रामचन्द्र चक्रवर्ती— Author of a sub-commentary to श्रीपति's supplement to कातन्त्र.

रामचन्द्र विद्याभूषण— Author of परिभाषावृत्ति (1688 A. D.) to मुग्धबोध.

रामचन्द्र सरस्वती— Author of विवरण, a commentary on कैयट'स महाभाष्यप्रदीप.

रामचन्द्रभट्ट तारे— Author of पाणिनिसूत्रवृत्ति.

रामचन्द्राश्रम— Author of सिद्धान्तचन्द्रिका, a commentary on the सारस्वत, and its abridgment, लघुसिद्धान्तचन्द्रिका.

रामतर्कवागीश— Commented on the मुग्धबोध and arranged the उणादिकोश alphabetically.

रामदेव मिश्र— Author of वृत्तिप्रदीप, a commentary on the Kāśi. He flourished between 1058 and 1313 A. D.

रामनाथ— Author of कातन्त्र धातुवृत्ति.

रामभट्ट— Author of विद्वत्प्रबोधिनी or रामभट्टी, a commentary on the सारस्वतप्रक्रिया. He was an आन्ध्र coming from तेलंगण. Son of नरसिंह and कामा. His sons were लक्ष्मीधर and जनार्दन.

रामशर्मन्— Commented on मध्यसिद्धान्तकौमुदी.

रामसेवक— Son of देवीदत्त. Author of महाभाष्यप्रदीपव्याख्या. His date is 1593–1643 A. D.

रामानन्द— Author of तत्त्वदीपिका, a commentary on सिद्धान्तकौमुदी. Son of मधुकर त्रिपाठी. His date is 1623 to 1663 A. D.

रुद्रधर— Author of अष्टाध्यायीवृत्ति.

रूढि— (केवलसमुदायशक्ति) A convention based on the word as a whole where it has nothing to do with its derivation or morphemic meaning. This is illustrated by the words like डित्थ etc., i. e. proper nouns.

रूपगोस्वामिन्— Pupil of चैतन्य (1484-1527 A. D.), author of हरिनामामृत which employs the various names of राधा and कृष्ण and of their acts by way of illustrations and as technical terms.

लक्षणैकचक्षुष्क — Who is guided solely by the rules (of grammar).

लक्ष्मीनृसिंह— Wrote a commentary विलास on सिद्धान्तकौमुदी.

लक्ष्मीनृसिंह— Author of त्रिशिखा, a commentary on परिभाषेन्दुशेखर.

लक्ष्यतावच्छेदक— The definitive feature of the secondary meaning, the characteristic property of the secondary sense.

लक्ष्यैकचक्षुष्क— Who is guided solely by the forms of the language.

लघु— The term for short vowel; P. 1.4.10. (A sylla-

ble containing) a short vowel not followed by a consonant-group.

लघुप्रयत्नतर— Having a lighter articulatory process, the half-elided य and व; P. 8.3 18.

लघुमनोरमा— An anonymous commentary on सि. कौमुदी.

लघुसिद्धान्तचन्द्रिका— An abridgment of सिद्धान्तचन्द्रिका, both written by रामचन्द्राश्रम.

लाघवगौरवचर्चा— The discussion which points out that the particular solution, out of various solutions, is adequate and advantageous because it is less complex and simpler and the other is not advantageous because it involves a heavy statement and is cumbrous.

लिङ्ग— The word is used in the sense of mark, token (Up.), characteristic (निरुक्त 1.17). From this the word came to mean the characteristic of the male or the organ of male, phallus, organ of generation, the sign of sex. Then it came to signify the grammatical gender.

लिङ्गविशिष्ट— A form which is derived (from a प्रातिपदिक) by the addition of (an affix denoting) gender.

लुक्— (Probably from the root लुञ्च् to tear off) The dropping out or disappearance of प्रत्ययs or affixes. cf. लोप.

लुग्विकरण— Said of roots which have लुक् (zero morpheme i. e. disappearance) for their विकरण.

लुप्— पाणिनि uses this word in the sense of elision of suffixes, but this term is confined to the तद्धित section. In the case of the elision of a तद्धित suffix by the word 'लुप्', the gender and the number of the word formed with the suffix are the same as those of original word; P. 1.2.51.

लुमत्— The symbols containing the syllable ऌ i. e. लुक्, लुप् and श्लु (which are distinguished from लोप); P. 1.1.63.

लोकेशकार— Author of तत्त्वदीपिका (1683 A. D.), a commentary on सिद्धान्तचन्द्रिका.

लोप— Dropping, elision; the term लोप is distinguished from the terms लुक्, लुप् and श्लु which are only applicable to affixes; when लोप of an affix takes place, a blank is substituted, which exerts the same influence on the base as the affix itself, but when either लुक् or लुप् or श्लु of an affix is enjoined, then the affix is not only dropped but it is also inoperative on the base; thus in the 1st plu. of कति, where जस् not only is dropped but it is also inoperative on the base; thus in the 1st plural of कति, where जस् is dropped by लुक् the change of the final of the base to the गुण does not take place, i. e. both the affix and its effect on the