

shut ; R. 16. 7. -3 Feneed.

सावर्ण *a.* (*नी. f.*) Relating or belonging to one of the same colour, tribe or caste. —*र्णः* A metronymic of the eighth Manu ; see *सावर्णि*. —**Comp.** —*लक्ष्यं* 1. a mark of the sameness of colour or caste. —2. the skin.

सावर्णि A metronymic of the eighth Manu (son of the sun by Savarnā).

सावर्ण्य 1 Sameness of colour. —2 Identity of class or caste —3 The age or *Manvantara* presided over by the eighth Manu.

सावलेप *a.* Full of pride, proud, haughty. —*प* *ind.* Proudly, haughtily, arrogantly.

सावशेष *a.* 1 Having a remainder, leaving a remainder or residue. —2 Imperfect, incomplete, unfinished.

सावष्टभ *a.* 1 Proud, dignified, noble, majestic. —2 Courageous, resolute. —3 Bold, vigorous, vehement ; *Mā.* 5. 22. —4 Full of firmness ; *Pt.* 1. 200. —*यं ind.* Resolutely, firmly, courageously.

सावहेल *a.* Disdainful, disdainful, despising. —*लं ind.* Disdainfully, scornfully.

साविका A midwife.

सावित्र *a.* (*नी. f.*) [*साविता देवता इत्यर्थः*] 1 Belonging to the sun. —2 Descended from the sun, belonging to the solar dynasty (of kings) ; *यस्सावित्रैर्वितं भूविपालैः* U. 1. 43. —3 Accompanied by the *Gāyatrī*. —*त्रः* 1 The sun. —2 An embryo or foetus. —3 A Brāhmaṇa. —4 An epithet of Siva —5 Of Karmā. —*त्रं* The sacrificial thread (so called because the repetition of the *Gāyatrī* forms a principal part of the ceremony of putting on the sacred thread).

सावित्री 1 A ray of light. —2 N. of a celebrated verse of the *Rig-veda*, so called because it is addressed to the sun ; it is also called *गायत्री* q. v. for further information. —3 The ceremony of investiture with the sacred thread. —4 N. of a wife of Brahman. —5 N. of Pārvatī. —6 N. of a wife

of Kasyapa. —7 An epithet of Sūryā (daughter of Savitṛi). —8 N. of the wife of Satyavat, king of Sālva. [She was the only daughter of king Asvapati. She was so lovely that all the suitors that came to woo her were repulsed by her superior lustre, and thus though she reached a marriageable age, she found no one ready to espouse her. At last her father asked her to go and find out a husband of her own choice. She did so, and having made her selection returned to her father, and told him that she had chosen Satyavat, son of Dyumatsena, King of Sālva, who being driven out from his kingdom was then leading a hermit's life along with his wife. When Narada, who happened to be present there, heard this, he told her as well as Asvapati that he was very sorry to hear of the choice she had made, for though Satyavat was in every way worthy of her, yet he was fated to die in a year from that date, and in choosing him, therefore, Savitṛi would be only choosing life-long widow-hood and misery. Her parents, therefore, naturally tried to dissuade her mind, but the high-souled maiden told them that her choice was unalterably fixed. Accordingly the marriage took place in due time, and Savitṛi laid aside her jewels and rich apparel, and putting on the coarse garments of hermits, spent her time in serving her old father and mother-in-law. Still, though outwardly happy, she could not forget the words of Narada, and as she counted, the days seemed to fly swiftly like moments, and the fated time, when her husband was to die, drew near. 'I have yet three days', thought she, 'and for these three days I shall observe a rigid fast.' She maintained her vow, and on the fourth day, when Satyavat was about to go to the woods to bring sacrificial fuel, she accompanied him. After having collected some fuel, Satyavat, being fatigued, sat down, and reposing his head on the bosom of Savitṛi fell asleep. Just then Yama came down, snatched off his soul, and proceeded towards the south. Savitṛi saw this and followed the god who told her to return as her husband's term of life was over. But the faithful wife besought Yama in so pathetic a strain that he granted her boon after boon, except the life of her husband, until, being quite subdued by her devotion to her husband and the force of her eloquent appeal, the god relented and restored even the spirit of Satyavat to her. Delighted she returned, and found her husband as if roused from a deep sleep, and informing him of all that had occurred,

went to the hermitage of her father-in-law who soon reaped the fruits of the boons of Yama. Savitṛi is regarded as the *beau idéal* or highest pattern of conjugal fidelity, and a young married woman is usually blessed by elderly females with the words *जन्मसावित्री भव*, thus placing before her the example of Savitṛi for lifelong imitation]. —**Comp.** —*पतिः*, —*परिभ्रष्टः* a man of any one of the first three castes not invested with the sacred thread at the proper time; cf. *वाय.* —*व्रतं* N. of a particular fast kept by Hindu women on the last three days of the bright half of Jyeshṭha to preserve them from widow-hood.

साविष्कार *a.* 1 Proud, haughty. —2 Manifest.

साशंस *a.* Full of desire or passion, desirous, hopeful, expectant. —*सं ind.* Wishfully, hopefully.

साशंक *a.* Feeling fear, apprehensive, afraid, dismayed.

साशयंदकः A small house-lizard.

साशूकः A blanket.

साश्चर्य *a.* 1 Wonderful, marvellous. —2 Struck with wonder. —*यं ind.* With wonder or astonishment.

साश्र (स्त्र) *a.* 1 Having angles or corners, angular. —2 Tearful, weeping.

साश्रु *a.* Tearful, full of tears, shedding tears.

साश्रुयी A wife's or husband's mother, a mother-in-law.

साष्टांगम् *ind.* With humble prostration of the body (by touching the earth with the eight members); see *अष्टांगप्रणाम* under *अष्टन*.

सास *a.* Having a bow ; *Ki.* 15. 5.

सासुसू *a.* Having arrows ; *Ki.* 15. 5.

सासूय *a.* Envious, jealous, disdainful. —*यं ind.* Jealously, angrily, disdainfully ; *S.* 2. 2.

सास्ना The dew-lap of an ox ; *गोः सास्नादिमत्त्वं लक्षणं* T. S ; *रोमधनं-धरचलद्रुहास्नामासांचक्रे निमीलदलसेक्षणे-मौक्षकेण* *Si.* 5. 62.

साहचर्य Companionship, (constant) fellowship or association, living together, concomitance ; किं न स्तरसि यदेकत्र नो विद्यापरिग्रहाय नानादिगंतवासिनां साहचर्यमासीत् *Mā.*