

Vrīḍita, as, ā, am, ashamed, abashed, modest; (am), n. shame.

Vrīḍana, am, n., Ved. = *vrīḍana*.

व्रीस् *vrīs* (=rt. *vrūs*), cl. I. 10. P. *vrī-sati*, *vrīsayati*, to hurt, injure; to kill, wound.

व्रीहि *vrīhi*, is, m. (said to be fr. rt. *vrī*), rice, (eight principal sorts are enumerated by native authorities; rice is not mentioned in the Ṛig-veda, but is named in the Atharva-veda together with *yava*, *māsha*, and *tīla*); a grain of rice, (*vrīhīn* *prōkshati*, he sprinkles or scatters grains of rice); rice ripening in the rainy season; (*ayas*), n. pl. grains of rice. — *Vrīhi-kāñcana*, as, m. a sort of pulse, *Ervum lens* or *Hirsutum* (= *masūra*). — *Vrīhi-parvī*, f. a particular shrub (= *sāla-parvī*). — *Vrīhi-bheda*, as, m. a species of rice; a sort of grain, *Panicum Miliaceum* (= *añu*). — *Vrīhi-māya*, as, ī, am, made or consisting of rice; (*as*), m. a rice-cake made with ghee (offered as an oblation). — *Vrīhi-vrījka*, as, n. panic seed, *Panicum Italicum* (= *kāngu*); another species, *Panicum Miliaceum*. — *Vrīhi-śreṣṭha*, as, m. a kind of rice (= *sāli-dhānya*). — *Vrīhi-agāra*, am, n. 'rice-house,' a shed where rice or other grain is stored, granary.

Vrīhika, as, ā, am, having rice, bearing rice, &c. *Vrīhīn*, ī, īñ, ī, having or bearing rice (a field &c.). *Vraihā*, as, ī, am, made of rice, composed of rice.

Vraihēya, as, ī, am, fit for rice, sown with rice (as a field &c.), made or consisting of rice; (*am*), n. a field of rice.

वृद् *vrud*, cl. 6. P. *vrūdāti*, to cover; to heap; to sink.

वृस् *vrūs* (also written *vrūsh* or *brūsh*; cf. rts. *vrīs*, *kash*), cl. I. 10. P. *vrūsati*, *vrūsayati*, &c., to hurt, injure, wound, kill.

व्री *vrī* (also written *blī*; according to some fr. *vi-lī*, but cf. rt. *vrī*), cl. 9. P. *vli-nōti* (Ved. *vliṇāti*), *vliṇāya*, *vleshayati*, *avlaishit*, *vletum*, to go, move; to choose, select, (in this sense for rts. *vrī*, *vrī*); to hold, maintain, support: Caus. *vlepayati*, -*yitum*, Aor. *avlepipat*: Ved. *vli-shati*: Intens. *vevliyate*, *vevliyati* or *desleti*. *Vlina*, as, ā, am, gone; held, supported.

व्लेष् *vleksh* (also written *veksh*, q. v.), cl. 10. P. *vlekshayati*, *vlekshāpayati*, -*yitum*, to see.

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श 1. *śa*, the thirtieth consonant of the Nāgarī alphabet and first of the three sibilants; it belongs to the palatal class, and in sound often corresponds to *sh*, though in some words pronounced more like *s*. — *Śa-kāra*, as, m. the letter or sound *śa*. — *Śa-varga*, as, m. the sibilating class of letters, i. e. the three sibilants and the letter *h*.

श 2. *śa*, as, m. (fr. rt. *śo*), a cutter, destroyer (Kirāt. XV. 45); a weapon; N. of Siva, (in this sense probably connected with 2. *śam*); (*am*), n. or ind. happiness, &c., see 2. *śam*, p. 993.

शंयु *śamyu*, *śanyya*, &c. See under 2. *śam*, p. 993.

Śamva, *śam-sīha*, &c. See p. 993, col. 2.

शंवर *śamvara*, *śamvala*. See *śambara*, *śambala*, p. 993.

शंस *śans* [cf. rts. *śās*, I. *śās*], cl. I. P. *śānsati* (ep. also A. -*te*), *śānsana*, *śānsishyati*, *aśānsī*, Prec. *śāsyāt*, *śānsitum*, to recite, repeat, (in Vedic ritual *śōṣāva*, *śōṣāma*, 'let us recite'); to relate, say, tell, report, declare, announce, communicate (with dat. or gen. of the person); to praise, celebrate; to approve, wish, desire [cf.

ā-śāns]; to wish well or ill to; to calumniate, revile; to hurt, injure [cf. rt. I. *śās*]; to be unhappy (?): Pass. *śāsyate*, to be recited or uttered; to be praised or approved: Caus. *śānsayati*, -*yitum*, Aor. *aśānsat*, to cause to repeat or recite: Desid. *śāśānsishati*: Intens. *śāśāsyate*, *śāśānsī*; [cf. Lat. *censeo*, *cano*, *Cas-menceo*, *Ca-mena*, *carmen*, *con-cinn-us*: Old Germ. *sagen*: Angl. Sax. *sagan*, *sægan*: Goth. *hazjan*, *hana*: Mod. Germ. *Ilahn*: Slav. *san-ti*: (perhaps also) Lith. *sakau*: Hib. *sant*, 'greediness, lust'; *santaighim*, 'I desire, covet.']

Śānsa, as, m., Ved. recitation, invocation; praise, prayer, (*Sāy*. = *stuti*); wishing well or ill to; a spell (for good or evil); a blessing; a curse; calumny; = *narāśānsa* (Ved.); (*ā*), f. speech; praise, flattery, eulogium; wish, desire; (*as*, ā, am), reciting; praising; wishing; [cf. *duḥ-s°*].

Śānsat, an, anti, at, reciting, relating; praising. *Śānsana*, am, n. the act of reciting or repeating, recitation; praising.

Śānsita, as, ā, am, said, told, declared; praised, extolled, celebrated; wished, desired, longed for [cf. *ā-śānsita*]; calumniated, falsely accused; ascertained, established, effected, (in these senses for *śam-sita* under *śam-sō*). — *Śānsita-vrata* for *śam-sita-vrata*, see *śam-sō*.

Śānsitri, tā, trī, trī, a reciter, reciting, relating; a praiser; [cf. *śānsitri*.]

Śānsin, ī, inī, ī, saying, relating, announcing, foretelling, indicating, showing; praising.

Śānsavya, as, ā, am, to be repeated or recited.

Śānsitri, tā, m. a reciter of Sastras or hymns of praise, one of the officiating priests at a sacrifice (identified with the Pra-śāstri and mentioned along with five others in Ṛig-veda I. 162, 5; his sacrificial duties correspond with those of the *Maitrāvaruṇa* of the later ritual); a praiser, encomiast, panegyrist.

Śānsa, as, ā, am, to be praised, praiseworthy, meritorious; to be wished, desirable.

Śas in *uktha-śas*, q. v.

Śasa, as, ā, am, Ved. reciting, repeating.

Śasitvā, ind. having praised, &c. (= *śastvā*).

1. *śasta*, as, ā, am (for 2. *śasta* see under rt. I. *śas*), recited, repeated; praised, eulogized; best, excellent; auspicious, happy, well, right; (*am*), n. happiness, excellence; the body. — *Śasta-keśaka*, as, ī, am, having excellent hair.

Śastavya, as, ā, am, to be recited or repeated; to be praised, &c.

Śasti, is, ī, Ved. a hymn of praise.

1. *śastra*, am, n. (for 2. *śastra* see under rt. I. *śas*), Ved. a hymn (recited either audibly or inaudibly, as opposed to *stoma*, which is sung), a recitative, recitation; a hymn of praise (generally).

Śastvā, ind. having recited; having praised, &c.

Śasman, a, n., Ved. praise, a hymn.

1. *śasya*, as, ā, am (for 2. *śasya* see under rt. I. *śas*), = *śānsya*, to be praised, praiseworthy; to be wished, desirable, excellent, best; (*am*), n. a good quality, merit.

Śasyamāna, as, ā, am, Ved. being recited, (opposed to *giyamāna*, being sung); being hymned or praised.

शंस्त *śānst*, a Vedic root, = rt. 2. *śas* or *śas*.

शक् 1. *śak*, cl. 5. P. *śaknoti*, cl. 4. P. A. *śakyati*, -*te* (in the A. not to be distinguished from the Pass., see below; Ved. forms, Impv. *śagāhi*, Pot. *śakeyam*, *śakema*), *śāsāka*, *śeke*, *śakshyati*, -*te*, *aśakat* (or if used in cl. 4. the following are said by some to be substituted, 2nd Fut. *śakshiyati*, -*te*, Aor. *aśakit* or *aśokit*, *aśakishā*), *śaktum* (*śaktum*, Ved. *śaktave*), to be able, to be able to effect, to be competent for (with inf., e. g. *vikshītum na śaknoti*, he is not able to look; *marṭum na śakyāmi*, I am not able to die; or even with part., e. g. *pārāyan na śaknoti*, he is not able to fill); to be powerful; to bear, endure; to give, present (Ved.); to aid (Ved.);

to know (Ved.): Pass. *śakyate*, Aor. *aśāhi*, to be able, be capable, be possible, be practicable (giving a passive sense to a following inf., e. g. *taś chettum śakyate*, that is able to be cut, that can be cut; *tat kartum śakyate*, that can be done; *na śukyante tyaktum*, they cannot be abandoned; sometimes used with a participle, e. g. *na śukyate vīryamāṇah*, he cannot be restrained; or used impersonally, e. g. *yadī tvuyā śakyate*, if it can be done by thee): Caus. *śākyati*, -*yitum*, Aor. *aśīśakat*: Intens. *śāśakyate*, *śāśakīti* or *śāśakti*: Desid. *śīkshati*, -*te* [cf. *śīksh*, s. v.], to wish to be able or to be able to effect; to learn; to give, bestow, enrich (Ved.); to aid, assist (Ved.); to instruct (Ved.): Caus. of Desid. *śīkshayati*, -*yitum*, to teach, instruct (with two acc., e. g. *taṁ rāṇa-śīkshām aśīkshayat*, he instructed him in the art of war); [cf. Lat. *queo* (for *queo-jo*), *ne-queo*, *comari*: Old Norse *hagr*, 'the right hand'; *hagna*, 'to be of service.']

2. *śak*, k, k, k, able, powerful (at the end of a comp., e. g. *śarva-śak*, q. v.).

Saka, as, m., N. of a king (especially applied to Śāli-vāhana); an era, epoch (especially that of the monarch Śāli-vāhana, commencing seventy-eight years after the Christian; cf. *śāka*); N. of a country; of a particular tribe or race of people, (usually *ās*, pl.; in the legends which relate the contests between *Vasiṣṭha* and *Viśvā-mitra* the *Sakas* are fabled to have been produced by the Cow of *Vasiṣṭha*, from her sweat, for the destruction of *Viśvā-mitra's* army; in *Manu X. 44* they are mentioned together with the *Paṇḍrākas*, *Oḍras*, *Dravidās*, *Kāmbojās*, *Javanās* or *Yavanās*, *Pāradās*, *Pahlavās*, *Cīnās*, *Kīratās*, *Daradās*, and *Khaśās*, who are all described by *Kullūka* as degraded tribes of *Kshatriyās*, called after the districts in which they reside: according to the *Viṣṇu-Purāna IV. 3*, the great king *Sagara* made an effort to rid his kingdom of these tribes, who appear to have overrun the western districts of India; the *Sakas* who were not destroyed were deprived of their social position and were compelled to shave the fore part of their heads; they are sometimes regarded as the followers of *Saka* or *Śāli-vāhana*, and probably to be identified with the *Tartars* or *Scythians* [Lat. *Saxæ*] who overran India before the *Āryans*, and were supposed to have been exterminated by the great *Vikramāditya*, king of *Oujein* and rival of *Śāli-vāhana*); (*am*), n., Ved. water (= *udaka*, *Naigh. I. 12*; cf. *śaka-pīta*, *śaka-māya*, under *śakan*). — *Saka-kartri*, tā, m. the founder or establisher of an era. — *Saka-dēśa*, as, m., N. of a country. — *Saka-varṇan*, ā, m., N. of a poet. — *Saka-vrīddhi*, is, m., N. of a poet. — *Sakādhīpa-rājadhāni* ('*ka-adhī*'), f. the capital of the king of the *Sakas*, i. c. *Dillī*. — *Sakāntaka* ('*ka-an*'), as, m. 'destroyer of the *Sakas*,' epithet of king *Vikramāditya*. — *Sakābda* ('*ka-ab*'), am, n. a year of the *Saka* era, (see above). — *Sakāri* ('*ka-ari*'), is, m. 'enemy of the *Sakas*,' epithet of king *Vikramāditya*. *Sakāca*, perhaps for *Saka-ja*, 'Scythian-born,' in *Rājā-tarangīni V. 176*.

Śakita, as, ā, am, able, capable, (giving a passive sense to the inf., e. g. *na śakitaṁ chettum*, it could not be cut.)

Śakta, as, ā, am, able, capable, competent (with inf. or with loc. in the sense of an inf., e. g. *śaktaḥ pari-rakshītum* or *śaktaḥ pari-rakshane*, able to preserve); strong, mighty, powerful; one who has the power of giving, opulent, rich (*Manu XI. 9*); significant, expressive; speaking kindly or pleasantly (= *priyam-vada*); clever, diligent, attentive, intent. — *Sakta-tā*, f. or *śakta-tra*, am, n. ability, power, capacity. — *Saktārtha* ('*ta-ar*'), as, ā, am, having a potential sense.

Śakti, is, f. ability, power, capacity, capability, faculty, strength, energy, prowess; regal power (having three parts or constituent elements, viz. 1. *prābhū-ṭva*, the majesty or pre-eminence of the king himself; 2. *mantra*, the power of good counsel; 3. *utsāha*, the force of energy); the energy or active power of a deity personified as his wife and