

- सेनक**—An ancient grammarian mentioned by P. 5.4.112.
- सोमदेव**—Author of शब्दार्थचन्द्रिका, a commentary on जैनेन्द्रव्याकरण. He was an inhabitant of अजुरिका (modern आजरें) and contemporary of शिलाहार भोज II.
- सोष्मन्**—Having aspiration, aspirated (said of the sounds ख्, घ्; छ्, झ्; ट्, ड्; थ्, ध्; फ्, भ्; of the sibilants and ह्).
- सोष्मघोषिन्**—The syllables घ्, झ्, ट्, ड्, थ्, ध्, फ्, भ्.
- सौत्राक्षर**—Letters found in the rules of पाणिनि.
- स्तु**—The letters स्, त्, थ्, द्, ध्, न्; P. 8.4.40.
- स्याख्य**—That which denotes the name of female, the word which has the feminine gender (having no masculine gender); P. 1.4.3.
- स्थान**—That which is approached, the place or organ of utterance, the point of articulation of any sound [said to be 8 in number, viz. कण्ठ (throat), तालु (palate), ओष्ठ (lips), मूर्धन् (top of palate), दन्त (teeth), कण्ठतालु (throat and palate), कण्ठोष्ठ (throat and lips), दन्तोष्ठ (teeth and lips); to which are added नासिका 'nose' and उरस् 'chest'].
- स्थानी**—That which should be in the place, but is not there; the original form or primitive element of a word in place of which something else is substituted. स्थानी हि नाम यो भूत्वा न भवति। Mbh. on P. 1.1.55.
- स्थानेयोगा**—(The genitive case) that which assumes the peculiar relation of 'instead', (the genitive case) which designates that for which something is substituted, e. g. इकः = इकः स्थाने (in the place of इक्); P. 1.1.49.
- स्थिरमति**—He translated the चान्द्र texts into Tibetan language.
- स्पर्श**—(1) Contact sound or mute. These are the 5 वर्ग^स from क to प.
(2) Maximal closure which provides the criterion for the category of stops.
- स्पृष्ट**—Formed by complete contact of the organs of utterance (applied to all consonants except semivowels, sibilants and ह्).
- स्फोट**—(1) As described by पतञ्जलि, स्फोट may be a single letter or a fixed combination of letters; it remains constant and is not affected by the peculiarities of the individual speaker. It is the permanent element and unchanging and is manifested by ephemeral ध्वनि^स uttered by the speaker and heard by the listener.
(2) According to भर्तृहरि, it is the integral linguistic

symbol which is the conveyer of meaning, but which cannot be pronounced or written. It is something analogous to linguistic sign. It is considered as a timeless and indivisible symbol denoting a meaning, revealed by means of the articulated sounds used in a time series pattern.

(3) According to Indian grammarians, the word cannot be analysed into its component letters, but that over and above these, there is an indivisible something, which forms the essence of the word and that is denominated as स्फोट. The reasons given for this belief are that the individual letters do not occur simultaneously; and consequently when one letter is being pronounced other has ceased to exist.

स्फोटन—The separation of certain conjunct consonants by the insertion of an audible vocal sound; Vāk. P.

स्फोटायन—An ancient grammarian mentioned by P. 6.1.123.

स्वरभक्ति—Vowel-separation, a vowel sound phonetically inserted between र् or ल् and a following consonant; (e. g. वर्ष is pronounced as वरिष).

स्वरित—A compound tone. It begins at the level of उदात्त and the rest is at the level of the अनुदात्त. In a given register a syllable with falling tone is स्वरित. Generally the first half of स्वरित is उदात्त.

स्वरूपसत्—(A term in a grammatical operation) being present in the form (of a particular case); Pbh. 37.

स्वरूपानुपमर्द—Without violating the form.

स्वार्थिका—The suffixes which do not convey any particular meaning of their own but leave the meaning which is conveyed by the original base (to which they are added) unchanged.

हंसविजयगणिन्—Author of शब्दार्थचन्द्रिका, a commentary on the introductory verses of सारस्वतप्रक्रिया. Pupil of विजयानन्द. He flourished in circ. 1650 A. D.

हनुमूल—The root of the jaw.

हरदत्त—Author of पदमञ्जरी, a commentary on the काशिका. Son of पद्मकुमार or रुद्रकुमार. Younger brother of अमिकुमार. Pupil of अपराजित. A native of the Tamil country, acquainted with Telugu literature and gives an instance of a vernacular word. He probably flourished in 1100 A. D.

हरिनाथ—Author of अकाण्डताण्डव, a commentary on परिभाषेन्दुशेखर.

हरिदीक्षित—Author of बृहच्छब्दरत्न and शब्दरत्न