

**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 निरुक्त. अध्वर्युः ... अपि बाधीयाने युरुपबन्धः। निरुक्त 1.8.

**उपलक्षण**—Implication of something else in addition to what is denoted; स्वप्रतिपादकत्वे सति स्वेतरप्रतिपादकत्वम् 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<sup>s</sup> when they are connected with verb'; P. 1.4.59. According to शाकटायन, उपसर्ग<sup>s</sup> modify the sense of nouns and verbs, but are themselves practically without any meaning. So he regarded them as empty morphs. गार्ग्ये, on the other hand, says that the उपसर्ग<sup>s</sup> have a sense of their own, by means of which they cause modification in the cases of nouns and verbs. When the उपसर्ग<sup>s</sup> govern the nouns or pronouns they are known as कर्मप्रबन्धनीय<sup>s</sup> to later grammarians. When they are neither connected with a verb nor do they govern the cases of nouns, then they are known as निपात<sup>s</sup>.

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

**उपात्तविषय**—A kind of अपादान when the root expresses its own sense to which the sense of another root is subordinate as in बलाहकाद्विद्योतते ज्योतिः (बलाहकानिस्य ज्योतिर्विद्योतते).

**उपाधि**—Imposed property.

**उपसर्गविभाषा** (or. प्राप्ताप्रासविभाषा).—That which is प्राप्तिविभाषा as well as अप्राप्तिविभाषा. of. प्राप्तिविभाषा, अप्राप्तिविभाषा.

**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 बहिरङ्ग).

**उरस्य**—Pulmonic sound; the voiced fricative 'हृ' and voiceless fricative '-हृ' are considered as उरस्य (pulmonic), because the place of articulation in the case of these sounds is the lung. P.S. tells us that 'हृ' before nasals and semivowels is considered as उरस्य; e. g. किन्+हुते, कियु+हृः. 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 prolated उ३, is called respectively ह्रस्व (short), दीर्घ (long), and प्लुत (prolated); P. 1.2.27.

**ऊष्मन्**—Hot vapour, those sounds where the emission of hot breath is involved. According to RP. letters शृ, षृ, सृ, हृ (voiced), विसर्जनीय (voiceless -हृ), अनुस्वार, जिह्वामूलीय and उपध्मानीय are called ऊष्मन्<sup>s</sup>. VP. excludes अनुस्वार, विसर्जनीय, जिह्वामूलीय and उपध्मानीय for which P. uses the term 'शल्' (i. e. शृ, षृ, सृ, हृ).

**एकजातीय**—Of one kind.

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

**एकदेशविद्युत**—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.

**एकानुत्तरपद**—A compound where the second member is a monosyllable.

**एकधिकरण**—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 अनुबन्धाः (Pbh. 5). The indicatory letters form a part of that to which they are attached.

**एकार्थीभाव**—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 एकार्थीभाव point of view in the compounds and say that the compound-form like चित्रगु as a whole denotes the meaning 'the owner of handsome cows', where its constituent parts cease to retain their