

individual meanings. पृथगर्थानां पदानामेकार्थाभावः समर्थम् इत्युच्यते । Mbh. on P. 2.1.1. इत्थं तावद् भाष्ये पक्षसृष्टिः प्रतीयते । समासादेकार्थाभावः, विग्रहवाक्ये च व्यपेक्षकः पक्षः ।

**एकाल्**—That which has a single letter; single letter; P. 1.2.41.

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

**एच्**—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 अथबौकार इति यत्र संदेहः ।—प्रदीप on Mbh.

**एकपद्य**—The state of being one word; Kāśī. 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 व्याडि were followers of this school.

**एकस्वर्य**—The state of having but one accent (as of a compound); Kāśī. on P. 2.1.25.

**ओज**—Odd (विषम) as the first, third, fifth etc. in a series; ऋक्प्रातिशाख्य.

**ओरम्भट्ट**—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.

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

**औडुम्बरायण**—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 कात्तन्त्र.

**कण्ठ**—Glottis, throat.

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

**कन्दर्पसिद्धान्त**—A commentator on सौपद्य.

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

**करिव्यत्**—The name of the Future in the Aitareya Brāhmaṇa.

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

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

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

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

**कर्तृस्थभावक**—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 कर्तृस्थभावक roots the reflexive construction like ज्ञायते घटः 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 क्रिया but indicate the relation given rise to by a क्रिया (whether present or absent) are कर्मप्रवचनीय<sup>s</sup>. P. as usual does not define the term but simply enumerates कर्मप्रवचनीय<sup>s</sup>; P. 1.4.83.

**कर्मधारय**—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; एकार्थप्रतिपादनरूपकर्मणः 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