

वेणी, and a protege of लक्ष्मीदेवी, wife of king चन्द्रसिंह of मिथिला.

वैयधिकरण्य— Absence of co-ordination of two elements (in a sentence or a compound word).

वैयर्थ्य— (Said of a grammatical rule or operation) being without object or practical use.

वैयाकरणख्या— A technical term of grammar; P. 6.3.7.

व्यक्तिपक्ष— Alternative of (a word in a rule denoting) an individual.

व्यक्तिस्फोट— The linguistic symbol, conveyer of meaning, is virtually particular or individual.

व्यञ्जन— The term for consonant, those which manifest the meaning, the consonants rather than the vowels are responsible for the differentiation of meanings.

व्यपदेशी— (A grammatical element) which has received special designation so far as the application to it of some grammatical operation is concerned.

व्यपेक्षा— Mutual relation between the two meanings denoted by the words or the stem and suffix, the syntactical union of the words expressing two different ideas; व्यपेक्षा means syntactical union of the meanings of the words in the sentence where the individual meanings are kept separately which are mutually related to each other. का पुनः शब्दयोर्व्यपेक्षा ? न ब्रूमः शब्दयोरिति । किं तर्हि ? अर्थयोः । Mbh. on P. 2.1.1; नानाभूतयोः पदार्थयोर्यो योगः स व्यपेक्षा ।

व्यभिचार— The non-existence (of a grammatical combination); setting aside (of a maxim).

व्यर्थ— (1) Without purpose, meaningless; व्यर्थ सज्जापयति । Sk. (2) Of different purposes (विभिन्ना अर्था यस्य); Kāty. (Vārttika 59 on P. 1.2.64).

व्यवस्था— (1) Adoption (in grammar of one view or the other) according as it suits the forms (that have to be made up by the rule).

(2) A relation in time or space; P. 1.1.34; the fixed limit with regard to their own meaning; स्वाभिधेयानधिनिमित्तो व्यवस्था Sk.; order, arrangement, class.

व्यवस्थितविभाषा— Said of a rule in which the operations are optional (not in the ordinary manner) so that the operation must take place in particular instances, while in others, it is not allowed to take place.

व्याकरणदुर्घटोद्घाट— A commentary by केशवदेव पञ्चानन-भट्टाचार्य on the commentary of गोपीचन्द्र on संक्षिप्तसार.

व्याख्यान— (1) A commentary by वृत्सिंह on प्रक्रियाकौमुदी.
(2) A learned interpretation (of a rule) which

gives example, counter example for the clear explanation of the text and which paraphrases the text by filling up ellipsis so that abstract formulation in the text would be syntactically complete.

व्याडि— Author of संग्रह, a basis for पतञ्जलि¹⁸ महाभाष्य. परिभाषा⁸ are also ascribed to him. He is later than पाणिनि.

व्यापार— Operation, activity, that which produces a result.

व्यापारविशेष्यक (शाब्दबोध)— (A semantic paraphrase of a sentence) where the meaning activity (denoted by the root) stands qualificand (in respect to other meanings which stand qualifiers). This is the view of the grammarians according to whom the meaning of activity denoted by the root should be considered as a leading concept in verbal cognition. cf. धात्वर्थसुख्यविशेष्यक.

व्युपध— That which has इ or ई, उ or ऊ as its penultimate; P. 1.2.26.

शक्यतावच्छेदक— The distinctive feature of the denoted meaning, the characteristic property of the denoted or primary meaning.

शङ्कर— Commentator of पुरुषोत्तमदेव¹⁸ महाभाष्यलघुवृत्ति.

शङ्करशास्त्री मारुलकर— Author of a commentray शङ्करी on वैयाकरणभूषणसार. His date is 1878-1958 A. D.

शब्दब्रह्म— Revealed sound identified with the supreme; it is featureless, intellectual in essence and possesses the characteristics which are favourable to cosmic creation.

शब्दमहार्णवव्यास— An anonymous commentary on हेमचन्द्र¹⁸ वृहद्वाचि.

शब्दरसार्णव— An anonymous commentary on सिद्धान्तकौमुदी.

शब्दसागर— An anonymous commentary on सिद्धान्तकौमुदी.

शब्दानुशासन— The science of grammar wherein the derivation of words is explained; Mbh.

शर्— A grammatical abbreviation used to denote the sibilants.

शर्ववर्मन्— Founder of कातन्त्र or कालप or कौमार school. Patronized by सातवाहन.

शाकटायन— (1) Credited with the authorship of उणादिसूत्र⁸ and कृत्प्रकरण in the कातन्त्र. He is mentioned by पाणिनि.

(2) Author of अमोघवृत्ति, शब्दानुशासन, परिभाषासूत्र⁸, गणपाठ, धातुपाठ and लिङ्गानुशासन. Many of his सूत्र⁸ are same as those of पाणिनि¹⁸. He flourished between 817 and 877 A. D.