

- stands as qualificand in relation to that of the other member.
- पूर्वोपस्थितनिमित्तक**— A rule, the causes of the application of which precede the causes of the application of बहिरङ्ग rule in the order of the pronunciation of the letters.
- पृथ्वीधर**— Author of a commentary on वर्धमान<sup>8</sup> कातन्त्र-विस्तार, a commentary on दुर्गसिंह<sup>8</sup> वृत्ति.
- पृषोदरादिवृत्ति**— Written in 1357 A. D. by पद्मनाभदत्त, son of गणेश्वर and grandson of श्रीपति.
- प्रकार**— A natural application of the term प्रकार (qualifier) is to refer to what stands as a qualifier (in the शाब्दबोध); the term प्रकार refers to what stands as a qualifier in the subject of the sentence or in the predicate of the sentence. Thus in the knowledge 'the tall man (is) handsome,' height as well as beauty is प्रकार (qualifier) in the शाब्दबोध. In the शाब्दबोध only one meaning stands as विशेष्य (a chief qualificand) and the rest are प्रकार<sup>8</sup>.
- प्रकृतिप्रत्यापत्ति**— Turning back to its original form; for example कंसवधमाचष्टे = कंसं घातयति, where the word वध resumes its original form 'हर' in the expression कंसं घातयति; Kāty. on P. 3.1.26.
- प्रकृतिविकारभाव**— Relation of cause and effect.
- प्रक्रिया**— Mode of a grammatical description, process of grammatical analysis, system.
- प्रक्रियाकौमुदी**— A work supposed to be a model for सिद्धान्तकौमुदी. It is written by रामचन्द्र belonging to the first half of the 15th century A. D.
- प्रतिकण्ठ**— (निपातन) Specific ready-made forms which behave abnormally, or irregularly.
- प्रतिप्रसव**— Return to the original state; return to a general rule when its अपवाद (exception) is forbidden for its effect. For example, in the formation of the nom. du. of 'वृक्ष' (from वृक्ष+औ) वृद्धि operation (औ for अ+औ) takes place by the general rule, P. 6.1.88, because its अपवाद operation पूर्वसवर्णदीर्घ, P. 6.1.102, is forbidden by the rule, P. 6.1.104.
- प्रतिभा**— The creative power, intellect, शब्दब्रह्म, (शब्द is not mere phonetic sound but it is pure intellect that forms ultimate world-elements); Vāk. P. 1.119.
- प्रतिरूपक**— A word-form imitating another kind of word-form.
- प्रतिलक्षम्**— (Adv.) As many times as there are individuals.
- प्रतिलोमसंधि**— Combination of letters where consonant precedes and vowel follows it.

- प्रतिवेषित**— The term for the retroflex series, the मूर्धन्य sounds.
- प्रत्यक्षवृत्ति**— A word in which a root is clearly visible.
- प्रत्यय**— To go towards or against, subsequent word or sound, that which follows (Vāj. P.), augment (TP.), case-ending (गोपथना०). From the प्रातिशाख्य<sup>8</sup> it appears that the term प्रत्यय at one time is used in the senses of suffix, prefix, infix and augment. P. uses this term in the above sense only once, in 1.1.69. P. frames the अधिकारसूत्र and tells us that the prescribed items which fall in 3rd to 5th chapters and come after the base are प्रत्यय<sup>8</sup>; P. 3.1.1-2.
- प्रत्ययलक्षण**— The grammatical operation dependent upon the suffix; P. 1.1.62.
- प्रत्ययलोप**— The elision of an affix; P. 1.1.62.
- प्रत्याहारसूत्र<sup>8</sup>**— According to tradition these सूत्र<sup>8</sup> are revealed to पाणिनि by God शिव. They are meant to produce brevity. वाजसनेयि प्रातिशाख्य has the same प्रत्याहारसूत्र<sup>8</sup> as of पाणिनि.
- प्रथम**— The first (our third) person or its terminations.
- प्रथमा**— (1) The first or nominative case and its terminations.  
(2) When the word is used in the dual (प्रथमयोः) it denotes the first two cases and their terminations; P. 6.1.102.
- प्रथमान्तविशेष्यकः** (शाब्दबोधः)— (A semantic paraphrase of a sentence) where the meaning denoted by the word ending in the nominative stands qualificand (in respect to other meanings which stand qualifiers). This is the view of the नैयायिक<sup>8</sup> according to whom the meaning of the प्रथमान्त, (the stem with the nominative case) should be considered as leading concept in verbal cognition; cf. कर्तृमुख्यविशेष्यक.
- प्रधानप्रत्ययार्थवचन**— (1) The proposition (वचन) (that the meaning of a word in a compound) is determined by its principal word and (in a derivative word the meaning) is determined by the suffix; Kāsi. on P. 1.2.56.  
(2) The proposition that the meaning of the affix (प्रत्यय) stands as the predominant or leading concept; Sk. on P. 1.2.56.
- प्रभाचन्द्राचार्य**— Author of न्यास, a commentary on अमोघवृत्ति.
- प्रमत्तगीत**— That which is composed by an intoxicated person; Mbh.
- प्रयत्न**— The basic articulatory process, the articulatory effort.