

in sacred writings. — *Śāstra-vid*, *i, t, t*, knowing the Śāstras, understanding or conversant with the scriptures, skilled in sacred sciences. — *Śāstra-vidhāna*, *am, n.* or *śāstra-vidhī*, *is, m.* scripture-preccept, sacred ritual, ceremonial injunction. — *Śāstravidhānokta* ('*na-uk*'), *as, ā, am*, prescribed by scriptural preccept or sacred injunction. — *Śāstravipratishiddha*, *as, ā, am*, forbidden by the Śāstras, contrary to the scriptures, illegal. — *Śāstravipratishiddha*, *as, m.* opposition to the Śāstras, any act contrary to sacred preccept or scriptural injunction. — *Śāstra-vimukha*, *as, i, am*, disinclined to learning, averse from study. — *Śāstra-viruddha*, *as, ā, am*, opposed to the Śāstras, contrary to law or religious preccept. — *Śāstra-virodha*, *as, m.* opposition to sacred preccept; mutual contradiction of books, incompatibility of different works. — *Śāstra-vyul-patti*, *is, f.* perfect conversancy with sacred writings. — *Śāstra-silpīn*, *i, m.* the country of Kāśmīra; (*inas*), *m. pl.* the people of Kāśmīra (commonly called Cashmere). — *Śāstra-siddha*, *as, ā, am*, established by the Śāstras, proved by sacred works. — *Śāstrācāraṇa* ('*ra-āc*'), *am, n.* the study of the Śāstras; (*as*), *m.* one versed in the scriptures or well read in sacred works; a student of the Vedas or one whose conduct is regulated by their preccepts; a Pandit. — *Śāstrātikeraṇa* ('*ra-at*'), *as, m.* transgressing the Śāstras, violation of sacred preccepts. — *Śāstrānanuśthāna* ('*ra-an*'), *am, n.* non-performance of sacred preccept, disregard of the authority of religious books. — *Śāstrānuśthāna* ('*ra-an*'), *am, n.* observance of the Śāstras, conforming to sacred law or ritual; applying one's self to books. — *Śāstrānuśthīta* ('*ra-an*'), *as, ā, am*, established or authorized by the Śāstras, obeying or following sacred institutes. — *Śāstrānusāra* ('*ra-an*'), *as, m.* conformity to the Śāstras, following sacred ordinances. — *Śāstrābhijñā* ('*ra-abh*'), *as, ā, am*, learned in sacred works, versed in the Śāstras. — *Śāstrārtha* ('*ra-ar*'), *as, m.* the object or purport of a book, the meaning of a sacred preccept, a preccept or direction of the Śāstras or of any particular Śāstra, a scriptural statement or dogma. — *Śāstrāroka* ('*ra-uk*'), *as, ā, am*, declared or enjoined by the Śāstras, declared in works of sacred authority, said in a book.

Śāstrīta, *as, ā, am*, treated according to the Śāstras. — *Śāstrīrtha* ('*ta-ar*'), *as, m.* a scientifically treated subject.

Śāstrīn, *i, inī, i*, having or following sacred works, versed in the Śāstras, skilled in books; (*i*), *m.* a teacher of sacred science; a learned man, one who has studied the Śāstras.

Śāstrīya, *as, ā, am*, scriptural, authorized by or conformable to sacred preccept, agreeable to sacred institutes, legal.

Śāsyā, *as, ā, am*, to be governed or regulated, to be ordained or prescribed by law; to be corrected; punishable, deserving chastisement or punishment, corrigible.

Śāshīta, *śāshya*, &c. See under 2. *śishā*, p. 1009.

शाम *śāsa*, *as, m.* (fr. rt. 1. *śas*), Ved. 'destroyer,' epithet of Indra.

शाह *śāha*, *N.* of a country (belonging to Kāśmīra).

Śāhi, *is, m.*, *N.* of a dynasty.

शि 1. *śi* (closely connected with rt. *śo*), cl. 5. P. A. *śinoti*, *śinute* (Ved. also cl. 3. *śiśate*), *śiśaya*, *śiśye*, *śeśhyati*, *-te*, *āśaiṣit*, *āśeṣha*, *śetum*, to sharpen, whet; to make sharp or thin, attenuate; to excite; to be sharp; to be attentive: Caus. *śāyayati*, *-yitum*, Aor. *āśīyati*: Desid. *śiśhāti*, *-te*: Intens. *śeśyate*, *śeśyati*, *śeśeti*: [cf. Gr. *κίω*, *κίω-μαι*, *κίω-ω*; Lat. *ci-o*, *ci-e-o*, *ci-tu-s*, *excito*, *incito*; Lith. *kojā*]

2. *śi*, *is, m.* an epithet of Śiva; auspiciousness, good fortune; peace, composure, calm.

Śīta, *as, ā, am* [cf. *śīta*, fr. rt. *śo*], sharpened, whetted; attenuated, thin, emaciated, wasted, de-

clined; weak, feeble. — *Śīta-tā*, *f.* or *śīta-tva*, *am, n.* sharpness. — *Śīta-dhāra*, *as, ā, am*, sharp-edged. — *Śīta-sāra*, *as, m.* a sharp arrow. — *Śīta-sarābhīta* ('*ra-abh*'), *as, ā, am*, surrounded or encompassed with sharp arrows. — *Śīta-sīka*, *as, m.* 'sharp-bearded,' barley; (whet). — *Śītāgā* ('*ta-ag*'), *as, ā, am*, sharp-pointed; (*as*), *m.* a thorn. — *Śītāstra-bhrit* ('*ta-as*'), *t, m.* bearing sharp weapons. — *Śīteshu* ('*ta-ishu*'), *us, m.* a sharp arrow. — *Śītodā*, *f.* = *śītodā*.

Śītā, *iud.* having sharpened, having whetted.

Śīsāna, *as, ā, am*, Ved. sharpening, making sharp, (*Sāy*) = *tikṣhṇī-kurvāt*.)

शि 3. śi, (in grammar) a technical term for the case-ending *i*, substituted for *jas* and *śas* in neuters.

शिंशपा *śinśapā* or (according to some) *śinśipā*, *f.* the tree *Dalbergia Sisu*; the *Asoka* tree.

शिंशुमार *śinśumāra*, *as, m.*, Ved. A porpoise (= *śiśu-māra*).

शिंह *śiṅh* = rt. *śiṅh*, *q. v.*

Śiṅhāna, *śiṅhāṇaka*, = *śiṅhāna*, &c.

शिकु *śikku*, *us, us, u*, idle, lazy, following no business or profession.

शिक्य *śiktha* or *śikthaka*, *am, n.* bee's wax, (also written *śikthaka*, *q. v.*)

शिक्य *śikya*, *am, ā, n. f.* (according to Uṇādi-s. V. 16, fr. *śi* substituted for rt. *śraṇa*, cf. *śīc*), a kind of loop or swing made of rope and suspended from either end of a pole or yoke to receive a load; the burden or load so carried; a sort of hanging-shelf suspended by strings; the strings of a balance. — *Śikyādhāra* ('*yā-ādḥ*'), *as, m.* 'loop-holder,' the hook or eye at each end of a pole or beam for holding the above looped cord or for holding the strings of a balance.

Śikyāta, *as, ā, am*, placed or carried in the above loop, suspended in a swing or loop made of cord, &c.

शिक्रन *śikvan* (perhaps connected with *śikya* above), Ved. a rope, cord, (*Sāy. śikvabhī* = *rajjubhī*, *Rig-veda* I. 141, 8.)

शिक्रस् *śikvas* (connected with rt. 1. *śak*), Ved. mighty, powerful, able, (*Sāy. śikvasah* = *śaktāḥ*, *Rig-veda* V. 52, 16; *śikvase* = *śaktāya*, *Rig-veda* X. 92, 9.)

शिक्ष *śiksh* (properly Desid. of rt. 1. *śak*, *q. v.*, but regarded by some as a separate rt.), cl. 1. A. *śikshate*, Aor. *āśikshīṣha*, *śikshītum*, to learn, acquire knowledge; to teach (Ved.); to give (P., Ved., see rt. 1. *śak*): Pass. *śikshyate*, Aor. *āśikshī*: Caus. *śikshayati*, *-te*, Aor. *āśikshīṣat*, *-ta*, to teach, &c., (see rt. 1. *śak*, p. 985.)

Śikshaka, *as, ā* or *ikā, am*, a learner; a teacher, instructor, (in this sense fr. Caus.); one who knows *Śikshā* or the science of euphony, (see below.)

Śikshāna, *am, n.* the act of learning, acquiring knowledge; teaching, instruction (fr. Caus.).

Śikshānyā, *as, ā, am*, to be learnt; to be taught (fr. Caus.).

Śikshat, *an, anti, at*, Ved. teaching, instructing. *Śikshamāna*, *as, ā, am*, Ved. learning; (*as*), *m.* a learner, pupil.

Śikshayitrī, *tū, m.* (fr. Caus.), an instructor, teacher.

Śikshayitvā, *iud.* having taught, having instructed.

Śikshā, *f.* desire of being able to effect anything, wish to prevail (Kīrat. XV. 37); learning, study, the acquisition of knowledge; teaching, instruction, training, discipline; the science which teaches proper pronunciation and especially the laws of euphony peculiar to the Veda, (one of the six Vedāṅgas; see *vedāṅga*); modesty, humility, diffidence; giving, bestowing (Ved., see rt. 1. *śak*); the plant *Bignonia Indica*. — *Śikshā-kāra*, *as, i, am*, instruction-causing, instruction-giving; (*as*), *m.* a teacher, instructor;

epithet of Vyāsa. — *Śikshā-guru*, *us, m.* a religious preceptor, teacher. — *Śikshā-nara*, *as, m.*, Ved. the chief or foremost in liberality; epithet of Indra, (*Sāy.* = *dānasya netā*). — *Śikshā-śakti*, *is, f.* 'power of learning,' dexterity, skill. — *Śikshā-sūtra*, *am, n.*, *N.* of a section in the Kātantra treating of the pronunciation of letters.

Śikshāna, *as, ā, am*, learning, acquiring knowledge. *Śikshīta*, *as, ā, am*, learnt, studied; instructed, taught (with acc., e. g. *śikshīto nrityam*, instructed in dancing); disciplined, exercised, trained, tamed, tame; docile; skilful, clever, conversant; modest, diffident. — *Śikshītakshara* ('*ta-ak*'), *as, m.* one who is taught letters or literature, a pupil, scholar. — *Śikshī-tayudha* ('*ta-ay*'), *as, ā, am*, skilled in weapons.

Śikshītarya, *as, ā, am*, to be learnt; to be instructed or taught.

Śikshītvā, *iud.* having learnt; having instructed.

Śikshin, *i, inī, i*, learning; instructing.

Śikshu, *us, us, u*, desirous of learning, one who wishes to learn.

Śikshya, *as, ā, am*, to be learnt; to be trained or taught, teachable.

Śikshyamāna, *as, ā, am*, being learnt; being taught; (*as*), *m.* a pupil.

शिक्ष *śikha*, *as, m.*, Ved., *N.* of a serpent priest; [cf. *anu-śikha*].

Śikhaka, *as, m.* (according to *Sabda-k.* = *lekha-ka*), a writer, scribe.

शिक्षण *śikhaṇa*, *as, m.* (connected with *śikhā*, *q. v.*), a tuft or lock of hair left on the crown or sides of the head at tonsure; any crest or plume or tuft; the tail of a peacock.

Śikhaṇaka, *as, m.* a tuft or lock of hair left on the crown of the head at tonsure; three or five locks left on the side of the head (especially in men of the military class, = *kāka-pakṣha*); a curl or ringlet; any crest or tuft; a peacock's tail, (in this sense *am, n.* according to *Sabda-k.*)

Śikhaṇīka, *as, m.* a cock; (*ā*), *f.* a tuft or lock of hair on the crown of the head.

Śikhaṇīta, *am, n.* a kind of metre.

Śikhaṇīn, *i, inī, i*, crested, tufted; (*i*), *m.* a peacock; a peacock's tail; a cock; an arrow; a kind of yellow jasmine; the plant *Abrus Precatorius*; *N.* of Vishnu; of a Rishi or Muni (one of the seven stars of the Great Bear, cf. *Śrauta-sikhaṇīn*); *N.* of a son of Drupada (enemy of Bhīshma and born as a female); of a mountain; (*inī*), *f.* a pea-hen; a kind of jasmine (= *yūthīkā*); the shrub *Abrus Precatorius*; *N.* of the daughter of Drupada (afterwards changed to a male, see above); *N.* of two Aparasas (daughters of Kāśyapa and regarded as the authoresses of *Rig-veda* IX. 104.)

Śikhāṇaka, *as, m.* a tuft or lock of hair on the top or side of the head (= *śikhaṇaka*).

शिक्षर *śikhara*. See p. 1005, col. 1.

शिक्षलोहित *śikhalohita*, *as, m.* a plant (commonly called *kukura-mudā*).

शिक्षा *śikhā*, *f.* (according to Uṇādi-s. V. 24, fr. rt. 1. *śi*; probably connected with rt. 1. *śi*), a sharp end, point, spike, peak, pinnacle, projection, top, summit, end or point (in general); the end or point of a garment; a crest, top-knot, tuft, plume, lock of hair on the crown of the head; a peacock's crest or comb; a pointed flame, flame (in general); the point or tip of the foot; a ray of light; a fibrous root, root (in general); a branch which takes root, any branch; the head or chief of anything, principal thing, acme; a kind of metre; a particular plant (= *lāngalīki*); the fever or excitement of love; [cf. Hib. *sigh*, 'a hill.'] — *Śikhā-kanda*, *am, n.* a kind of onion or turnip (= *grīnjana*). — *Śikhā-jaṭa*, *as, ā, am*, one who wears a lock of hair in a knot on the top of the head. — *Śikhā-taru*, *us, m.* 'flame-tree,' a lamp-stand, candlestick. — *Śikhā-dāman*, *a, n.* a garland at the top of the head. — *Śikhā-dhara*, *as, ā, am*, having a sharp end or point, pointed, crested, having a top-knot; (*as*), *m.*