

as, m. one who has a sixth wife. — *Shashṭhī-tatpurusha* or *shashṭhī-samāsa*, as, m. a Tat-purusha compound of which the first member is a genitive case. — *Shashṭhī-pūjāna*, am, n. or *shashṭhī-pūjā*, f. worship of the goddess Shashṭhī (especially performed by a woman on the sixth day after delivery). — *Shashṭhī-vrata*, am, n. a religious observance kept on the sixth day of one of the halves of a month. — *Shashṭhī-ādi-kalpa-bodhana*, am, n. a festival in honour of Durgā on the sixth day of the month Āśvina (when she is supposed to be awakened). *Shashṭhāka*, as, ā or ī (?) or *ikā*, am, sixth, the sixth; (*ikā*), f., N. of one of the divine mothers, (see *shashṭhī*).

Shashṭhīn, ī, inī, ś, having a sixth, having or being the sixth (year &c.).

Sho-dhā, ind. in six ways, sixfold. — *Shodhū-nyāsa*, as, m. 16 ways of disposing magical texts on the body (as practised by the Tāntrikas).

षह *shah* = rt. 1. *sah*.

Shahasāna, as, ā, am, patient; (as), m. a peacock; sacrifice (= *sahasāna*, q. v.); according to Śabda-k. written *shahasānu*.

षाच् *shāc* for *sāc*, q. v.

षाट् *shāṭ*, ind. a vocative particle or interjection of calling (according to some).

षाट्कौशिक *shāṭkauśika*, as, ī, am (fr. *shāṭkośa*), enveloped in six sheaths.

षाट्पौरुषिक *shāṭpaurushika*, as, ī, am (fr. *shash + purusha*), relating or belonging to six generations.

षाडव *shāḍava*, am, n. (fr. *shash*), sentiment, passion; singing, music; a particular kind of Rāga; [cf. *shad-ja*.]

षाड्गुण्य *shāḍgunya*, am, n. (fr. *shad-guna*), the aggregate of six qualities; six properties; six measures or acts of royal policy, (see *shad-guna*); six articles (of any kind); multiplication of anything by six. — *Shāḍgunya-prayoga*, as, m. the application or practice of the above six measures. — *Shāḍgunya-samyata*, as, ā, am, connected or accompanied with the six qualities or measures, &c.

षाण्मातुर *shāṇmātura*, as, m. (fr. *shash + mātri*), 'having six mothers,' epithet of Kārtikeya, q. v.

षाण्मासिक *shāṇmāsika*, as, ī, am (fr. *shāṇmāsa*), six-monthly, half-yearly, six months old, of six months standing, lasting six months.

Shāṇmāsiya, &c. = *shāṇmāsika*; [cf. *shāṇmāsiya*.]

षात्वान्त्विक *shātvāṇṭvika*, as, ī, am (fr. *shatva-natva*), relating to the substitution of *sh* for *s* and *n* for *n*.

षामिल *shāmila*, N. of a place.

षाशशथा *shāshṭha*, as, ī, am (fr. *shashṭha*), sixth, the sixth.

Shāshṭhika, as, ī, am, belonging to the sixth, taught or explained in the sixth book of Pāṇini, (similarly *āshṭamika*, taught in the eighth book.)

षिट् *shiṭ* = rt. *siṭ*, q. v.

Shiḍga, as, m. a profligate man, libertine, lecher; an inconstant lover, gallant.

षु 1. *shu* = rt. 4. *su*.

2. *shu*, us, m. child-bearing, parturition, delivery. *Shū*, ūs, f. (= 4. *śū*, q. v.), child-bearing, delivery, birth.

षुक *shukk* = rt. *shvask*.

षुराजिम *shurājima*, N. of a place; [cf. *sharājima*.]

Shurāsāna, N. of a place.

षोडशन् *sho-ḍaśan*, &c. See p. 1033, col. 2. *Sho-dhā*. See col. 1.

षोळशन् *sho-ḷaśan*. See p. 1033, col. 3.

ष्टम् *shṭambh*. See rt. *stambh*.

ष्टुम *shṭyuma*, as, m. (according to some) the moon; light.

ष्ट्यै *shṭyai*. See rt. *styai*.

ष्टा *shṭhā*. See rt. *sthā*.

ष्टिव *shṭhiv* or *shṭhiv*, cl. 1. 4. P. *shṭhivati* or *shṭhivati*, *ṭishṭheva* or *ṭishṭheva*, *shṭhivishyati*, *ashṭhevit*, *shṭhivēvitum*, to spit, spit out, eject saliva from the mouth; to sputter: Pass. *shṭhivāte*, Aor. *ashṭhevi*: Caus. *shṭhivayati*, *-yitum*, Aor. *atiṭhivāvat* or *atiṭhivāvat*: Desid. *ṭishṭhivishati* or *ṭishṭhivishati*, *ṭushṭhivishati* or *ṭushṭhivishati*: Intens. *ṭeshṭhiviyate* or *ṭeshṭhiviyate*; [cf. probably Gr. *σπάλω*, *σπάλω*, *σπύλω*, *σπύλω*, *σπύλω*, *σπύλω*, *σπύλω*, *σπύλω*; Lat. *spuo*; Goth. *speivan*; Angl. Sax. *spīwan*; Old Germ. *spiehillā*.]

Shṭhivana, am, n. the act of spitting, ejecting saliva; saliva, spittle.

Shṭhivamāna, as, ā, am, being spit.

Shṭheva, as, m. spitting, sputtering.

Shṭhevana, am, n. = *shṭhivana*.

Shṭhevitārya, as, ā, am, to be spit or spit out.

Shṭhevitri, tū, tri, tri, one who spits, spitting.

Shṭhevitā, ind. having spit, having ejected saliva.

Shṭhevin, ī, inī, ī, spitting, ejecting from the mouth.

Shṭhevyā, as, ā, am, to be spit, &c.

Shṭhyāta, as, ā, am, spit, ejected (as saliva).

Shṭhyāti, īs, f. spitting, sputtering out.

Shṭhyātū, ind. having spit or spit out.

ष्वक् *shvakk* = rt. *shvask*.

ष्वस् *shvask* or *shvashk* (also written *shvakk*, *shukk*, *svask*), cl. 1. A. *shvashkate*, *shvashkate*, &c., to go, (in Naigh. II. 14. *shvashkati*, or according to another reading *shvashkati*, and *shvashkati* are enumerated among the *gati-karmāṇah*.)

स

स 1. sa, the thirty-second consonant of the Nāgarī alphabet and last of the three sibilants; it belongs to the dental class and in sound corresponds to *s* in *sin*. — *Sa-kāra*, as, m. the letter or sound *s*.

स 2. sa, (in prosody) an anapest or foot consisting of two short syllables followed by a long one.

स 3. sa, as, m. a snake; air, wind; a bird; an abbreviated term for the musical note *shad-ja*; Siva; Vishṇu; (ā), f. the goddess Lakshmi; (am), n. knowledge; meditation; a carriage road; a fence.

स 4. sa, the actual base for the nom. case masc. of the third personal pronoun *tad*, q. v., (Ved. loc. *sasmin*.)

स 5. sa, ind. a prefix substituted for *saha* or *sam* or *sama*, and when combined with nouns to form compound adjectives and adverbs yielding the senses 'with,' 'together with,' 'along with,' 'having,' 'accompanied by,' 'possessing,' 'same,' 'similar,' or 'translatable by' the English adverbial affix 'ly' (e. g. *sa-kopa*, having anger, angry; *sa-kopam*,

with anger, angrily; *sa-bhārya*, accompanied by a wife; *sāyami*, along with; *sopādhi*, fraudulently; *sa-dharman*, having similar duties); [cf. Lith. *sa* in *sa-darbininkas*, 'a fellow-worker'; *sakaravāis*, 'a fellow-soldier'; Gr. *sa* in *σαφής* (cf. *φάος*, *φῶς*); ā in some compounds, as in *ἀλοχος*, *ἀκούρις*, *ἀκούρης*, *ἀελοφός* (= *sodara*).]

सं *saṁ*, ind. See *sam*.

संय *saṁ-ya*. See under *saṁ-yam* below.

संयज् *saṁ-yaj*, cl. 1. P. A. *-yajati*, *-te*, *-yashṭum*, to worship together, offer sacrifices at the same time; to sacrifice, worship, adore, honour; to consecrate, dedicate: Caus. *-yājayati*, *-yitum*, to cause to sacrifice together; (in Vedic ritual) to perform the Patni-samyājas, repeat the Sam-yāja Mantras; to perform a sacrifice for another, act as sacrificing priest for any one (acc.).

Sam-yāja, as, m. a sacrifice, (see *patnī-s*.)

Sam-yājya, as, ā, am, to be made or allowed to sacrifice, &c., (a-samyājya, one with whom nobody is allowed to sacrifice); (am), n. sacrificing [cf. *ayājya-s*]; (ā), f., N. of the Yajyā and Anuvākya Mantras (as required in the Svisṭā-kṛit ceremony).

Sam-ishṭa. See *s. v.*

संयन् 1. *saṁ-yat*, cl. 1. A. (Ved. also P.) *-yatate* (*-ti*), to unite, join (P. Ved., but according to Śāy. on Rīg-veda VI. 67, 3. *samyatathas* = *samyacchalhas*); to form or be formed in rows; to unite, meet together, agree, coincide, coalesce, join with; to encounter, quarrel, dispute, contend (e. g. *devāsvarāḥ samayatanta*, the gods and Asuras contended).

Sam-yalta, as, ā, am, prepared, ready, entirely devoted to, taking great care, being on guard.

संयन्तित *saṁ-yantrita*, as, ā, am, fastened with bands, held in, stopped.

संयम *saṁ-yam*, cl. 1. P. *-yacṭhati* (sometimes also A. *-te*), &c., *-yantum*, to hold together, hold in, hold fast; to restrain thoroughly or completely, check, guide, control, govern, have power over; to guide or drive horses; to keep down, suppress (passions, feelings, &c.), subdue; to bind or fasten together, tie up; to put together, heap up; to shut up, close; to keep or maintain in order; to constrain; to make a present, present with, give to (A. with inst. of person when the action is illicit; P. with dat. when the action is usual, see Pān. I. 3, 55); Pass. *-yamayate*, to be restrained or kept in check, &c.; Caus. *-yamayati*, &c., to cause to restrain, &c.; to subdue, overcome; to fasten together, bind up.

Sam-ya, as, m. a skeleton.

2. *saṁ-yat*, t, t, t (also to be connected with rt. 2. *yat*), Ved. making efforts, zealous, eager; strong, plentiful, abundant; (t), m. f. contest, conflict, war, battle (= *saṅgrāma*, Naigh. II. 17). — *Samyadvāra*, as, m. 'chief in battle,' a king, prince, chief; [cf. *samyadvāra*.] — *Samyadvāra*, ās, ā, am, explained by Śāy. on Rīg-veda II. 4, 8. *samyatavirā yasmin tādriśa*, perhaps an epithet of 'food' as 'supporting strong heroes.'

Sam-yata, as, ā, am, held together, held in; well or completely restrained, checked, controlled, fettered, confined, governed, guided, driven; kept down, suppressed, subdued; bound together, bound; fastened up, tied up; imprisoned; restricted, limited, kept in order, arranged; = *udyata*, prepared, ready (with inf.); (as), m. one who restrains or controls himself, an ascetic; epithet of Siva. — *Samyata-detas*, ās, ās, as, one whose mind is restrained, controlled in mind. — *Samyata-prāna*, as, ā, am, one whose breath is suppressed or whose organs are restrained. — *Samyata-mānasa*, as, ā, am, having the mind completely controlled. — *Samyata-val*, ān, atī, at, one who has restrained or controlled (his passions, feelings, &c.). — *Samyata-vastra*, as, ā, ā,