appropriate यम्. e. g. पळिक्कनीः, चख्खन्तु, अग्निः, घृष्णन्ति, here the doubled letters क्, ख्, ग् and घ् are यम्.

यय्—A grammatical abbreviation used to denote all consonants except the sibilants and the aspirate 'ह'; P. 8.4.48.

यर्—A grammatical abbreviation used to denote all the consonants except the aspirate 'ह'; P. 8.4.45.

यु (du.)—The short or long इ and उ; P. 64.77.

युक्तिसिद्ध—cf. न्यायसिद्ध.

युग्म—सम्, even.

युवन्—The fourth or still lower descendant is known as युवन् if elder offspring of the same ancestor still lives. cf. गोत्र. P. 4.1.163.

यू (du.)—The long ई and ऊ; P. 1.4.3.

योग—(केवलावयवशक्ति). A meaning based on the derivation or etymology. This is illustrated by the word like पाचक, a 'cook', where the meaning of the word is fully accounted for by its morphemic meaning.

योगप्रमाण—The etymological meaning which is considered as authoritative; P. 1.2.55.

योगरूढि—(समुद्र यावयवशक्तिसंकर). A denotation of a word based on its derivative sense as well as the word as a whole. This is illustrated by the word पङ्कज, which means by the pure convention a lotus and this meaning is justified by the derivation पङ्क-जनि-कर्तृत्व 'mud-production-agent' = a thing that grows in mud. This word does not denote merely derivative sense like पाचक; because then it may mean anything that is born in mud (plants etc.). Therefore, the convention

supported by the derivation denotes the meaning lotus.

योगवाह—cf. अयोगवाह.

योगविभाग—To make two rules out of one.

योग्यता—(1) Possibility of applying (a grammatical operation, opp. to real application of it).

(2) Compatibility. The linguistic utterance, which forms the construction, is said to have compatibility when meanings conveyed by them are not inconsistent with each other. The utterance अग्निना सिद्धते is not a construction, because it is incompatible, since it is impossible that अग्निना (with fire) should be instrumental of action of sprinkling.

यौगिकरूढ—A word which denotes two different meanings, one based on the derivation and the other based on the pure convention. It is illustrated by the word उद्धिरु. It means according to derivation a tree or a bush that comes up after breaking (the earth). Again the word also means the sacrifice which is its pure conventional meaning irrespective of its derivative sense.

रक्त—Coloured by nasalization (of vowels).

रक्षोहागमलघ्वसंदेह (Pl.)—(The advantages derived from the study of grammar) the protection (of the वेद^४), modification (of the वैदिक मन्त्र^s), easy means (of acquiring the knowledge of words), absence of ambiguity and the authority (वेद); Mbh.

रघुनन्दनशिरोमणि—Author of a commentary on दुर्ग-सिंह^४ वृत्ति.

रघुनाथ—Author of लघुभाष्य on the सारस्वत. A pupil of भट्टोजी दीक्षित, son of विनायक. Belongs to 17th century A. D.

रङ्—(Nasal) colour, nasalization (of vowels).

रङ्गनाथ-यज्ञन्—Author of मञ्जरीमकरद, a commentary on हरदत्त^४ पदमञ्जरी.

रमाकान्त—Author of a commentary on काशीभृ^४ गणपाठ of the सौपद्ध.

रङ्—A grammatical abbreviation used to denote all the consonants, except the semivowels यु and ऊ; P. 1.2.26.

राग—(Nasal) colour, nasalization (of vowels).

राघवेन्द्राचार्य—Author of त्रिपथगा, a commentary on परिभाषेन्दुशेखर, विषमी, a commentary on शब्देन्दुशेखर and प्रभा, a commentary on वैयाकरणभूषणसार. His date is the first half of the 19th century A. D.

रामकृष्ण—Author of वैयाकरणसिद्धान्तरत्नाकर, a commentary on सिद्धान्तकौमुदी.

रामचन्द्र चक्रवर्ती—Author of a sub-commentary to श्रीपति^४ supplement to कातन्त्र.

रामचन्द्र विद्याभूषण—Author of परिभाषावृत्ति (1688 A. D.) to मुग्धबोध.

रामचन्द्र सरस्वती—Author of विवरण, a commentary on केशट^४ महाभाष्यप्रदीप.

रामचन्द्रभट्ट तारे—Author of पाणिनिसूत्रवृत्ति.

रामचन्द्राश्रम—Author of सिद्धान्तचन्द्रिका, a commentary on the सारस्वत, and its abridgment, लघुसिद्धान्तचन्द्रिका.

रामतर्कवागीश—Commented on the मुग्धबोध and arranged the उणादिकोश alphabetically.

रामदेव मिश्र—Author of वृत्तिप्रदीप, a commentary on the Kāsi. He flourished between 1058 and 1313 A. D.

रामनाथ—Author of कातन्त्र धातुवृत्ति.

रामभट्ट—Author of विद्वत्प्रबोधिनी or रामभट्टी, a commentary on the सारस्वतप्रक्रिया. He was an आनन्द coming from तेलंगण. Son of नरसिंह and कामा. His sons were लक्ष्मी-धर and जनादेव.

रामशर्मन—Commented on मध्यसिद्धान्तकौमुदी.

रामसेवक—Son of देवीदत्त. Author of महाभाष्यप्रदीपव्याख्या. His date is 1598–1643 A. D.

रामानन्द—Author of तत्त्वदीपिका, a commentary on सिद्धान्तकौमुदी. Son of मधुकर त्रिपाठी. His date is 1623 to 1663 A. D.

रुद्रधर—Author of अष्टाध्यायीवृत्ति.

रुद्धि—(केवलसमुदायशक्ति) A convention based on the word as a whole where it has nothing to do with its derivation or morphemic meaning. This is illustrated by the words like दिव्य etc., i. e. proper nouns.

रूपगोस्सामिन्—Pupil of चैतन्य (1484–1527 A. D.), author of हरिनामामृत which employs the various names of राधा and कृष्ण and of their acts by way of illustrations and as technical terms.

लक्षणैकचमुष्क—Who is guided solely by the rules (of grammar).

लक्ष्मीनृसिंह—Wrote a commentary विलास on सिद्धान्तकौमुदी.

लक्ष्मीनृसिंह—Author of विशिखा, a commentary on परिभाषेन्दुशेखर.

लक्ष्यतावच्छेदक—The definitive feature of the secondary meaning, the characteristic property of the secondary sense.

लक्ष्यैकचमुष्क—Who is guided solely by the forms of the language.

लघु—The term for short vowel; P. 1.4.10. (A syllable containing) a short vowel not followed by a consonant-group.

ble containing) a short vowel not followed by a consonant-group.

लघुप्रयत्नतर—Having a lighter articulatory process, the half-elided य and व; P. 8.3.18.

लघुमनोरमा—An anonymous commentary on सि. कौमुदी.

लघुसिद्धान्तचन्द्रिका—An abridgment of सिद्धान्तचन्द्रिका, both written by रामचन्द्राश्रम.

लाघवगौरवचर्चा—The discussion which points out that the particular solution, out of various solutions, is adequate and advantageous because it is less complex and simpler and the other is not advantageous because it involves a heavy statement and is cumbersome.

लिङ्ग—The word is used in the sense of mark, token (Up.), characteristic (निरूप 1.17). From this the word came to mean the characteristic of the male or the organ of male, phallus, organ of generation, the sign of sex. Then it came to signify the grammatical gender.

लिङ्गाधिशिष्ट—A form which is derived (from a प्रातिपदिक) by the addition of (an affix denoting) gender.

लुक्—(Probably from the root लुच् to tear off) The dropping out or disappearance of प्रत्यय^४ or affixes. cf. लोप.

लुप्तिविकरण—Said of roots which have लुक् (zero morpheme i. e. disappearance) for their विकरण.

लुप्—पाणिनि uses this word in the sense of elision of suffixes, but this term is confined to the तद्वित section. In the case of the elision of a तद्वित suffix by the word 'लुप्', the gender and the number of the word formed with the suffix are the same as those of original word; P. 1.2.51.

लुमत्—The symbols containing the syllable ल i. e. लुक्, लुप् and लु (which are distinguished from लोप); P. 1.1.63.

लोकेशकार—Author of तत्त्वदीपिका (1683 A. D.), a commentary on सिद्धान्तचन्द्रिका.

लोप—Dropping, elision; the term लोप is distinguished from the terms लुक्, लुप् and लु (which are only applicable to affixes; when लोप of an affix takes place, a blank is substituted, which exerts the same influence on the base as the affix itself, but when either लुक् or लुप् or लु of an affix is enjoined, then the affix is not only dropped but it is also inoperative on the base; thus in the 1st plu. of कति, where जस् not only is dropped but it is also inoperative on the base; thus in the 1st plural of कति, where जस् is dropped by लुक् the change of the final of the base to the उण does not take place, i. e. both the affix and its effect on the

base are abolished; moreover, लोप refers only to the last letter of an affix, whereas by लुक्, लुप् and लुः the dropping of the whole affix is implied; P. 1.1.60.

लौकिकत्यायमूल—A maxim (परिभाषा) established on the basis of the practice of ordinary life.

वंशीचादन—Author of a commentary on गोयीचन्द्र's commentary on the संक्षिप्तसार of कमदीक्षर.

वचन—(1) Word, speaking, mentioning; then it came to mean in grammar the injunction of a teacher, rule. (2) Number; it is supposed that वचन as a technical term, was used with 'एक', 'द्वि' and 'बहु' and then separated from these and used as a generic term to denote the sense of number.

वनमालिन्—Author of मतोन्मजिनी, a commentary on वैयाकरणभूषण.

वरदराज—Author of मध्यसिद्धान्तकौमुदी and लघुसिद्धान्तकौमुदी, abridgments of सिद्धान्तकौमुदी.

वररुचि—An alias of कात्यायन.

वर्णकाल—It is a generic term which is used to denote a whole family of sounds; Mbh. 1.1.1.

वर्णसमाम्नाय—Assemblage or aggregate of letters (mentioned at the beginning of पाणिनि's grammar).

वर्णस्फोट—The letters are the conveyer of the meaning. According to वर्णस्फोट theory, a meaning is understood from suffixes such as ति or यु in पचति and रामेयु respectively. In this way it is necessary to postulate that the suffixes and the stems convey the meaning.

वर्णाश्रय—(A grammatical operation) which depends on the letter or letters (of the affix and not on the affix as such).

वर्तमाना—The name of the present (लट्) in the कातन्त्र system.

वर्त्स्य—The projection behind the roots of teeth, the alveolar arch.

वर्ल—A grammatical abbreviation used to denote all the consonants except the semivowel 'य'.

वर्य—A grammatical abbreviation used to denote the nasals, the soft unaspirates and soft aspirates, and the semivowels except 'य'.

वस्तुतन्त्र—Referring to existing reality.

वाक्यस्फोट—A sentence, the integral linguistic unit, is the conveyer of meaning. It is very hard to discriminate what the two words are, in the expression 'दधीदम्' or in 'हेरेत्व'. So it is necessary to postulate that the sentence as a whole conveys the meaning.

वाग्योगाचिद्—The learned grammarian (who uses the

right word in the right place); Mbh. Lit. the expression means one who knows the convention of words, i. e. combination of stems and suffixes.

वाच्यवाच्कभाव—Relation between the denoted meaning and the word that denotes it.

वामनाचार्य—Author of a लिङ्गानुशासन.

वारणावनेशशास्त्रिन्—Author of a commentary, अमृतसृति on प्रक्रियाकौमुदी.

वार्ण—(An operation) which concerns (a combination of) letters, (or which is taught in संधि-rule).

वार्तिक—कात्यायन's (वरश्चनि's) commentary on पाणिनि's अष्टाध्यायी, just after the latter's composition. These वार्तिक (notes) are of the same brevity as of the original work, but were fortunately soon made the subject of an extensive commentary (महाभाष्य) by पतञ्जलि. The characteristic feature of a वार्तिक is criticism in regard to that which is omitted or imperfectly expressed in a सूत्र. वार्तिक is defined by हेमचन्द्र as उक्तानुक्त-दुरुत्तार्थचिन्ताकारि तु वार्तिकम्। The object of the वार्तिक is, on the one hand, to discuss such objections as might be raised to the rules of पाणिनि's grammar and, on the other hand, to justify पाणिनि without bias or prejudice, by defending him against ill-founded criticism. Where defence or justification of पाणिनि is impossible कात्यायन rejects the rule of पाणिनि.

वासरूपविधि—The rule (P. 3.1.94) which prescribes that अपवाद suffix which is not uniform with उत्तर्ग suffix, supersedes the latter only optionally.

वासुदेव दीक्षित वाजपेयिन्—Author of बालमनोरमा, a commentary on सिद्धान्तकौमुदी. Son of महादेव and अन्नपूर्णा, pupil of विश्वेश्वर. He flourished between 1687-1738 A. D.

वासुदेवभट्ट—A pupil of चण्डीश्वर, author of सारस्वतप्रसाद, a commentary on सारस्वतप्रक्रिया (1588 A. D.).

वासुदेवशास्त्री अभ्यंकर—Author of तत्त्वादर्श, a commentary on परिभाषेन्दुशेखर and गृदाभिप्रकाश, a commentary on लघुशब्देन्दुशेखर. His date is 1863-1942 A. D.

विकरण—Producing a change, the term for the affix or conjugational characteristic which is placed between the root and terminations or between the last vowel and the following consonant of the root. In the system of पाणिनि the विकरण are शप् (3.1.68), शपो लुक् (2.4.72), लु (2.4.75), र्यन् (3.1.69), शु (3.1.73), शन् (3.1.77), श्व (3.1.78), उ (3.1.79), शा (3.1.81), णिन् (3.1.25), णिण् (3.1.66), यक् (3.1.67), दिल् (3.1.43) [and the substitutes of दिल्, सिन् (3.1.44), क्षस् (3.1.45), च्छ् (3.1.48), अङ् (3.1.52)], तासि and स्य (3.1.33), सिप् (3.1.34), आम् (3.1.35), the first nine of which are added in the Pres., Impf., Imperative and Potential

and before a कृत् which contains a mute palatal ष, in the case of active verbs; यक् is added in the case of कर्मन् or भावि i. e. passive or neuter; तिन् and its substitutes (सिच्, कस्, चव्, अव्, चिण्) are added in the Aorist, तासि in the first Future, स्य in the 2nd Future and Conditional and सिप् before लेद् (in the Subjunctive), आम् in the Perfect.

विकार— Modification, variant.

विकार्य (कर्म)— An object (कर्मकारक) which is changed from one state to another by the action of the agent is called विकार्य. It is chiefly of two kinds, when its previous form is completely destroyed by the action of the agent and when it is only modified by him, e. g. काष्ठं भस्म करोति (reduces fuel to ashes) and तुवणं कुञ्जलं करोति (makes ear-rings out of gold). In the first example, the former form of fuel is totally destroyed while in the latter, gold is changed into a different form without destroying its nature.

विकृतावयवनिवन्धनकार्य— A grammatical operation that depends on the part which has undergone a change.

विक्रम— The victory of विसर्ग before क, ख, प and फ.

विच्छेद— The division of the medial non-nasal stop into two parts before a nasal; e. g. [Pad^dma]; Vp. The division of non-nasal stop may mean the oral stop and its nasal release; e. g. [Pad^mma].

विज्ञलभूपति— Author of प्रबोधचन्द्रिका, an elementary grammar. The illustrative examples are connected with the names of राम. He is the son of विक्रम and चन्द्रावती and belongs to चौहाण race ruling at Patna.

विडुल— A commentator on the सारस्वत.

विडुलाचार्य— Author of प्रसाद, a commentary on रामचन्द्र^s प्रक्रियाकौमुदी. Son of शृंगिहाचार्य and grandson of राम-कृष्णाचार्य; father of लक्ष्मीधराचार्य. He cannot be later than 1525 A. D.

विद्यानाथ दीक्षित— Author of प्रक्रियारजन, a commentary on रामचन्द्र^s प्रक्रियाकौमुदी.

विधि— It is the desire of the speaker to induce the hearer to do the intended things. In the popular example गामानय (bring a cow) addressed by the master to his servant, the desire of the speaker that the servant (addressee) may act to bring a cow (अयं गवानयने प्रवर्तताम्) is the विधि. It is same as शब्दी भावना. Both the शीमांसक^s and the grammarians have agreed to the view on the basis of P.^s rule 3.3.161 that विधि or प्रेरणा is the primary meaning of the लिङ्, लोट्, तथ्य and लेट्.

विधिप्रतिपेदशास्त्र— A grammatical rule prescribing सं. इं. को... १४

what operation should be applicable and what should not be.

विद्येयविषय— (A maxim) concerning (only) that which is taught (in a grammatical rule).

विद्यमान— 'Becoming integral part of a grammatical rule.'

विनयविजयगणिन— Author of हैमलकुप्रक्रिया (1052 A. D.) and its commentary, हैमप्रकाश (1077 A. D.); pupil of कीर्तिविजयगणिन्.

विप्रतिषेध— Conflict, conflict in the application of two rules of Pāṇini, when the two rules each of which has its proper 'domain' (of application), happen to become simultaneously applicable in certain instances without it being possible to let them take effect both at the same time; P. 1.4.2.

विभज्यान्वास्यान— Formation of a word out of its part, when that word is dissolved into all its constituents; Pbh. 49.

विभाषा— The allowing rule to be optional, where there is a prohibition as well as an alternative course left open; P. 1.1.44.

विभाषित— Admitting an alternative, optional; P.

विमलसरस्वती— Author of रूपमाल, a recast of अष्टाव्यायी. He flourished before 1350 A. D. भद्रेजी acknowledges his indebtedness to him in श्रीदमनोरमा.

विरोधप्रतिसंधान— A grasp of the question which of the two conflicting rules that happen to become simultaneously applicable, ought to take place.

विलसित— Reduced tempo.

विवक्षाधीनत्व— Fact (for a word-form) of being submitted to the intention (of the speaker even if contrary to a rule of grammar).

विवक्षार्थ— (A quality) meant to distinguish (a term from another).

विवक्षित— (A quality) assigned (to a term) for the purpose (of distinguishing it from another).

विवरण— (1) A commentary on कैयट^s महाभाष्यप्रदीप, written by ईश्वरानन्द, the pupil of सत्यानन्द.

(2) A commentary on कैयट^s महाभाष्यप्रदीप written by नारायण.

(3) A commentary on हैमचन्द्र^s लिङ्गानुशासन and उणादिसत्र^s.

विवारभिन्न— The letter which differs considerably in the degree of openness (or in quality).

विवृत— The most open vowel.

विवृत्ति— A hiatus left between a final vowel and an initial vowel (a type of junction).

ते + आ = त आ. तस्मै + इति = तस्मा इति.

विशिष्टलिङ्ग— Word of a different gender; P. 2.4.7.

विशेषण— Qualifier, a natural application of the term 'qualifier' (in a शब्दबोध) is to refer to what is expressed in the subject or what denotes the distinctive characteristic of the विशेष्य (qualified). Thus in the knowledge 'the tall man' height is a qualifier.

विशेषवचन— A specific term opposed to the generic term (सामान्यवचन); P. 8.3.74.

विशेष्य— A natural application of the term qualificand (विशेष्य) is to refer to what is expressed by the subject of the sentence or what stands as a leading concept in the शब्दबोध. In the knowledge 'भूतले घटः' 'on the ground (is) a pot', pot is the qualificand, while in the knowledge 'घटवद् भूतलम्' 'pot possessing (is) the ground', ground is the qualificand.

विशेष्यविशेषणभाव— Connection between the term qualifying and the term qualified.

विश्वकर्मशास्त्रिन्— Author of व्याकृति, a commentary on प्रक्रियाकौपमूर्ती.

विश्वनाथ दण्डभट्ट— A commentator of परिभाषेन्दुशेखर and ब्रह्मचर्णेन्दुशेखर. A pupil of बालशास्त्री रामडे.

विश्वेश्वर— Author of व्याकरणसुधामहानिधि.

विजयसस्तमी— Loc. of the domain concerned (that is, locative meaning in the domain of; opp. to the परस्तमी).

विष्णुशास्त्री भट्ट— Author of विच्चन्द्रिका, a commentary on परिभाषेन्दुशेखर. He flourished in the 19th century A. D.

विष्णुशास्त्री भट्ट— Author of विष्णुभट्टी, a commentary on परिभाषेन्दुशेखर.

विष्णुमित्र— Author of क्षीरोदर, a commentary on पातञ्जलभाष्य.

विष्णुमित्र— Author of a commentary on the भूरिप्रियोग of पद्मनाभ.

विसर्ग— Voiceless ह (-h) which occurs primarily in final position.

विसर्जनीय— cf. विसर्ग.

वीरेश्वर— Son of शेषकृष्ण, the preceptor of मटोजी दीक्षित. Himself the preceptor of जगन्नाथ.

वृत्— The word 'वृत्' employed at the end of the गणपाठ shows that the list in the गणपाठ is exhaustive and not merely illustrative.

वृत्ति— (1) The power of expressing a sense different

from what was inherent originally in the word. When a word undergoes a वृत्ति or modification, it gains an additional sense. This additional sense always refers to something other than the original connotation of the word, to express the sense of another word by a different word is a वृत्ति.

This वृत्ति is of five sorts I. (1) कृत्, the process by which a primary noun is derived from a verbal root. (2) तद्वित्, the process by which a secondary noun is formed from a primitive noun. (3) समाप्त, the process by which two or more nouns are composed to form one noun. (4) एकरोप, the process by which one is retained to the exclusion of other nouns and the noun so retained denotes all the nouns so excluded. (5) सनाधन्त धर्तु^s, the process by which a verb is formed from a noun and a derivative verb from a primitive verb, such as the Desiderative, the Causative, the Intensive and the Denominative verbs. कृत्तद्वित्-समाप्तैकशेषसनाधन्तधातुरूपः पञ्च वृत्तयः। परार्थाभिधानं वृत्तिः। Sk. II. (1) Turning into something, paraphrasing Pāṇini's abstract formulation into syntactically complete and understandable sentences, as a designation of abstract procedure through which one expression or sound turns into another one. (2) Method of composition; Mbh.

वृत्तिस्तरल— A commentary on Kāśikā Vṛitti on Pāṇini's Astādhyāyī.

वृत्तिसमवायार्थ— [The letters mentioned in the first fourteen aphorisms] are intended for the grouping of letters suited to पाणिनी's method of composition.

वृद्ध— The word that contains आ, ऐ or औ (वृद्धि vowels) in the first syllable; P. 1.1.72.

वृद्धि— Increase, extension, (in grammar) vowels आ, ऐ, औ; P. 1.1.1; the term वृद्धि corresponds to the Indo-European 3rd grade vowels (raised grade vowels).

वृषभदेव— Commentator of वाक्यपदीय.

वैकृतध्वनि— The actual sound spoken by the speaker and heard by the listener. It includes all the various differences in intonation, tempo, pitch etc. depending on individual speaker.

वैखरी— A form of speech spoken by men. It is revealed by the air which passes to the region of the mouth from the region of the heart. This is fourth stage of gradual amplification of sound and is intelligible.

वैद्यनाथ पात्यगुडे— A pupil of नागोजी भट्ट. He is also called बालभट्ट. He is the author of गदा on परिभाषेन्दुशेखर; चिदरिथमाला, on शब्देन्दुशेखर; प्रभा, on शब्दकौस्तुम; भावप्रकाशिका, on शब्दरत्न; ध्याया, on महाभाष्यप्रदीपयोगोत्त and कला, on वैयाकरणसिद्धान्तमञ्जूषा. The son of महादेव and

वैणी, and a protege of लक्ष्मीदेवी, wife of king चन्द्रसिंह of पिथिला.

वैयाधिकरण्य— Absence of co-ordination of two elements (in a sentence or a compound word).

वैयर्थ्य—(Said of a grammatical rule or operation) being without object or practical use.

वैयाकरणाख्या— A technical term of grammar; P. 6.3.7.

व्यक्तितप्तश्च— Alternative of (a word in a rule denoting) an individual.

व्यक्तिस्फोट— The linguistic symbol, conveyer of meaning, is virtually particular or individual.

व्यञ्जन— The term for consonant, those which manifest the meaning, the consonants rather than the vowels are responsible for the differentiation of meanings.

व्यपदेशी— (A grammatical element) which has received special designation so far as the application to it of some grammatical operation is concerned.

व्यपेक्षा— Mutual relation between the two meanings denoted by the words or the stem and suffix, the syntactical union of the words expressing two different ideas; व्यपेक्षा means syntactical union of the meanings of the words in the sentence where the individual meanings are kept separately which are mutually related to each other. का पुनः शब्दवोर्ध्यपेक्षा । न ब्रूमः शब्दयोरिति । किं तस्मै ? अर्थयोः । Mbh. on P. 2.1.1; नानाभूतयोः पदार्थयोर्योगः स व्यपेक्षा ।

व्यभिचार— The non-existence (of a grammatical combination); setting aside (of a maxim).

व्यर्थ— (1) Without purpose, meaningless; व्यर्थ सज्जपापयति । Sk. (2) Of different purposes (विभिन्ना अर्थात् यस्य); Katy. (Vārttika 59 on P. 1.2.64).

व्यवस्था— (1) Adoption (in grammar of one view or the other) according as it suits the forms (that have to be made up by the rule).

(2) A relation in time or space; P. 1.1.34; the fixed limit with regard to their own meaning; स्वाभिव्यावधिनियमो व्यवस्था Sk.; order, arrangement, class.

व्यवस्थितविभाषा— Said of a rule in which the operations are optional (not in the ordinary manner) so that the operation must take place in particular instances, while in others, it is not allowed to take place.

व्याकरणदुर्घटोद्घाट— A commentary by केशवदेव पञ्चानन् भट्टाचार्य on the commentary of गोवीचन्द्र on संक्षिप्तसार.

व्याख्यान— (1) A commentary by वृत्सिंह on प्राक्तियाकौमुदी. (2) A learned interpretation (of a rule) which

gives example, counter example for the clear explanation of the text and which paraphrases the text by filling up ellipsis so that abstract formulation in the text would be syntactically complete.

व्याडि— Author of संप्रह, a basis for पतञ्जलि^s महाभाष्य. परिभाषा^s are also ascribed to him. He is later than पाणिनि.

व्यापार— Operation, activity, that which produces a result.

व्यापारविशेष्यक (शब्दबोध)— (A semantic paraphrase of a sentence) where the meaning activity (denoted by the root) stands qualificand (in respect to other meanings which stand qualifiers). This is the view of the grammarians according to whom the meaning of activity denoted by the root should be considered as a leading concept in verbal cognition. cf. धात्वर्थमुख्यविशेष्यक.

व्युपध— That which has इ or ई, उ or ऊ as its penultimate; P. 1.2.26.

शक्त्यतावच्छेदक— The distinctive feature of the denoted meaning, the characteristic property of the denoted or primary meaning.

शङ्कर— Commentator of उरुषोत्तमदेव^s महाभाष्यलघुवृत्ति.

शङ्करशास्त्री मारुलकर— Author of a commentary शास्त्री on वैयाकरणभूषणसार. His date is 1878–1958 A. D.

शब्दब्रह्म— Revealed sound identified with the supreme; it is featureless, intellectual in essence and possesses the characteristics which are favourable to cosmic creation.

शब्दमहार्णवन्यास— An anonymous commentary on हेमचन्द्र^s वृहद्दत्त्वति.

शब्दरसार्णव— An anonymous commentary on सिद्धान्तकौमुदी.

शब्दसागर— An anonymous commentary on सिद्धान्तकौमुदी.

शब्दानुशासन— The science of grammar wherein the derivation of words is explained; Mbh.

शर्— A grammatical abbreviation used to denote the sibilants.

शर्ववर्मन— Founder of कातन्त्र or काल्प or कौमार school. Patronized by सातवाहन.

शाकटायन— (1) Credited with the authorship of उणादिसूत्र^s and कृत्रकरण in the कातन्त्र. He is mentioned by पाणिनि.

(2) Author of अमोघवृत्ति, शब्दानुशासन, परिभाषासूत्र^s, गणपाठ, धातुपाठ and लिङ्गानुशासन. Many of his सूत्र^s are same as those of पाणिनि^s. He flourished between 817 and 877 A. D.,

शाकल्य—(1) An ancient grammarian mentioned by P. 8.4.51. (2) A constitutor of पदपाठ.

शान्तनवाचार्य—Author of फिद्सत्रः. He is later than पाणिनि.

शब्दबोध—Apprehension of meaning of words, verbal knowledge; the term later came to mean an interpretation or paraphrase of a morphemic or syntactic construction into another linguistic expression. The expansion or paraphrase of linguistic utterance is called शब्दबोध which resolves all ambiguity of statement by determining the exact relationship between the meaning denoted by morpheme or morphemic sequences by the way of elaboration of the general idea of a sentence as purported to be interpreted by a particular school.

शब्दी भावना—It is the speaker's desire to induce the hearer to do what he intends him to do. In Vedas which are believed to be अपौरुषेय (self-revealed), the speaker's desire cannot be the शब्दी भावना except the potency of the विधिशब्द in the injunction. Hence it is called शब्द (pertaining to विधिशब्द). This is denoted by the terminations like विधिलिङ् (Optative), लेट् (Imperative), तव्य (Potential participle) and लेट् (Subjunctive).

शब्दी योग्यता—Compatibility of words. A linguistic utterance is said to have compatibility when that is grammatically capable to convey the idea which is intended to be spoken. The sentence जलं घटे सिक्षति lacks the compatibility, because the linguistic unit जलम् is grammatically incapable to convey the idea that water is instrument of action of sprinkling. In the absence of compatibility the linguistic utterance does not form a construction.

शास्त्रप्रक्रियास्मरणपूर्वकप्रयोग—The employment of words after due remembrance of the process of grammatical formation (and the rules which apply to that form).

शिवनारायणशाखिन्—Author of विजया, a commentary on लघुशब्देन्दुशेखर.

शिवभट्ट—Author of उद्गुमविलास, a commentary on हरदत्त⁸ पदमजारी.

शिवराम चक्रवर्ती—Author of a subcommentary to श्रीपति⁸ supplement to कातन्त्र.

शिवरामेन्द्र सरस्वती—Commentator of पातञ्जलमहाभाष्य and सिद्धान्तकौमुदी.

श्रीओपस्थितिकल्प—(Said of a grammatical rule) being more immediately present (to the mind than another rule).

शुद्ध—Pure non-nasalized vowels.

शेषकृष्ण—Author of प्रक्रियाप्रकाश, a commentary on प्रक्रियाकौमुदी; the preceptor of भट्टोजी दीक्षित. He must be placed in 1600 A. D.

शेषनारायण—Author of सूक्तिरत्नाकर, a commentary on पातञ्जल महाभाष्य.

शेषविष्णु—Author of महाभाष्यप्रकाशिका, a commentary on महाभाष्य. Son of महादेवसूरि and grandson of कृष्णसूरि. His date ranges from 1543 to 1598 A. D.

शेषशर्मन्—A commentator of परिभाषेन्दुशेखर.

श्चुः—The letters श्, च्, छ्, ज्, झ्, ञ्; P. 8.4.40.

श्रीधर—Author of श्रीधरी, a commentary on लघुशब्देन्दुशेखर.

श्रीधर चक्रवर्तिन्—A commentator on the सौपद्म.

श्रीपति—Author of a supplement to the कातन्त्र.

श्रीचलुभवाचनाचार्य—Author of दुर्गपदप्रबोध (1605 A. D.), a commentary on देमचन्द्र⁸ लिङ्गानुशासन.

श्रोत्रोपलभिः—(A word) which is heard by the ear; Mbh. 1.1.1.

श्रौत—Read in a grammatical rule, actually enunciated.

श्रौतस्थान्यादेशभाव—The relation between substitute and that which is substituted when that relation is actually stated in a rule by way of enunciation (of substitute and that which is substituted); Pbh. 11.

श्रुथवन्य—The laxity of juncture.

श्लु—पाणिनि uses this term in the sense of elision of suffix which is confined to the elision of the विकरण and the reduplication of the root in the case of ऊहोत्यादिगण (the roots of 3rd conjugation) where 'श्' has been added to उ for सावेषातुकसङ्गः.

श्वस्तनी—The name of the Periphrastic future (उड्) in the कातन्त्र system.

षट्—A technical term for numerals ending in ष् and ण् and the words ending in the उति suffix like कृति; P. 1.1.24-25.

षटु—The letters ष्, ट्, ण्, इ्, ए्; P. 8.4.41.

संयोग—Conjunction, consonant group.

संयोगान्त—The grammatical unit which ends in a double consonant; P. 8.2.28.

संविज्ञात—A conventional name; in grammar उड.

संचुत—A relatively closer vowel.

संस्कारवेला—Time when (the crude form of) a word is liable to undergo a grammatical operation.

संहिता (सम् + धा)—Putting together, conjunction, connection, union; Tup.

In the प्रातिशार्थ्य^४ it is used in the sense of संहिता text (as treated according to euphonic rules) as opposed to the पद text, the modifications caused by the utmost juxtaposition of letters (a sense in which the word संयोग is used). According to पाणिनि the word is used in the sense of the preparatory state to the actual junction; then the junction of letters according to euphonic letters; P. 1.1.17.

सकर्मक—Transitive root, when the action and the result reside in the different substrata the root is transitive; e. g. the root पच् is सकर्मक because the action favourable for cooking resides in the agent while the result विकृति (softening) resides in object; फलव्यापारयोः भिन्न-निष्ठायां धातुः सकर्मकः।

संकेत—A tacit agreement that such and such a word denotes such and such a meaning. This agreement owes its origin to popular usage or grammar or dictionaries. The relation between the word and the meaning is not due to any intrinsic motivation but it is established by convention, which is but an assumed relationship between the words and their meanings; अस्माच्छब्दाद्यमर्थो बोद्ध्य इतीच्छा संकेतः।

संक्रम—The term is used to denote the sense of weak endings; इहान्ये वैयाकरणं मृजेरजादौ संक्रमे विभाषावृद्धिमारभन्ते। परिमूजन्ति। परिमार्जन्ति। Mbh. 1.1.3; संक्रमे नाम गुणवृद्धि-विषयप्रतिषेधः। Kasi.

संख्या—The numerals (एक, द्वि etc.), the words बहु and गण, the words ending in the तद्वितीय suffixes वतु and वति (गावत्, ताचवत्, कवति etc.) are known as संख्या.

संचारित्व—Being made use of (in the sphere of a grammatical rule).

संश्लापूर्वक—(A grammatical rule) containing a conventional term.

सत्—The name of the present participle suffixes शत् and शान्त् in the system of पाणिनि; P. 3.2.127.

सत्त्व—Substance. It is principal in a noun and action is subordinate. This is based on the theory that nouns are root-born (धातुजानि नामानि).

सदानन्द—Author of उच्चोधिनी, a commentary on सारस्वत.

सदाशिव मित्र—Author of गृडार्थदीपिनी.

संतान—Euphonic combination according to Tup.

संधान—An additional syllable added in the पदपाठ makes the संहितापाठ. It is called संधान, e. g. इषे + त्वा = इषेत्वा।

संयोग—A juxtaposition of letters; Rv. Pr.; the modification caused by the juxtaposition of letters, euphonic junction of final and initial letters in grammar.

संध्यक्षर—Combination of letters or compound vowels or diphthongs; ए, ओ, ऐ, औ.

सपादसंसाध्यारी—Contained in Pāṇ. I to VII, VIII-1, (that is, the first seven अन्याय^४ and the first पाद of the eighth as opposed to त्रिपादी).

सप्तमी—The name of the Potential (विधिलिङ्ग) used by the कातन्त्र system, as with the exclusion of Vedic Subjunctive.

समकालप्राप्तवृहिरङ्ग—A बहिरङ्ग rule or operation which applies simultaneously with the अन्तरङ्ग rule or operation.

समन्तभद्र—Author of a टिप्पणी on यश्वर्मन्'s चिन्तामणि, which is a commentary on शाकायन्'s शब्दानुशासन.

समाभिद्याहार—An adjunct (of an affix to a word).

समर्थ—(1) Of the same purpose, (समानोऽर्थो येषाम्), having become of one purpose.

(2) Furnished with purpose (अर्थेन सहितः), not superfluous; capable of fulfilling a certain purpose.

समवायः—The grouping of letters in particular order; समवायः वर्णनामानुपूर्व्ये सन्निवेशः। Mbh.

समानकर्तृक—(The root or the action) which has the same agent; P. 3.1.7.

समानपद—The same word; P. 8.4.1.

समानाक्षर—A simple vowel (short or long; opp. to संध्यक्षर or diphthong) i. e. अ, इ, उ, औ, ल.

समुदायाव्यवशक्तिसंकर—cf. योगस्थिति.

संप्रदान—(1) That form of कारक which is desired (by the agent) to be the recipient of the fruit of ownership (स्वत्व) pertaining to the object of the root दा (to give); P. 1.4.32.

(2) According to कात्यायन, the कारक which the agent desires to connect with the action, is also संप्रदान; पत्ये शेते.

(3) A person who is the object (उद्देश) of the desire; उद्देशः चतुर्वर्षीः। वै. भू.

संप्रसारण—Spread out. The phenomenon संप्रसारण occurs when the semivowels य्, व्, र्, ल् plus syllabicity alter with इ, उ, औ, ल respectively. The idea is that य्, व्, र्, ल् plus syllabicity contain इ, उ, औ, ल in a condensed form, but when they are fully spread out इ, उ, औ, ल make their appearance in the place of य्, व्, र्, ल. The term implies both the processes and alternates according to पाणिनि.

सर्वनामन्—This is an old term and is found from आपस्तम्ब धर्मसूत्र onwards. Mbh. (1.1.27) explains the significance of the term thus: the term which has uni-

applicability. Nouns and adjectives are restricted in their application to certain objects; a pronoun may be used indifferently. पाणिनि does not define this term semantically but as usual simply enumerates pronouns in his गणपाठ; P. 1.1.27.

सर्वनामस्थान—The strong endings सु, औ, जस्, अम् and औट् in the case of masculine and feminine and जस् and शस् in the case of neuter are named सर्वनामस्थान. It is a significant term because before weak endings the stem suffers loss or reduction in some of its parts, while before strong endings the stem remains with all the parts intact; P. 1.1.42, 43.

सर्वपदार्थप्रधान—(A द्वन्द्व compound) where the meanings denoted by the members of a compound are of an equal importance.

सर्वेश्वर दीक्षित—Author of महाभाष्यस्फूर्ति, a commentary on महाभाष्य.

सर्वं—A letter belonging to the same group, which is of equal effort in the mouth; P. 1.1.9; a letter which has the same place of articulation and which has the same organ of articulation; homo-organic sounds.

सहजकीर्ति—A pupil of हेमनन्दनगणिन् of खरतरगच्छ. Author of सारस्वतप्रक्रियावाचिक (1623 A. D.).

सागमक—(A grammatical element) to which the augment is attached.

सापेक्ष—(A member of the compound) having an expectancy of another word that is outside the compound.

When a member of the compound is expectant of another word outside the compound, a compound is not formed. The expression 'महत् कष्टं प्रितः' does not form the compound 'कष्टप्रितः' because the member 'कष्टम्' has an expectancy of another word 'महत्' which is outside the compound. The सापेक्ष word is treated as असमर्थ and in absence of सामर्थ्य a compound is not formed. सापेक्षमसमर्थवत्।

सापेक्षधर्मौ—(dual) Mutually dependent properties.

सामन्तित—The word ending in the vocative case which is called आमन्त्रित; P. 2.3.48.

सामर्थ्य—The syntactical expectancy of another word to complete the sense, mutual relation of two words, reciprocal expectancy of meaning (संप्रेक्षितार्थः समर्थः; संबद्धार्थः समर्थः = व्यपेक्षा-लक्षणसामर्थ्य); the oneness of meanings, unity of meanings (संगतार्थः समर्थः; संसद्धार्थः समर्थः = एकार्थी-भावलक्षणसामर्थ्यम्). यदा तावदेकार्थीभावः सामर्थ्यं तदैव विग्रहः क्रियते, संगतार्थः समर्थः; संसद्धार्थः समर्थं इति । एकीभृतमिति गम्यते । Mbh. on P. 2.1.1 In the absence of सामर्थ्य (mutual connection) a compound is not formed. The expression 'भार्या राजः; पुरुषो देवदत्तस्य' does not

form the compound 'राजपुरुषः' because the two members 'राजः' and 'पुरुषः' are not mutually connected with each other.

सामवश सन्धि—Lengthening of a short vowel for the sake of requirements of metre.

सामान्यवचन—Expressing a common property; P. 2.1.55. Expressing a general wider notion; P. 3.4.5.

सामान्याप्रयोग—Non-employment of a word denoting the sense of a common property (between उपमेय and उपमान); P. 2.1.56; e. g. in the sentence पुरुषो व्याघ्र इव (a person as if a tiger) the common property (strong—शूरः) is dropped.

सारसिद्धान्तकौमुदी—An abridgment of सिद्धान्तकौमुदी by वरदराज.

सारस्वत व्यूढमित्र—Author of बालबोध, a commentary on सिद्धान्तकौमुदी.

सार्थक—Said of a grammatical rule 'serving a purpose'; Pbh. 59.

सार्वधातुक—All verbal endings (तिर् suffixes) and all affixes with an indicatory letter 'श'; P. 3.4.113. In ancient times the विकरण was regarded as part and parcel of the root, so those endings before which the विकरण was preserved were known as सार्वधातुक endings, because the endings were added to the entire root.

सावकाश—(A grammatical rule) possessing a scope.

सिद्धा—A primitive original base.

सिद्धान्तकौमुदी—Written by भट्टोजी दीक्षित, modelled on प्रक्रियाकौमुदी and presumably हैमशब्दानुशासन. The work has ousted पाणिनि himself. It was written in the earlier half of the 17th century A. D.

सिद्धान्तरत्न—A commentary on सारस्वत; written by जिनेन्दु or जिनरत्न.

सिद्धान्त्येकदिन—One who is only partially acquainted with the true state of case; Pbh. 48.

सीरदेव—Author of a treatise on परिभाषा^s, named परिभाषावृत्ति.

सुद—It is a grammatical formula (प्रत्याहार) denoting the first five case-endings सु, औ, जस्, अम्, औट्; P. 1.1.43.

सुधाजन—An anonymous commentary on सिद्धान्तकौमुदी.

सुबोधिका—A commentary on सारस्वतप्रक्रिया. It is ascribed to (1) अमृतभारती, a pupil of अमलसरस्वती (2) विश्वेश्वराबिध, a pupil of अद्यतसरस्वती and (3) सत्यप्रबोध-भट्टारक, a pupil of ब्रह्मसागरमुनि. The work was written before 1497 A. D.

सेनक—An ancient grammarian mentioned by P. 5.4.112.

सोमदेव—Author of शब्दार्थचन्द्रिका, a commentary on जैनेन्द्रव्याकरण. He was an inhabitant of अजुरिका (modern आजरे) and contemporary of शिलाहार मोज II.

सोष्मन्—Having aspiration, aspirated (said of the sounds ख्, घ्; छ्, झ्; ठ्, ड्; थ्, ध्; क्, श्; of the sibilants and ह्).

सोष्मघोषिन्—The syllables घ्, श्, ठ्, ध्, स्.

सौत्राक्षर—Letters found in the rules of पाणिनि.

स्तु—The letters स्, त्, थ्, द्, ध्, च्; P. 8.4.40.

स्त्राख्य—That which denotes the name of female, the word which has the feminine gender (having no masculine gender); P. 1.4.3.

स्थान—That which is approached, the place or organ of utterance, the point of articulation of any sound [said to be 8 in number, viz. कण्ठ (throat), तालु (palate), ओष्ठ (lips), मूर्धन् (top of palate), दन्त (teeth), कण्ठतालु (throat and palate), कण्ठोष्ठ (throat and lips), दन्तोष्ठ (teeth and lips); to which are added नासिका 'nose' and उरस् 'chest'].

स्थानी—That which should be in the place, but is not there; the original form or primitive element of a word in place of which something else is substituted. स्थानी हि नाम ये भूल्ना न भवति। Mbh. on P. 1.1.55.

स्थानेयोगा—(The genitive case) that which assumes the peculiar relation of 'instead', (the genitive case) which designates that for which something is substituted, e. g. इकः = इकः स्थाने (in the place of इकः); P. 1.1.49.

स्थिरमति—He translated the चान्द्र texts into Tibetan language.

स्पर्श—(1) Contact sound or mute. These are the 5 वर्ण from क to प.

(2) Maximal closure which provides the criterion for the category of stops.

स्पृष्ट—Formed by complete contact of the organs of utterance (applied to all consonants except semivowels, sibilants and ह्).

स्फोट—(1) As described by पतञ्जलि, स्फोट may be a single letter or a fixed combination of letters; it remains constant and is not affected by the peculiarities of the individual speaker. It is the permanent element and unchanging and is manifested by ephemeral वर्णि uttered by the speaker and heard by the listener.

(2) According to भर्तृहरि, it is the integral linonism.

symbol which is the conveyer of meaning, but which cannot be pronounced or written. It is something analogous to linguistic sign. It is considered as a timeless and indivisible symbol denoting a meaning, revealed by means of the articulated sounds used in a time series pattern.

(3) According to Indian grammarians, the word cannot be analysed into its component letters, but that over and above these, there is an indivisible something, which forms the essence of the word and that is denominated as स्फोट. The reasons given for this belief are that the individual letters do not occur simultaneously; and consequently when one letter is being pronounced other has ceased to exist.

स्फोटन—The separation of certain conjunct consonants by the insertion of an audible vocal sound; Vāk. P.

स्फोटायन—An ancient grammarian mentioned by P. 6.1.123.

स्वरभाक्ति—Vowel-separation, a vowel sound phonetically inserted between र् or ल् and a following consonant; (e. g. वर्ष is pronounced as वरिष्).

स्वरित—A compound tone. It begins at the level of उदात्त and the rest is at the level of the अनुदात्त. In a given register a syllable with falling tone is स्वरित. Generally the first half of स्वरित is उदात्त.

स्वरूपसत्—(A term in a grammatical operation) being present in the form (of a particular case); Pbh. 37.

स्वरूपानुपमर्द—Without violating the form.

स्वार्थिका—The suffixes which do not convey any particular meaning of their own but leave the meaning which is conveyed by the original base (to which they are added) unchanged.

हंसविजयगणिन्—Author of शब्दार्थचन्द्रिका, a commentary on the introductory verses of सारस्वतप्रक्रिया. Pupil of विजयानन्द. He flourished in circ. 1650 A. D.

हठमूल—The root of the jaw.

हरदत्त—Author of पदमञ्जरी, a commentary on the काशिका. Son of पद्मकुमार or लक्ष्मकुमार. Younger brother of अमिकुमार. Pupil of अपराजित. A native of the Tamil country, acquainted with Telugu literature and gives an instance of a vernacular word. He probably flourished in 1100 A. D.

हरिनाथ—Author of अकाष्ठाष्ठव, a commentary on परिभेषन्दुशेखर.

हरिदीक्षित—Author of वृहद्यज्ञदर्शन and वृहद्यज्ञदर्शन.

हरिनामसूत— (1) Written by रूपगोस्वामिन्.

(2) Written by जीवगोस्वामिन्.

हरिराम— Author of महाभाष्यप्रदीपब्याख्या, a commentary on कैयट's महाभाष्यप्रदीप.

हरिचलम— Author of दर्पणा, a commentary on शब्दकौस्तुभ and of लघुमूषणकाति, on वैयाकरणभूषणसार.

हर्षकीर्ति— Author of धारुपाठ for the सारस्वत school, and a commentary on it, called तरङ्गी। A pupil of चन्द्रकीर्ति, himself the author of a commentary, दीपिका or सुखेधिका. Since हर्षकीर्ति informs that his preceptor was honoured by Sāhi Salem (1545-1553 A. D.), the emperor of Delhi, his date is circa. 1560 A. D.

हल्— A grammatical abbreviation used to denote all the consonants; P. 1.3.3.

हश्— A grammatical abbreviation used to denote the nasals, the soft aspirates and unaspirates, the semi-vowels and the aspirate 'ह'; P. 8.3.17.

हेतु— (1) The agent of the causal verb; P. 1.4.55.
 (2) Anything capable of accomplishing the desired object is called हेतु, where the thing produced is a

substance or a quality or an action. The difference between the करण and हेतु is as follows: the करण is invariably associated with the action; but हेतु is not necessarily connected with it, e. g. दण्डेन घटः. A pot made by the stick where the stick is हेतु.

हेतुहेतुमञ्चाव— Relation of instigator (independent agent of action, प्रयोजक) and instigated (dependent agent of action, प्रयोज्य).

हेमचन्द्र— Born on कार्तिकपौर्णिमा (1088 or 1089 Nov. or Dec.) at धुन्दुक in गुजरात. Parents चचिंग and पहिसि. Died at the age of 84. Author of शब्दानुशासन, शब्दानुशासनवृहद्याति, लघुवृत्तिशब्दानुशासनरहस्य and आश्रयमहाकाव्य (resembling भट्टिकाब्य).

हेमहंसविजयगणिन्— Author of न्यायार्थमञ्जूषा (1457 A.D.), a commentary on परिमाणा^१ used in हेमचन्द्र^२ शब्दानुशासन.

हेलाराज— Commentator of वाक्यपदीय.

हस्तन्— The name of the Imperfect (लव्) used by the कातन्त्र grammar and Mbh. (ed. Kielhorn, vol. II. p. 57, II. 4-5).

हस्त्र— A short vowel.



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