

**षाण्डश** *shāṇḍasa*, 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 + mātrī*) 'having six mothers,' N. of Kārtikeya (q. v.), L.

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

**Shāṇmāsya**, mfn. = *shāṇmāsika*, ĀśvŚr. (cf. *shāṇ-māsya*); (ā), 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 *śk* for *s* and *ṇ* for *n*, Pāṇ. iv, 3, 67, Sch.

**षामिल** *shāmila*, N. of a place, Cat.

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

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

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

**Shāṣṭhika**, 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 *khidga*, *khīnga*) a profligate man, libertine, gallant, L.; the keeper of a prostitute, L.

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

**पुङ्क** *shukk*, cl. I. Ā. *shukate*, to go, move, Dhātup. iv, 26 (v. 1).

**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-laśa** &c. for *shoḍaśa*, q. v.

**ष्टम्** *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. *ashṭhevit*, ib.; fut. *shṭhevitā*, *shṭhevishyati*, ib.; inf. *shṭhevitum*, ib.; ind. p. *shṭhevitvā* or *shṭhyūtṡvā*, ib.; -*shṭhīvya*, Mn.), to spit, spit out, expectorate, spit upon (loc.), Suśr.; VarBṛS.; Kathās.: Pass. *shṭhīvyate* (aor. *ashṭhevi*), Gr.: Caus. *shṭhevayati* (aor. *atishṭhīvat* or *atishṭhīvat*), ib.; Desid. *tishṭhevishati* or *tishṭhevishati*; *tushṭhyūshati* or *tushṭhyūshati*, ib.: Intens. *teshṭhīvyate* or *teshṭhīvyate*, ib. [Cf. Gk. *πρῦω*; Lat. *spuo*: Lith. *spīduju*; Goth. *speiwan*; Germ. *spēwan*, *speien*; Angl. Sax. *spēwan*; 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.

**Shṭhīvi**, f. spitting (see *rakta-shṭhīvā*).

**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. *shvashkate* (Naigh. ii, 14) or cl. I. Ā. *shvashkate* (Dhātup. iv, 26; v. 1. *shvask*, *svask*; cf. prec. and *shakk*, *shashk*), to go, move.

**श्वक्** *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 *sin*). — I. -**kāra**, m. the sound or letter *s*, Prāt.; -*bhedā*, m. N. of a gram. treatise on the difference of the sibilants (cf. *śa-kāra-bhedā*).

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

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

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

**स 5. sa**, mfn. (fr. √*san*) procuring, bestowing (only ifc.; cf. *paśu-shā* and *prīya-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; *sā* occasionally blends with another vowel [as in *sāśhah*]; 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 pṛicchāmi*, 'I that very person ask you,' BrĀrUp.; *sa vai no brūhi*, 'do thou tell us,' ŚBr.]; similarly, to denote emphasis, with *bhavan* [e.g. *sa bhavan vijayāya pratishṭhatām*, 'let your Highness set out for victory,' Śak.]; 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 *sā* 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 Puruṣa, '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. — **riṇa**, mfn. having debts, indebted, Nār., Sch. — **rishika**, mfn. together with the Rishis, ĀśvGr. — **rishi-rājanya**, mfn. together with the royal Rishis, ib.

**सं** *saṁ* (in comp.) = 2. *saṁ*, q. v.

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

**संयज्** *saṁ-√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, Bhāṭṭ.: 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., **saṁ-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 Yājya and Anuvākyā Mantras (recited in the Svishṭa-kṛit ceremony), Br.; ŚrS.

**Sam-ishṭa**. See s. v.

**संयत्** *saṁ-√yat*, Ā. -*yatate*, to unite (intrans.), meet together, encounter (rarely 'as friends,' generally 'as enemies'), contend, engage in contest or strife, quarrel (with *saṁgrāmam*, '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. *saṁ-√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 *saṁ-√yam*.

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

**Sam-yad**, in comp. for *saṁ-yat*. — **vara**, m. (cf. *sampad-vara*) 'chief in battle,' a prince, king, Uṇ. iii, 1. — **vasu** (°*yād-v*°), mfn. having continuous wealth, VS.; ĀitBr.; 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** *saṁ-yatī*, n. du. of pr. p. of *saṁ-√5. i* (q. v.)

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

**संयम्** *saṁ-√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), Venṣ.

**Sam-ya**, **saṁ-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.; -*prāna*, mfn. having the breath suppressed or having the organs restrained, ib.; -*mānasa*, mfn. (= -*cetas*), ib.; -*mukha*, mf(ī)n. (= -*vāc*), Mṛicch.; -*maithuna*, mfn. one who abstains from sexual intercourse, MBh.; -*vat*, mfn. self-controlled, self-possessed, Hariv.; -*vāstra*, 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.; °*tān-*