

**आप्**— It is a grammatical formula [प्रत्याहार formed with आ of दा (instr. sing.) and प् of सुप् (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 sūtras 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, ईषस्स्पृष्ट, 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<sup>s</sup> the root-portion of the verb denotes accomplished activity like त्याग, पाक etc. (completed action), while the personal suffixes (the तिङ् suffixes) denote the effort of the agent (आर्थी भावना).

**आर्धधातुक**— The suffixes other than verbal endings (the तिङ् suffixes) and those with an indicatory 'श्' 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 सार्धधातुक; 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; ईषद्वचनमावचनम्। Mbh. on P. 1.1.8.

**आयतनभाव**— Aptitude to be the abode of.

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

**आशीलिङ्**— Fricative form of the verb.

**आश्रयाश्रयिभाव**— Relation between the substratum and the substrata.

**आसत्ति**— 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 गिरिभुक्तमभिमान् देवदत्तेन does not form construction because the connected words गिरिरभिमान् 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, ऋ and लृ; P. 6.1.77.

**इच्**— A grammatical abbreviation used to denote vowels इ, उ, ऋ, लृ, 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 क्तिप्. Thus एति गच्छतीति इत्. Many European scholars believe the word to be a corruption of 'इति'; 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 बृहस्पति, प्रजापति, अश्विनीकुमारस and यम. First constitutor of grammar.

**इन्द्रदत्तोपाध्याय**— Author of फक्तिकाप्रकाश, a commentary on कौमुदी.

**इयडुवङ्स्थानौ**— (the letters इ and उ) which admit the substitutes इय् (इय्) and उव् (उव्); P. 1.4.4.

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