

base are abolished; moreover, लोप refers only to the last letter of an affix, whereas by लुक्, लुप् and लु the dropping of the whole affix is implied; P. 1.1.60.

लौकिकन्यायमूल— A maxim (परिभाषा) established on the basis of the practice of ordinary life.

वंशीवादन— Author of a commentary on गोपीचन्द्र's commentary on the संक्षिप्तसार of क्रमदीश्वर.

वचन— (1) Word, speaking, mentioning; then it came to mean in grammar the injunction of a teacher, rule. (2) Number; it is supposed that वचन as a technical term, was used with 'एक', 'द्वि' and 'बहु' and then separated from these and used as a generic term to denote the sense of number.

वनमालिन— Author of मतोन्मज्जिनी, a commentary on वैयाकरणभूषण.

वरदराज— Author of मध्यसिद्धान्तकौमुदी and लघुसिद्धान्तकौमुदी, abridgments of सिद्धान्तकौमुदी.

वररुचि— An alias of कात्यायन.

वर्णकाल— It is a generic term which is used to denote a whole family of sounds; Mbh. 1.1.1.

वर्णसमाप्ताय— Assemblage or aggregate of letters (mentioned at the beginning of पाणिनि's grammar).

वर्णस्फोट— The letters are the conveyer of the meaning. According to वर्णस्फोट theory, a meaning is understood from suffixes such as ति or सु in पचति and रामेषु respectively. In this way it is necessary to postulate that the suffixes and the stems convey the meaning.

वर्णाश्रय— (A grammatical operation) which depends on the letter or letters (of the affix and not on the affix as such).

वर्तमाना— The name of the present (लट्) in the कान्ठ system.

वर्त्य— The projection behind the roots of teeth, the alveolar arch.

वल्— A grammatical abbreviation used to denote all the consonants except the semivowel 'य्'.

वश्— A grammatical abbreviation used to denote the nasals, the soft unaspirates and soft aspirates, and the semivowels except 'य्'.

वस्तुतन्त्र— Referring to existing reality.

वाक्यस्फोट— A sentence, the integral linguistic unit, is the conveyer of meaning. It is very hard to discriminate what the two words are, in the expression 'दधीदम्' or in 'हेरेऽव'. So it is necessary to postulate that the sentence as a whole conveys the meaning.

वाग्योगविद्— The learned grammarian (who uses the

right word in the right place); Mbh. Lit. the expression means one who knows the convention of words, i. e. combination of stems and suffixes.

वाच्यवाचकभाव— Relation between the denoted meaning and the word that denotes it.

वामनाचार्य— Author of a लिङ्गानुशासन.

वारणावनेशशास्त्रिन— Author of a commentary, अमृतसृष्टि on प्रक्रियाकौमुदी.

वार्ण— (An operation) which concerns (a combination of) letters, (or which is taught in संधि-rule).

वार्तिक— कात्यायन's (वररुचि's) commentary on पाणिनि's अध्यायी, just after the latter's composition. These वार्तिक (notes) are of the same brevity as of the original work, but were fortunately soon made the subject of an extensive commentary (महाभाष्य) by पतञ्जलि. The characteristic feature of a वार्तिक is criticism in regard to that which is omitted or imperfectly expressed in a सूत्र. वार्तिक is defined by हेमचन्द्र as उक्तानुक्त-दुरुक्तार्थचिन्ताकारि तु वार्तिकम्। The object of the वार्तिक is, on the one hand, to discuss such objections as might be raised to the rules of पाणिनि's grammar and, on the other hand, to justify पाणिनि without bias or prejudice, by defending him against ill-founded criticism. Where defence or justification of पाणिनि is impossible कात्यायन rejects the rule of पाणिनि.

वासरूपविधि— The rule (P. 3.1.94) which prescribes that अपवाद suffix which is not uniform with उत्सर्ग suffix, supersedes the latter only optionally.

वासुदेव दीक्षित वाजपेयिन— Author of बालमनोरमा, a commentary on सिद्धान्तकौमुदी. Son of महादेव and अनपूर्णा, pupil of विश्वेश्वर. He flourished between 1687-1738 A. D.

वासुदेवभट्ट— A pupil of चण्डीश्वर, author of सारस्वतप्रसाद, a commentary on सारस्वतप्रक्रिया (1588 A. D.).

वासुदेवशास्त्री अभ्यंकर— Author of तत्त्वादर्श, a commentary on परिभाषिन्दुशेखर and गूढाभिप्रकाश, a commentary on लघुशब्देन्दुशेखर. His date is 1863-1942 A. D.

विकरण— Producing a change, the term for the affix or conjugational characteristic which is placed between the root and terminations or between the last vowel and the following consonant of the root. In the system of पाणिनि the विकरण are शप् (3.1.68), षपो लुक् (2.4.72), लु (2.4.75), इयन् (3.1.69), ध्रु (3.1.73), शन (3.1.77), श्रम् (3.1.78), उ (3.1.79), श्रा (3.1.81), णिच् (3.1.25), चिष् (3.1.66), यक् (3.1.67), च्लि (3.1.43) [and the substitutes of च्लि, सिच् (3.1.44), क्स (3.1.45), चङ् (3.1.48), अङ् (3.1.52)], तासि and स्य (3.1.33), सिप् (3.1.34), आम् (3.1.35), the first nine of which are added in the Pres., Impf., Imperative and Potential