

In the प्रातिशाख्य^s it is used in the sense of संहिता text (as treated according to euphonic rules) as opposed to the पद text, the modifications caused by the utmost juxtaposition of letters (a sense in which the word संधि is used). According to पाणिनि the word is used in the sense of the preparatory state to the actual junction; then the junction of letters according to euphonic letters; P. 1.1.17.

सकर्मक—Transitive root, when the action and the result reside in the different substrata the root is transitive; e. g. the root पच् is सकर्मक because the action favourable for cooking resides in the agent while the result विकृति (softening) resides in object; फलव्यापारयोः भिन्न-निष्ठतायां धातुः सकर्मकः ।

संकेत—A tacit agreement that such and such a word denotes such and such a meaning. This agreement owes its origin to popular usage or grammar or dictionaries. The relation between the word and the meaning is not due to any intrinsic motivation but it is established by convention, which is but an assumed relationship between the words and their meanings; अस्माच्छब्दादयमर्थो बोद्धव्य इतीच्छा संकेतः ।

संक्रम—The term is used to denote the sense of weak endings; इहान्ये वैयाकरणा मृजेरजादौ संक्रमे विभाषावृद्धिमारभन्ते । परिमृजन्ति । परिमार्जन्ति । Mbh. 1.1.3; संक्रमो नाम गुणवृद्धि-विषयप्रतिषेधः । Kāśī.

संख्या—The numerals (एक, द्वि etc.), the words बहु and गण, the words ending in the तद्धित suffixes व्तु and ङति (यावत्, तावत्, कति etc.) are known as संख्या.

संचारित्व—Being made use of (in the sphere of a grammatical rule).

संज्ञापूर्वक—(A grammatical rule) containing a conventional term.

सत्—The name of the present participle suffixes शत् and शानच् in the system of पाणिनि; P. 3.2.127.

सत्त्व—Substance. It is principal in a noun and action is subordinate. This is based on the theory that nouns are root-born (धातुजानि नामानि).

सदानन्द—Author of सुबोधिनी, a commentary on सारस्वत.

सदाशिव मित्र—Author of गूढार्थदीपिनी.

संतान—Euphonic combination according to Tup.

संधान—An additional syllable added in the पदपाठ makes the संहितापाठ. It is called संधान, e. g. इषे + त्वा = इषे स्वा ।

संधि—A juxtaposition of letters; Rv. Pr.; the modification caused by the juxtaposition of letters, euphonic junction of final and initial letters in grammar.

संध्यक्षर—Combination of letters or compound vowels or diphthongs; ए, ओ, ऐ, औ.

सपादसप्ताध्यायी—Contained in Pān. I to VII, VIII-1, (that is, the first seven अध्याय^s and the first पाद of the eighth as opposed to त्रिपादी).

सप्तमी—The name of the Potential (विधिलिङ्) used by the कान्ठ system, as with the exclusion of Vedic Subjunctive.

समकालप्राप्तबहिरङ्ग—A बहिरङ्ग rule or operation which applies simultaneously with the अन्तरङ्ग rule or operation.

समन्तभद्र—Author of a टिप्पणी on यक्षवर्मन^s चिन्तामणि, which is a commentary on शाकटायन^s शब्दानुशासन.

समभिव्याहार—An adjunct (of an affix to a word).

समर्थ—(1) Of the same purpose, (समानोऽर्थो येषाम्), having become of one purpose.

(2) Furnished with purpose (अर्थेन सहितः), not superfluous; capable of fulfilling a certain purpose.

समवायः—The grouping of letters in particular order; समवायः वर्णानामानुपूर्व्येण सन्निवेशः । Mbh.

समानकर्तृक—(The root or the action) which has the same agent; P. 3.1.7.

समानपद—The same word; P. 8.4.1.

समानाक्षर—A simple vowel (short or long; opp. to संध्यक्षर or diphthong) i. e. अ, इ, उ, ऋ, ल.

समुदायावयवशक्तिसंकर—cf. योगरूढि.

संप्रदान—(1) That form of कारक which is desired (by the agent) to be the recipient of the fruit of ownership (स्वत्व) pertaining to the object of the root दा (to give); P. 1.4.32.

(2) According to कृत्यायन, the कारक which the agent desires to connect with the action, is also संप्रदान; पर्ये शेते.

(3) A person who is the object (उद्देश) of the desire; उद्देश्यः चतुर्थर्थः । वै. भू.

संप्रसारण—Spread out. The phenomenon संप्रसारण occurs when the semivowels य्, व्, र्, ल् plus syllabicity alter with इ, उ, ऋ, ल respectively. The idea is that य्, व्, र्, ल् plus syllabicity contain इ, उ, ऋ, ल in a condensed form, but when they are fully spread out इ, उ, ऋ, ल make their appearance in the place of य्, व्, र्, ल्. The term implies both the processes and alternates according to पाणिनि.

सर्वनामन्—This is an old term and is found from आपस्तम्ब धर्मसूत्र onwards. Mbh. (1.1.27) explains the significance of the term thus: the term which has universal