

generic character, quality, action and singular term;  
जातिगुणक्रियासंज्ञाभिः समुदायादेकदेशस्य पृथक्करणं निर्धारणम् ।  
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 ईप्सिततमकर्म<sup>8</sup>. 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. कुम्भं 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 गुणवृद्धिनिवृत्तिस्थान opposed to गुणवृद्धिस्थान. It means literally the places, i. e. endings (or suffixes) in which there is the absence of a cause of गुण or वृद्धि, i. e. weak endings of suffixes. अथाप्यस्तेनिवृत्तिस्थानेष्वदिलोपो भवतीति । निरुक्त II. 1.

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

**निष्ठा**—The name of the past-participial suffixes क्त and क्तवु; 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. ईषस्पृष्ट.

**नैगमी**—The name of the subjunctive in the AVP.

**नैघण्टुक**—Subordinate.

**न्यग्भूत**—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 गोयीचन्द्र.

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

**पञ्चवस्तु**—A recast of Jainendra grammar.

**पटवर्धन तात्याशास्त्री**—Author of भूति, a commentary on परिभाषेन्दुशेखर. Pupil of बालशास्त्री रानडे. 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 पुष्यमित्र and probably much honoured by him for his learning. He has written an extensive commentary on वार्तिक. He skilfully interprets पाणिनि<sup>8</sup> rule and shows the usefulness of कात्यायन<sup>8</sup> 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 सु, औ, जस्, अम्, औट्, शस्) and before the तद्धित 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); Pbh. 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. अप्रयुज्यमानस्य पदस्य अर्थः पदार्थः.

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

**पद्मनाभदत्त**—Son of दामोदरदत्त, grandson of श्रीदत्त. Founder of सौप्तिक school, author of भूरिप्रयोग and सुप्तिकपञ्जिका, a commentary on it.

**परमप्रकृति**—Original base.

**परंपरासंबन्ध**—Indirect relation.

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