

properly conducted; wholly confiding in. — *Samyag-vṛitti*, *is*, f. steady or complete practice, regular discharge of prescribed duties.

Samīdina, *as*, *ā*, *am*, tending in a common direction, going with or in company with, agreeing with, concordant, consistent, convenient, fit, proper, correct, true, just, right; (*am*), n. propriety, fitness, truth.

सम्राज् sam-rāj, *t*, m. (fr. *saṃ-rāj*, Pāṇ. VIII. 3, 25), a sovereign lord, paramount sovereign, one who rules over other princes and has performed the Rājāsūya sacrifice; (*t*), f. a kind of Vedic metre.

Sam-rājat, *an*, m., Ved. = *sam-rāj*, (see *saṃ-rāj*.)

Samrājī, *f*, Ved. a woman who takes precedence, a mistress, superior.

सय् say, cl. I. A. *sayate*, &c., to go.

सय sa-ya, *as*, *ā*, *am*, with the letter *ya*.

सयस्मन् sa-yakṣman, *ā*, *ā*, *a*, having or subject to consumption, consumptive.

सयत्न sa-yatna, *as*, *ā*, *am*, making efforts, taking pains, endeavouring, persevering; active, busy; (*am*), ind. with effort, vigorously, assiduously.

सयन sayana, *am*, n. (fr. rt. *si*), the act of binding, fastening; [cf. *pra-s*.]

सयन्त्र sa-yantra, *as*, *ā*, *am*, with machines. — *Sa-yantra-jala-sāla*, *as*, *ā*, *am*, having engines and water and a rock.

सयावक sa-yāvaka, *as*, *ā* (according to some *ikā*), *am*, dyed or coloured with lac.

सयावन् sa-yāvan, *ā*, *arī*, *a*, Ved. going along with, attendant, attending, associated with (with inst.).

सयुज् sa-yuj, *k*, m., Ved. a companion. — *Sa-yugvan*, *ā*, *ā* or *arī*, *a*, Ved. associated with, attending on, attendant; (*ā*), m. a proper N.

Sa-yujya, *as*, *ā*, *am*, closely united with. — *Sa-yujya-tā*, *f*, intimate union or junction.

सयुधिष्ठिर sa-yudhishṭhira, *as*, *ā*, *am*, with or accompanied by Yudhishṭhira.

सयूय sa-yūthya, *as*, *ā*, *am*, belonging to the same herd or tribe; (*as*), m. one of the same tribe.

सयोग sa-yoga, *am*, n. (scil. *guṇa-sthāna*), epithet of the last but one of the fourteen stages leading to final emancipation (according to the belief of the Jainas).

सयोनि sa-yoni, *is*, *is*, *i*, having the same womb, uterine; closely related to; closely united with the womb; (*is*), m. 'being from the same womb,' a brother; a pair of nippers for cutting betel-nut; N. of Indra (according to some).

सयोपण sa-yoṣaṇa, *as*, *ā*, *am*, attended by women, along with the women.

सर sara, *as*, *ā*, *am* (fr. rt. *sri*, cf. *sala* under rt. *sal*), going, moving, proceeding (often at the end of comps., cf. *purah-s*); cathartic, purgative; (*as*), m. going, motion; an arrow [cf. *sara*]; the coagulum of curds or milk, cream, (in this sense cf. according to some, Gr. *ὄρῶς*, *ὄρῶς*, *ὄρῶς*; Lat. *seru-m*; Lith. *suris*; Slav. *syru*); salt (probably as coming from water, cf. *sala*, *sarira*, *sala*); a waterfall; (*ā*), f. going, motion, movement; a cascade, waterfall; the plant *Pæderia Fetida*; (*t*), f. a cascade; (*am*), n. a lake, pool; water. — *Sara-ja*, *am*, n. 'produced from cream,' fresh butter. — *Sara-pattirikā*, *f*, the new leaf of a lotus. — *Sara-vatī*, *f*, N. of the river Vitastā. — *Sarotsava* ('*ra-ut*'), *as*, m. 'delighting in water,' the Indian crane.

Saraka, *as*, *ā* or *ikā*, *am*, going, moving, pro-

ceeding; (*as*, *am*), m. n. a continuous line of road, spirituous liquor (especially that distilled from sugar), rum; drinking spirits; a drinking vessel, goblet; distribution of spirituous liquor; (*am*), n. going; a lake, pond, pool; heaven, sky.

Sarat, *t*, m. air, wind; a cloud; a bee; a lizard, chameleon.

Saraṭa, *as*, m. wind; a kind of lizard or chameleon; [cf. *saraṭa*.]

Saraṭi, *is*, m. air, wind; a cloud.

Saraṭu, *us*, m. a lizard, chameleon.

Sarana, *as*, *ā*, *am*, going, moving, proceeding, flowing, who or what goes or moves; (*an*), n. the act of going, flowing, proceeding; iron rust or filings; (*ā*), f. the creeping plant *Pæderia Fetida*; a sort of convolvulus (= *tri-vṛitā*, commonly called *Tōṛi*).

Saranī, *is*, f. a road, path, way [cf. 2. *saraṇī*]; a straight or continuous line; the creeping plant *Pæderia Fetida*; a disease of the throat.

Saranī, *f*, = *saraṇī* above.

Saraṇḍa, *as*, m. a bird; a lizard; a rogue, cheat; a dissolute man; a sort of ornament; [cf. *saraṇḍa*.]

Saranyā, *as*, *ā*, *am*, to be gone; [cf. 2. *saranyā*.]

Saranyat, *an*, *antī*, *at*, wishing to go; wishing to go everywhere, all-pervading, (Sāy. = *sarvatra gamanam icchat*.)

Saranyu, *us*, *us*, *u*, (probably) fleet, impetuous (Ved.); (*us*), m., N. of Yama, (Sāy. = *saraṇā-sīla*); of the son of Varuṇa, (in Rīg-veda X. 61, 24, said to have the form of a horse; the plural of this word is in other places applied to certain beings called Saranyus, who seem to be identified in Rīg-veda III. 32, 5, with the Maruts, and in I. 62, 4, with the Angirasas, who are described by Sāy. as seven in number); air, wind; a cloud; water; spring (= *vasanta*); fire (= *Agni*); [cf. Gr. *ἔπυρῦς*.]

Saranyū, *ūs*, *f*, Ved. 'the fleet-running one,' N. of a daughter of Tvashṭri, (in Rīg-veda X. 17, 2, represented as wife of Vivasvat or the Sun and mother of the two Aśvins, and according to another legend, mother of the twins Yama and Yamī; according to Yaska XII. 10, Saranyū is a personification of the Night, and the first twins she bore were Madhyama and Mādhyamikā Vāc; she then made Sa-varṇā, q. v., take her place as wife of the Sun, and herself ran away in the form of a mare, but being pursued and embraced by the Sun in the form of a horse, then gave birth to the two Aśvins or 'horsemen,' her substitute Sa-varṇā giving birth to Manu); epithet of the Dawn (according to some).

1. *sarat*, *an*, *antī*, *at*, going, flowing, proceeding.

2. *sarat*, *t*, m. a thread; [cf. *sarīt*.]

Sarapasas, *pl*, Ved. (in the Pada-pāṭha separated into *sara apasah*), the flowing waters, (Sāy. = *saraṇam apaḥ karma yāsām tāḥ*, those waters whose act is flowing, Rīg-veda II. 13, 12.)

Saramā, *f*, (probably fr. rt. *sri*), 'the runner,' N. of the dog of Indra (represented in Rīg-veda X. 14, 10, as the mother of the four-eyed brindled dogs of Yama, and called in Mahā-bhārata Ādi-p. 671. *deva-śuni*; in the Rīg-veda this dog is said to have gone in search of and recovered the cows stolen by the Panis; according to some modern scholars Saramā may be one of the names of *Ushas*, 'Dawn,' the cows representing the rays of the sun stolen by the night; the name Saramā is also thought to correspond with Helena; and Sarameya, q. v., is regarded as connected with Hermes, Saramā being by some identified with the Wind, as conductor of the souls of the departed; Saramā Deva-śuni is said to be the authoress of part of Rīg-veda X. 108); a female dog, bitch; N. of the wife of Vibhishāna (Rāvaṇa's brother); of a daughter of Dakṣha and wife of Kaśyapa.

Sarayu, *us*, m. air, wind; (*us*), *f*, N. of a well-known river (commonly called by the various names Surjoo, Surju, Sirjoo, Seryu; it is a tributary of the Ghogra [see *gharghara*] on which stands the ancient city of Ayodhyā or Oude, cf. Rāmāyaṇa I. 5, 6; in Rīg-veda X. 64, 9, X. 75, 5, it is men-

tioned along with the other well-known rivers Sarasvatī, Sindhu, Gaṅgā, Yamunā, and Sntu-dri). — *Sarayu-taṭa*, *as*, *am*, m. n. the bank of the Sarayu; N. of a place.

Sarayū, *ūs*, *f*, N. of a river (= *sarayu* above).

— *Sarayū-vana*, *am*, n. a forest on the river Sarayū.

Sarala, *as*, *ā*, *am*, straight, not crooked, direct, right, honest, sincere, candid, artless, simple, upright [cf. *saralā*]; (*as*), m. a species of pine tree, *Pinus Longifolia*; a kind of bird, *Pavo Bicalcarata*; a Buddha; fire; (*ā*), f. a kind of convolvulus (= *tri-puṭā*); N. of a river. — *Saralā-kāṣṭhā*, *am*, n. the wood of the pine. — *Saralā-drava*, *as*, m. the exudation of the Sarala pine; a fragrant resin. — *Saralā-yāyin*, *i*, *inī*, *t*, going in a straight line; upright, honest; (*inī*), f. a plant with an upright stem. — *Saralā-skandha-saṅghaṭṭa-janman*, *ā*, *ā*, *a*, originating in the friction of the trunks of pipes. — *Saralānga* ('*la-an*'), *as*, m. the exudation of the Sarala pine, resin, turpentine. — *Saralā-bhāshya*, *am*, n., N. of a Bhāshya.

Saravya, *am*, n. (fr. *sara*, an arrow), a mark for shooting at, target, butt; [cf. *saravya*.]

Saras, *as*, n. (originally perhaps 'flowing water'), water; a lake, large sheet of water, pond, pool; any piece of water in which the lotus grows, (in Naigh. I. 12, enumerated among the *udaka-nānāni*, and in I. 11, among the *vān-nāmāni*); [cf. Old Norse *sir*, *sær*, *stör*; Angl. Sax. *sirenda*.] — *Sarab-kāka*, *as*, m. 'water-crow,' a gander; (*i*), f. a goose. — *Sarasi-ja*, *am*, n. 'pond-born,' a lotus.

— *Sarasi-ruha*, *am*, n. 'growing in a pond,' a lotus. — *Sarasi-ruha-janman*, *ā*, m. 'born from a lotus,' epithet of Brahmā. — *Sarasi-ruha*, *am*, n. 'pool-growing,' a lotus. — *Saras-tira*, *am*, n. the bank of a lake or pond. — *Saras-vat*, *ān*, *atī*, *at*, 'having water,' watery, fluid, juicy, sapid; elegant; sentimental; (*ān*), m. the ocean; a male river; N. of a river-god, (in Rīg-veda VII. 96, 4-6, assigned as a consort to Sarasvatī, see below); N. of Vāyu, (according to Sāy. in Rīg-veda VII. 95, 3 = *madhya-sthāno rayūḥ*); a buffalo; (*atī*), *f*, N. of the goddess of speech and learning, (in the later mythology regarded as the wife or female energy of the god Brahmā or first deity of the Hindū triad [see *brahman*]), and sometimes identified with Vāc, q. v., and invoked as a kind of muse or patroness of science and inventress of the Sanskrit language and letters; in the earliest mythology she was probably a river-deity, her name signifying 'watery,' according to Yaska [Nirukta II. 23] she was regarded both as a river and as a goddess; probably this river was to the earlier Hindūs what the Ganges [said to be only twice named in the Rīg-veda] was to the later; sacrifices were doubtless performed on its banks, and its sanctity imparted a sacred character to the district lying between its waters and those of the Drishadvatī [see Manu II. 17]; hence the river Sarasvatī was not only personified as a river-goddess, but her assistance was invoked at the sacrifices performed near her flowing waters and her influence held to be necessary for inspiring the Rishis who composed the sacrificial hymns with eloquence and wisdom; in Rīg-veda II. 41, 16, she is called the best of mothers, of rivers, and of goddesses; in other places she is described as bestowing wealth, fertility, and offspring, as moving along a golden path, as destroying Vṛitra, as associated with the Aśvins, and even as the wife of Indra; in Rīg-veda VI. 61, 10-12, VII. 36, 6, she is called the mother of rivers, and is said to be sevenfold or to have seven sisters; in Mahā-bhārata, Salya-parvan 2189, seven Sarasvatīs are also mentioned, viz. Su-prabhā, Kāncanakshī, Viśālā, Manoramā, Ogha-vatī, Su-repu, and Vimalodakā; in the Śānti-parvan 12920, Sarasvatī is called the mother of the Vedas, which is also elsewhere said of Vāc, though Vāc in the earlier mythology is regarded as a separate deity; according to later legends the goddess Sarasvatī was persuaded to descend from heaven and confer her invention of language and letters on the human race by the sage Bharata,