

षाण्डश *shāṇḍaśa*, m. (and °śī, f.), g. *gau-rādi*.

षाण्ड्य *shāṇḍhya*, n. (fr. *shāṇḍha*) the state of being a eunuch, impotence, Car. (printed *śāṭhya*).

षाण्मातुर *shāṇmātura*, m. (fr. *shash + mātṛi*) 'having six mothers,' N. of Kārttikeya (q. v.), L.

षाण्मासिक *shāṇmāsika*, mf(i)n. (fr. *shaṇ-māsa*) six-monthly, half-yearly, six months old, of six months' standing, lasting six months, Mn.; MBh. &c. (cf. *shaṇ-māsika*); m. N. of a poet, Cat.

Shāṇmāsya, mfn. = *shāṇmāsika*, ĀśvŚr. (cf. *shaṇ-māsya*); (ī), f. a six-monthly funeral ceremony (between the 170th and 180th day after a person's death), L.

षाण्णत्विक *shāṇṇatvika*, mfn. (fr. *shatva-ṇatva*) relating to or treating of the substitution of *sh* for *s* and *ṇ* for *n*, Pāṇ. iv, 3, 67, Sch.

षामिल *shāmila*, N. of a place, Cat.

षाष्टिक *shāshṭika*, mfn. (fr. *shashṭi*) sixty years old, Pāṇ. v, 1, 58, Vārtt. 3, Pat.; (fr. *shashṭika*), see *kshīra-shāshṭika*.

षाष्टिपथ *shāshṭipatha*, mfn. = *shashṭi-pathika*, Kāś. on Pāṇ. iv, 2, 60.

षाष्ठ *shāshṭha*, mfn. (fr. *shoshṭha*) the sixth (part), Pāṇ. v, 3, 50; taught in the sixth (Adhyāya), ib. viii, 1, 19, Sch.

Shāshṭhika, mfn. belonging to the sixth, explained in the sixth (Adhyāya), MW.; n. taking food with milk every sixth day (a four-monthly fast), L.

षाहविलास *shāha-vilāsa* (or *shahji-v°*), m. N. of a musical work by Dhunḍi-vyāsa.

षिङ्ग *shidga*, m. (also written *khiḍga*, *khiṅga*) a profligate man, libertine, gallant, L.; the keeper of a prostitute, L.

पुशु, m. or *shū*, f. (fr. √4. *su*) child-bearing, parturition, delivery, L. (w. r. for *sū*).

षुक्क *shukka*, cl. I. Ā. *shukkate*, to go, move, Dhātup. iv, 26 (v. l.)

पुराजिम *shurājima* (cf. *shar°*), N. of a place, Cat.

पुरासाण *shurāsāṇa* (cf. *khur°*), N. of a place, ib.

षोड *sho-ḍa*, *sho-ḍat* &c. See p. 1110, col. 2.

Sho-ḷaśa &c. for *shoḷaśa*, q. v.

ष्टम्भ *shṭambh*. See √*stambh*.

ष्टुम *shṭyuma* or *shṭyūma*, m. (perhaps w. r. for *shṭhyūma* fr. √*shṭhiv*, or *syūma* fr. √*siv*; only L.) the moon; light; water; thread; auspiciousness.

ष्टै *shṭyai*. See √*styai*.

ष्टा *shṭhā*. See √*sthā*.

ष्टि *shṭhi*, *shṭhita*. See under *ni-√shṭhiv*.

ष्टिव *shṭhiv* or *shṭhīv*, cl. I. 4. P. (Dhātup. xv, 52; xxvi, 4) *shṭhīvati* or *shṭhīvyati* (pf. *tishṭheva*, Br.; *tishṭheva*, Gr.; aor. *ashṭhevīt*, ib.; fut. *shṭhevitā*, *shṭhevishyati*, ib.; inf. *shṭhevītum*, ib.; ind. p. *shṭhevitvā* or *shṭhīyūtā*, ib.; -*shṭhīvyā*, Mn.), to spit, spit out, expectorate, spit upon (loc.), Suśr.; VarBrS.; Kathās.: Pass. *shṭhīvyate* (aor. *ashṭhevi*), Gr.: Caus. *shṭhevayati* (aor. *atiṣṭhīvat* or *atiṣṭhīmat*), ib.; Desid. *tishṭhevishati* or *tishṭhevishati*; *tushṭhyūshati* or *tushṭhyūshati*, ib.: Intens. *teshṭhīvyate* or *teshṭhīvyate*, ib. [Cf. Gk. *πρώω*; Lat. *spuo*: Lith. *spiduju*; Goth. *speiwan*; Germ. *spīwan*, *speien*; Angl. Sax. *spīwan*; Eng. *spew*.]

Shṭhīva. See *hiranya-shṭhīva*.

Shṭhīvana, mfn. spitting frequently, sputtering, Car.; n. spitting, ejecting saliva, expectoration, spitting upon (loc.), PārGr.; MBh.; Suśr. &c.; n. saliva, spittle, Mn.; MBh. &c.

Shṭhīvi or **shṭhīvin**, mfn. (only ifc.; cf. *su-varṇa-*, *hiranya-shṭhī°*) spitting, ejecting.

Shṭhīvī, f. spitting (see *rakta-shṭhīvī*).

Shṭheva, m. spitting, sputtering, MW.

Shṭhevana, n. = *shṭhīvana*, Vop.

Shṭhevitavya, mfn. to be spit or spit out, MW.

Shṭhevitri, mfn. one who spits, spitting, ib.

Shṭhevin, mfn. spitting, ejecting from the mouth, ib.

Shṭhevyā, mfn. to be spit or expectorated &c., ib.

Shṭhyūta, mfn. spit, ejected from the mouth, expectorated (as saliva); n. spitting, sputtering, L.

Shṭhyūti, f. spitting, sputtering out, MW.

शु *shṭhu* (only ind. p. *shṭhutvā*) = √*shṭhiv*, to spit out, ĀpŚr.

श्वक्क *shvakk* (cf. next), cl. I. Ā. *shvakkate*, to go, Vop.

श्वक्क *shvashk*, cl. I. P. *shvashkati* (Naigh. ii, 14) or cl. I. Ā. *shvashkate* (Dhātup. iv, 26; v. l. *shvask*, *svask*; cf. prec. and *shukk*, *shashk*), to go, move.

श्वस्क् *shvask*. See preceding.

स SA.

स 1. sa, the last of the three sibilants (it belongs to the dental class and in sound corresponds to *s* in *sīn*). — I. -*kāra*, m. the sound or letter *s*, Prāt.; -*bheda*, m. N. of a gram. treatise on the difference of the sibilants (cf. *śa-kāra-bheda*).

स 2. sa, (in prosody) an anapest (ॐ—). — 2. -*kāra*, m. id.; -*vīpulā*, f. a kind of metre, Piṅg., Sch.

स 3. sa, (in music) an abbreviated term for *shad-ja* (see p. 1109, col. 2).

स 4. sa (only L.), m. a snake; air, wind; a bird; N. of Vishṇu or Śiva; (ā), f. N. of Lakshmi or Gaurī; n. knowledge; meditation; a carriage road; a fence.

स 5. sa, mfn. (fr. √*san*) procuring, bestowing (only ifc.; cf. *paśu-shā* and *priya-sā*).

स 6. sā, the actual base for the nom. case of the 3rd pers. pron. *tād*, q. v. (occurring only in the nom. sg. m. f. [*sā* or *sās*, *sā*], and in the Ved. loc. [*sāsmīn*, RV. i, 152, 6; i, 174, 4; x, 95, 11]; the final *s* of the nom. m. is dropped before all consonants [except before *p* in RV. v, 2, 4, and before *t* in RV. viii, 33, 16] and appears only at the end of a sentence in the form of Visarga; *sa* occasionally blends with another vowel [as in *sāśshah*]; and it is often for emphasis connected with another pron. as with *aham*, *tvam*, *ēsha*, *ayam* &c. [e.g. *so 'ham*, *sa tvam*, 'I (or thou) that very person'; cf. under *tād*, p. 434], the verb then following in the 1st and 2nd pers. even if *aham* or *tvam* be omitted [e.g. *sa tvā pricchāmi*, 'I that very person ask you,' BrĀrUp.; *sa vai no brūhi*, 'do thou tell us,' ŚBr.]; similarly, to denote emphasis, with *bhavān* [e.g. *sa bhavān vijayāya pratishṭhatām*, 'let your Highness set out for victory,' Śāk.]; it sometimes [and frequently in the Brāhmaṇas] stands as the first word of a sentence preceding a rel. pronoun or adv. such as *ya*, *yad*, *yadi*, *yathā*, *cēd*; in this position *sa* may be used pleonastically or as a kind of ind., even where another gender or number is required [e.g. *sa yadi sthāvarā āpo bhavanti*, 'if those waters are stagnant,' ŚBr.]; in the Sāmkhya *sa*, like *ēsha*, *ka*, and *ya*, is used to denote Purusha, 'the Universal Soul', RV. &c. &c. [Cf. Zd. *hō*, *hā*; Gk. *ὁ*, *ἦ*.]

Sakā, mf(ā)n. (cf. Pāṇ. vi, 1, 132, Sch.; vii, 3, 45) he that man, she that woman &c., RV.; AV.; n. applied to the Intellect, VP.

स 7. sa, ind. (connected with *saha*, *sam*, *sama*, and occasionally in Bhp. standing for *saha* with instr.) an inseparable prefix expressing 'junction,' 'conjunction,' 'possession' (as opp. to *a priv.*), 'similarity,' 'equality'; and when compounded with nouns to form adjectives and adverbs it may be translated by 'with,' 'together or along with,' 'accompanied by,' 'added to,' 'having,' 'possessing,' 'containing,' 'having the same' [cf. *sa-kopa*, *sāgni*, *sa-bhārya*, *sa-drona*, *sa-dharman*, *sa-varṇa*]; or it may = 'ly,' as in *sa-kopam*, 'angrily,' *sōpadhi*, 'fraudulently', RV. &c. &c. [Cf. Gk. *ἀ* in *ἀπλοῦς*; Lat. *sim* in *simplex*; *sem* in *semel*, *semper*; Eng. *same*.] — **riksha**, mf(ā)n. connected with a lunar mansion,

Kṛishṇaj. — **rina**, mfn. having debts, indebted, Nār., Sch. — **rishika**, mfn. together with the Rishis, ĀśvGr. — **rishi-rājanya**, mfn. together with the royal Rishis, ib.

सं sam (in comp.) = 2. *sam*, q. v.

संय sam-ya, m. (fr. 2. *sam* and √*yam* or *yat*) a skeleton, L.

संयज् sam-√yaj, P. Ā. -*yajati*, °*te*, to worship together, offer sacrifices at the same time, RV.; Br.; ŚrS.; to sacrifice, worship, adore, honour, Hariv.; Bhp.; to consecrate, dedicate, Bhaṭṭ.: Caus. -*yājayati*, to cause to sacrifice together, (esp.) to perform the Patnī-samyājas (q. v.), Br.; to perform a sacrifice for (acc.), MBh.

Sam-yāja, m., **sam-yājana**, n., in *patnī-samy°* (q. v.) °*yājya*, mfn. to be made or allowed to sacrifice (see *a-samy°*); n. joining or sharing in a sacrifice, sacrificing (see *a-yājya-samy°*); (ā), f. N. of the Yājyā and Anuvākya Mantras (recited in the Svishṭa-kṛit ceremony), Br.; ŚrS.

Sam-ishṭa. See s. v.

संयत् sam-√yat, Ā. -*yatate*, to unite (intrans.), meet together, encounter (rarely 'as friends,' generally 'as enemies'), contend, engage in contest or strife, quarrel (with *samgrāmam*, 'to begin a combat'), RV.; Br.; ChUp.; (P. °*ti*) to unite, join together (trans.), RV. vi, 67, 3.

Sam-yāt, mfn. (in some senses fr. *sam-√yam* below, Pāṇ. vi, 4, 40, Vop. 26, 78) coherent, contiguous, continuous, uninterrupted, RV.; ŚāṅkhŚr.; f. an agreement, covenant, stipulation, ŚBr.; a means of joining or uniting, TS.; an appointed place, RV. ix, 86, 15; contest, strife, battle, war (generally found in loc. or comp.), MBh.; Kāv. &c.; N. of partic. bricks (-*tvā*, n.), TS.

Sam-yatin. See under *sam-√yam*.

Sām-yatta, mfn. (pl.) come into conflict (*sam-grāmē sām-yatte*, 'at the outbreak of war'), TS.; prepared, ready, being on one's guard, Mn.; MBh. &c.

Sam-yad, in comp. for *sam-yat*. — **vara**, m. (cf. *sampad-vara*) 'chief in battle,' a prince, king, Uṇ. iii, 1. — **vasu** (°*yād-v°*), mfn. having continuous wealth, VS.; AitBr.; m. one of the seven rays of the sun, VP., Sch. — **vāma**, mfn. uniting all that is pleasant or dear, ChUp. — **vīra** (°*yād-v°*), mfn. abounding in heroes, RV.

संयती sam-yatī, n. du. of pr. p. of *sam-√5. i* (q. v.)

संयन्त्रित sam-yantrita, mfn. (√*yantr*) fastened with bands, held in, stopped, Śāk.

संयम् sam-√yam, P. -*yacchati* (rarely Ā.), to hold together, hold in, hold fast, restrain, curb, suppress, control, govern, guide (horses, the senses, passions), RV. &c. &c.; to tie up, bind together (hair or a garment), MBh.; Kāv. &c.; to put together, heap up (Ā. 'for one's self'), Pāṇ. i, 3, 75, Sch.; to shut up, close (a door), Bhag.; to press close to or against, Suśr.; to present with, give to (Ā. with instr. of person, when the action is permitted, P. with dat., when the action is not permitted), Pāṇ. i, 3, 35; Caus. -*yamayati* (cf. *-yamita*), to cause to restrain &c.; to bind up (the hair), Venis.

Sam-ya, **sam-yāt**. See above.

Sām-yata, mfn. held together, held in, held fast &c.; self-contained, self-controlled with regard to (loc., instr., or comp.), Gaut.; MBh. &c.; tied together, bound up, fettered, confined, imprisoned, captive, Mn.; MBh. &c.; shut up, closed (opp. to *vy-ātta*), AV.; kept in order (see comp.); suppressed, subdued, MBh.; = *udyata*, prepared, ready to (inf.), Hariv.; m. 'one who controls himself,' N. of Śiva, MBh.; -*cetas*, mfn. controlled in mind, MW.; -*prāṇa*, mfn. having the breath suppressed or having the organs restrained, ib.; -*mānasa*, mfn. (= *-cetas*), ib.; -*mukha*, mf(i)n. (= *-vāc*), Mṛicch.; -*maithuna*, mfn. one who abstains from sexual intercourse, MBh.; -*vat*, mfn. self-controlled, self-possessed, Hariv.; -*vastra*, mfn. having the dress or clothes fastened or tied together, Bhartṛ.; -*vāc*, mfn. restrained in speech, taciturn, silent, MW.; °*tāksha*, mfn. having the eyes closed, Bhp.; °*tāñjali*, mfn. having the hands joined together in entreaty (= *baddhāñjali*) MW.; °*tātman*, mfn. (= °*ta-cetas*), Mn. xi, 236; °*tāhāra*, mfn. temperate in eating, MBh.; °*tēn-*