

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.

गुरुप्रसादशास्त्रिन— Author of वरवर्णिनी, a commentary on लघुशब्देन्दुशेखर.

गोत्र— Literally it means that which protects cows; grammarians use this word in connexion with अपत्य 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 शाब्दिकचिन्तामणि, a commentary on पातञ्जलमहाभाष्य.

गोपालगिरि— Author of सुबोधिनी, a commentary on प्रबोधचन्द्रिका of विज्जलभूपति.

गोपालचक्रवर्तिन— Author of a commentary on जौमार grammar.

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

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

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

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

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

ग्राह्यग्राहकभाव— 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, गुरवे etc. मति being a feminine noun does not get the designa-

tion 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, ढ्, ध्, ङ्, ढ्, ब्, भ्, व्, ज्ञ्, ण्, न्, म्, य्, र्, ल्, व्, ह्), 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 ङ्, ण् and न्; P. 8.3.32.

ङमुद्— (ङम् + उद्) The three augments डुद्, णुद्, and उद् (ङम् is a grammatical formula = प्रत्याहार, meaning ङ्, ण् and न्, and 'उद्' is a unit of indicatory letters showing that ङ्, ण् and न् 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.

चन्द्रगोमिन— The founder of the new school of grammar, the new school being founded upon the principle of brevity and precision in the Pāṇinian grammar, has arranged the उणादि list, धातुपाठं, गणपाठ, लिङ्गानुशासन or लिङ्गकारिका^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 यद्. All यद्भुक् 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 चन्द्रगोमिन; 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 संज्ञा^s are not treated here separately.

चिकित्सा— A commentary on काशिका