

applicability. Nouns and adjectives are restricted in their application to certain objects; a pronoun may be used indifferently. पाणिनि does not define this term semantically but as usual simply enumerates pronouns in his गणपाठ; P. 1.1.27.

**सर्वनामस्थान**—The strong endings सु, औ, जस्, अम् and औट् in the case of masculine and feminine and जस् and शस् in the case of neuter are named सर्वनामस्थान. It is a significant term because before weak endings the stem suffers loss or reduction in some of its parts, while before strong endings the stem remains with all the parts intact; P. 1.1.42, 43.

**सर्वपदार्थप्रधान**—(A द्वन्द्व compound) where the meanings denoted by the members of a compound are of an equal importance.

**सर्वेश्वर दीक्षित**—Author of महाभाष्यस्फूर्ति, a commentary on महाभाष्य.

**सवर्ण**—A letter belonging to the same group, which is of equal effort in the mouth; P. 1.1.9; a letter which has the same place of articulation and which has the same organ of articulation; homo-organic sounds.

**सहजकीर्ति**—A pupil of हेमनन्दनगणिन् of खरतरगच्छ. Author of सारस्वतप्रक्रियावार्त्तिक (1623 A. D.).

**सागमक**—(A grammatical element) to which the augment is attached.

**सापेक्ष**—(A member of the compound) having an expectancy of another word that is outside the compound.

When a member of the compound is expectant of another word outside the compound, a compound is not formed. The expression 'महत् कष्टं श्रितः' does not form the compound 'कष्टश्रितः' because the member 'कष्टम्' has an expectancy of another word 'महत्' which is outside the compound. The सापेक्ष word is treated as असमर्थ and in absence of सामर्थ्य a compound is not formed. सापेक्षमसमर्थवत् ।

**सापेक्षधर्मौ**—(dual) Mutually dependent properties.

**सामन्त्रित**—The word ending in the vocative case which is called आमन्त्रित; P. 2.3.48.

**सामर्थ्य**—The syntactical expectancy of another word to complete the sense, mutual relation of two words, reciprocal expectancy of meaning (संप्रक्षितार्थः समर्थः, संबन्धार्थः समर्थः = व्यपेक्षा-लक्षणसामर्थ्य); the oneness of meanings, unity of meanings (संगतार्थः समर्थः, संसृष्टार्थः समर्थः = एकार्थी-भावलक्षणसामर्थ्यम्). यदा तावदेकार्थीभावः सामर्थ्यं तदैवं विग्रहः ऋरिष्यते, संगतार्थः समर्थः, संसृष्टार्थः समर्थ इति । एकीभूतमिति गम्यते । Mbh. on P. 2.1.1 In the absence of सामर्थ्य (mutual connection) a compound is not formed. The expression 'मार्या राज्ञः, पुरुषो देवदत्तस्य' does not

form the compound 'राजपुरुषः' because the two members 'राज्ञः' and 'पुरुषः' are not mutually connected with each other.

**सामवशा सन्धि**—Lengthening of a short vowel for the sake of requirements of metre.

**सामान्यवचन**—Expressing a common property; P. 2.1.55. Expressing a general wider notion; P. 3.4.5.

**सामान्याप्रयोग**—Non-employment of a word denoting the sense of a common property (between उपमेय and उपमान); P. 2.1.56; e. g. in the sentence पुरुषो व्याघ्र इव (a person as if a tiger) the common property (strong-शूरः) is dropped.

**सारसिद्धान्तकौमुदी**—An abridgment of सिद्धान्तकौमुदी by वरदराज.

**सारस्वत व्युद्भिश्च**—Author of बालबोध, a commentary on सिद्धान्तकौमुदी.

**सार्यक**—Said of a grammatical rule 'serving a purpose'; Pbh. 59.

**सार्वधातुक**—All verbal endings (तिङ् suffixes) and all affixes with an indicatory letter 'श्'; P. 3.4.113. In ancient times the विकरण was regarded as part and parcel of the root, so those endings before which the विकरण was preserved were known as सार्वधातुक endings, because the endings were added to the entire root.

**सावकाश**—(A grammatical rule) possessing a scope.

**सिद्धा**—A primitive original base.

**सिद्धान्तकौमुदी**—Written by भट्टोजी दीक्षित, modelled on प्रक्रियाकौमुदी and presumably हेमशब्दानुशासन. The work has ousted पाणिनि himself. It was written in the earlier half of the 17th century A. D.

**सिद्धान्तरत्न**—A commentary on सारस्वत; written by जिनेन्दु or जिनरत्न.

**सिद्धान्त्येकदिन**—One who is only partially acquainted with the true state of case; Pbh. 48.

**सीरदेव**—Author of a treatise on परिभाषा, named परिभाषावृत्ति.

**सुट्**—It is a grammatical formula (प्रत्याहार) denoting the first five case-endings सु, औ, जस्, अम्, औट्; P. 1.1.43.

**सुधाञ्जन**—An anonymous commentary on सिद्धान्तकौमुदी.

**सुबोधिका**—A commentary on सारस्वतप्रक्रिया. It is ascribed to (1) अमृतभारती, a pupil of अमलसरस्वती (2) विश्वेश्वराब्धि, a pupil of अद्रयसरस्वती and (3) सत्यप्रबोध-भट्टारक, a pupil of ब्रह्मसागरमुनि. The work was written before 1497 A. D.