परस्मैपद—The word for another; the transitive or active word and its terminations, the form of the verb which implies an action belonging to others; active endings; P. 1.4.99.

परस्मैभाषा— cf. परस्मैपद.

परा— Subtle sound, luminiferous consciousness raised in the मूलाधार (a mystical circle situated above the generative organs). This परा speech is known as शब्दब्रह्म. This is exceedingly subtle and cognizable by योगिन्s alone.

पराश्रय— Dependent, the term refers to those letters which are bound to a more closely limited series of contexts, i. e. विसर्ग, जिह्वामूलीय, उपध्मानीय, अनुस्वार, यम; PŚ.

परिग्रहण— Complete enumeration.

परिनिष्ठित—A form whose formation has been completed.

परिसंख्यान— Comprehensive enumeration; Mbh.

परोक्षवृत्ति—A word in which a root is slightly altered.

परोक्षा— The name of the perfect (लिट्) in the कातन्त्र system.

पश्यन्ती — A little manifested sound that comes up to the navel region from the मूलाधार (a mystical circle situated above the generative organs) where परा speech rises. This पश्यन्ती speech is subtle and not divisible into parts, and cognizable by योगिन्s alone in समाधि. This is second stage of gradual amplification of sound.

पस्पशा—The first chapter (आह्निक) of the महाभाष्य is named पस्पशा. This name should have been at least as old as the time of माघ since he mentions it in one of the verses in the Śi. 11.112. The word पस्पशा is derived from the root स्पश् which means to refute or to touch upon. This आह्निक refutes the arguments of others and touches upon the preliminaries of the शास्त्र.

पाठक उदयशंकर— Author of ज्योत्स्ना, a commentary on लघुशब्देन्दुशेखर and पाठकी, on परिभाषेन्दुशेखर.

पाणिनि— Nothing is known of his life except the fact that he was born in the extreme Northwest of India at शालातुर. The date of पाणिनि is most commonly fixed in the fourth century B. C. which is in accordance with the native tradition which connects him with the नन्द king of मगध. He is the author of अष्टाध्यायी, धातुपाठ, गणपाठ etc. His अष्टाध्यायी consists of 4,000 aphorisms of the greatest brevity. This brevity was achieved by the invention of an algebraical system of notation of a kind not found outside the grammatical school. In his धातुपाठ he gives every root along with its

सं. इं. को....१३

meaning. The roots are classified in ten major groups or classes (called गण s), the basis of the classification being the manner in which the roots form the present stem. The गणपाठ forms the most important accessory treatise to the अष्टाध्यायी. The significance of गणपाठ is that it introduces a comprehensive principle of classification by which similar grammatical formation may be grouped together or brought under the operation of common grammatical rule.

पिण्ड— Conjunction, a type of consonant group.

पित्— The terminations having ' प् ' as the indicatory letter; the term generally represents singular परस्मैपद terminations, before which the final vowels or the penultimate short vowels of the base take गुण or वृद्धि substitute. Hence these are known as the ' strong terminations '; P. 3.4.92.

पु — The letters प्, फ्, ब्, भ्, म्; P. 8.3.37.

पुंजराज — Author of a commentary on सारस्वतप्रक्रिया, belonged to the श्रीमाल family of मलबार. He was a minister to Ghiyasuddin Khilji of Mālvā (1469-1500 A. D.); cf. पुण्यराज.

पुण्डरीकाक्ष— Author of a commentary on श्रीपति's supplement to कातन्त्र.

पुण्यराज (पुंजराज)— Author of a commentary प्रकाश on the वाक्यपदीय.

पुण्यसुन्दरगणिन्— Arranged for the हैम school the different Sanskrit roots in an alphabetical order giving after each root its meaning, गण and other conjugational peculiarities.

पुरुष— The term ' पुरुष ' in the grammatical sense of ' person ' appears to have been used by यास्क. तत्र परोक्षकृताः सर्वाभिः नामविभक्तिभिर्युज्यन्ते, प्रथमपुरुषेश्वाख्यातस्य। निरुक्त 7.2. पाणिनि drops the term पुरुष and uses the terms प्रथम (3rd person), मध्यम (2nd person), उत्तम (1st person) instead of the term पुरुष; P. 1.4.105-108.

पुरुषोत्तमदेव— Author of प्राणपणा, a commentary on पातञ्जल महाभाष्य; also wrote कुण्डलीव्याख्यान, कारककारिका, भाषावृत्ति, दुर्घटवृत्ति, परिभाषावृत्ति, ज्ञापकसमुच्चय and उणादिवृत्ति.

पूजार्थ— (The specific mention of the names of other grammarians by Pāṇini) which shows respect for their views; (need not necessarily indicate that Pāṇini differs from their view).

पूरणी— The words in the feminine gender ending in an ordinal affix; P. 5.2.48. An ordinal number in the feminine gender.

पूर्वपदार्थप्रधान— (An अव्ययीभाव compound) where the meaning denoted by the first member (indeclinable)