

*Sūtrin*, *ī*, *īnī*, *ī*, having threads or lines, having rules; (*ī*), m. a crow.

**सूत्रामन्** *sūtrāman*, *ā*, m. = *su-trāman*.

**सूट** 1. *sūd*, cl. 1. A. *sūdate*, *sushūde*, *sūditum*, to strike, hurt, wound, kill, destroy; to effuse, pour out; to distil, flow; to eject (according to some); to deposit (according to some); cl. 10. or Caos. *sūdayati*, *-yitum*, Aor. *asūshudat*, to strike, wound, kill, massacre; to incite, excite, urge on, animate, (according to Sāy. on *Ṛig-veda* V. 5, 2. *sushūdayati* = *sushū prerayati*; *sūdayantu* = *karmasu prerayantu*, *Ṛig-veda* IV. 40, 1); to cook, dress, season, prepare, purify; to preserve, (Sāy. *sūdayantu* = *rakshantu*, *Ṛig-veda* IV. 39, 1); to pour out, effuse; to eject; to assent, agree, promise: Desid. *suśūdishate*: Intens. *sośūdyate*, *sośūtti*; [cf. Gr. *ovō* in *nav-ovōin*, *nav-ovōi*; Lett. *saudēt*, 'to destroy'.]

2. *sūd*, *ē*, *t*, *t*, *i*, Ved. flowing, distilling, pouring forth, dropping, (in *havya-sūd*, q. v.)

**Sūda**, *as*, m. destroying, destruction, massacre; a destructive weapon, (Sāy. = *hinsakam sastram*, *Ṛig-veda* X. 61, 2); pouring out, distilling, (Sāy. = *leshārayitri*, *Ṛig-veda* IX. 97, 44); a well, spring, (in Naigh. III. 25, enumerated among the *kūpa-nāmāni*); cooking, a cook [cf. *sūpa*]; sauce, soup, seasoning; anything seasoned, a made dish; split pease; mud, mire; sin, fault (= *pāpa*); the Lodhra tree; = *sārathya*, q. v.; N. of a country in Kāśmīra. — **Sūda-karman**, *a*, n. cook's work, cooking. — **Sūda-sātā**, *f*. 'cooking-room,' a kitchen. — **Sūdādhyaksha** ('*da-adh*'), *as*, m. a superintendent of cooking, overseer of the kitchen.

**Sūdāna**, *as*, *ī*, *am*, destroying, destructive, a destroyer; dear, beloved; (*am*), n. the act of destroying, destruction, killing; the act of assenting to or promising (= *aregi-karaṇa*); the act of ejecting or throwing away (= *nihkshepaṇa*).

**Sūdāyitnu**, *us*, *us*, *u*, Ved. inciting, urging on, animating, exciting, (Sāy. = *prerayitri*, *Ṛig-veda* X. 64, 9.)

**Sūdāta**, *as*, *ā*, *am*, wounded, destroyed, killed.

**Sūdātīrī**, *tā*, *trī*, *trī*, destroying, a destroyer.

**सून** *sūna*, *sūnu*. See p. 1118, col. 2.

**सूनर** *sūnara*, *as*, m. (probably for *sunara*), Ved. a good or excellent man, (Sāy. = *sohāna-manushya*, *Ṛig-veda* V. 34, 7); 'a good leader,' epithet of Soma, (Sāy. = *sushū rātrīyāni netā*, *Ṛig-veda* VIII. 29, 1); (*ī*), *f*. Ved. a good or well-married or happy woman; epithet of the Dawn, (Sāy. = *janānām sushū netrī*, *Ṛig-veda* VII. 81, 1); (*as*, *ī*, *am*), well-disposed, friendly (Ved.).

**सूनो** *sūnū*, *f*. (in *Uṇādi*-s. III. 13. said to be fr. rt. 3. *su*), any place where animals are killed or sacrificed; any place or utensil in a house where animals are liable to be accidentally destroyed, (of five kinds, see *sūnā*, *pañca-sūnā*); a slaughter-house; killing, hurting, injuring [cf. *sūdāna*]; the sale of flesh or meat; the uvula or soft palate, (in this and the next sense perhaps connected with *sūna*); inflammation of the glands of the neck (commonly called mumps); a zone, girdle (according to some); a ray (according to some); a river (according to some). — **Sūnā-doshā**, *as*, m. the guilt incurred by destroying animals in any of the five *Sūnās*, (see above; cf. *Manu* III. 71.)

**Sūnīn**, *ī*, m. one who keeps a slaughter-house, a butcher, flesh-seller, one who causes the death of animals, a hunter.

**सूनृत** *sūnrita*, *as*, *ā*, *am* (thought to be fr. 5. *su* and rt. 1. *nrī*), Ved. movable, quick, active, brisk, lively, cheerful, kind, agreeable, pleasant and at the same time true, (*sūnrita* *vāc* or *gir*, 'cheerful words,' or, according to some, 'kind yet sincere language,' is one of the four things with which even the poorest man is expected to greet a guest, *Manu* III. 101; the sense 'true' may have

arisen from some fancied connection with *rita*, q. v.); fortunate, auspicious; dear, beloved; (*ā*), *f*. true and agreeable speech, (Sāy. = *priya-kīta-vāc*); the goddess of true speech (= *vāg-devatā*, *Ṛig-veda* I. 40, 3, and invoked as a goddess in X. 141, 2); excellent song; N. of a goddess, (Naigh. I. 8); = *anna*, Naigh. II. 7); N. of a wife of Uttānā-pāda; (*am*), n. true and agreeable speech, pleasant discourse; auspiciousness. — **Sūnrita-vāc**, *k*, *k*, *k*, truth-speaking, speaking politely and truthfully. — **Sūnrita-vat**, *ān*, *atī*, *at*, Ved. having a pleasant or friendly voice, having excellent songs; (*atī*), *f*. N. of Ushas, (Naigh. I. 8). — **Sūnritā-van**, *ā*, *ari*, *a*, Ved. having a pleasant voice; (*ari*), *f*. epithet of Ushas.

**सूनृद** *sūnṛmāda*. See p. 1126, col. 2.

**सूप** *sūpa*, *as*, m. (in *Uṇādi*-s. III. 26. said to be fr. rt. 3. *su*, 'to distil'; cf. *sūda*), sauce, condiment; soup, broth; split pease; a cook; one who lives by cooking for *Sūdras* (*sūdra-pākopajīvin*); a vessel, pot, pan; an arrow; [cf. Old Germ. *suf*, *sufan*, *sauflan*; Old Norse *sup*; Angl. Sax. *sufpan*.] — **Sūpa-kāra**, *as*, m. 'sauce-maker,' a cook. — **Sūpa-dhūpana or *sūpa-dhūpaka*, *am*, n. 'scenting sauce,' *Asa Fetida*. — **Sūpa-parṇi**, *f*. a sort of bean (= *mudga-parṇi*). — **Sūpa-prati**, *ind*. a little sauce or soup. (Pāp. II. 1, 9.) — **Sūpa-śreshtha**, *as*, m. 'best of sauces,' a sort of bean. — **Sūpārga** ('*pa-an*'), *am*, n. 'sauce-ingredient,' *Asa Fetida*.**

**सूपस्कर** *sūpaskara*, *sūpastha*. See p. 1126, col. 2.

**सुभर्व** *sū-bharva*, *as*, *ā*, *am*, Ved.-(for *su-bharva*; see *rt. bharu*), well-fed, having good food or pasturage, (Sāy. = *sohāna-bhāksha*, *Ṛig-veda* X. 94, 3; = *sohāna-carāna*, *Ṛig-veda* X. 102, 5.)

**सूम** *sūma*, *as*, *am*, m. n. (in *Uṇādi*-s. I. 144. said to be fr. rt. 4. *su* or 3. *sū*), the sky, heaven; milk; water.

**सूमय** *sū-maya*, *as*, *ī*, *am* (for *su-maya*), Ved. abounding in happiness, very successful, (Sāy. = *su-sukha*.)

**सूयवस** *sū-yavasa*, &c. See p. 1126, col. 2.

**सूर** *sūr* = rt. *sūr*, cl. 4. A. *sūryate*, &c., to hurt, kill; to be firm; to make firm, &c., (see *rt. sūr*.)

**सूराणा**, *as*, m. = *sūraṇa*, the esculent root *Arum Campanulatum*.

**सूर्या**, *as*, *ā*, *am*, hurt, injured.

**सूर** *sūra*, *as*, m. (in *Uṇādi*-s. II. 24. said to be fr. rt. 4. *su* or 3. *sū*, but probably connected with 2. *svar*, originally *suvar*, from which a form *sūr* appears to have been derived, see *Ṛig-veda* VI. 49, 3), the sun; N. of the father of the seventeenth *Arhat* of the present *Avasarpinī*; the swallow-wort, *Calotropis Gigantea* (= *arka*); the Soma; a wise or learned man, teacher; a hero, king, (in these senses probably for *sūra*, q. v.); (*ī*), *f*. N. of *Kuntī* (as married to the Sun before her marriage with *Pāṇḍu*); black mustard, = *rāja-sarshapa*; [cf. *Lat. sol*; Goth. *sunna*, 'the sun'; Lith. *saulė*.] — **Sūra-śakshas**, *ās*, *ās*, *as*, Ved. sun-eyed; radiant as the sun. — **Sūra-varman**, *ā*, m., N. of a poet. — **Sūrasuta**, *as*, m. 'son of the Sun,' N. of *Saturn*; [cf. *saurī*.] — **Sūra-sūta**, *as*, m. 'charioteer of the Sun,' N. of *Aruṇa* (or the Dawn personified). — **Sūrāpagā** ('*ra-ap*'), *f*. 'river of the gods,' epithet of the Ganges. — **Sūrāsana-desa** ('*ra-ās*'), *as*, m., N. of a district.

**सुरि**, *is*, m. the sun; a learned man, sage; a priest; a worshipper, praiser, (Sāy. = *stotri*); a title commonly given to Jaina teachers; N. of *Kṛishṇa*; a kind of plant (= *bhūjanaga-ghātini*).

**सूरिन**, *ī*, *īnī*, *ī*, wise, learned; (*ī*), m. a wise or learned man, scholar.

**सुरि**, *f*. N. of the wife of *Sūrya*, (see under *sūra* above.)

**Sūrya**, *as*, m. (perhaps originally *suvar-ya*, or, according to some, *savar-ya*, *savar* being for *sa-van*, cf. the etymology of *sūra*, col. 2; and according to *Vopa-deva fr. rt. sri*), the Sun or its deity, (the name *Sūrya* being generally distinguished in the *Veda* from *Savitri*, q. v., and *Ādiya*, q. v., as belonging to a distinct god; from some passages, however, it would appear that these names are intended to be interchangeable as representing various forms of one and the same divine personality; in the later mythology *Sūrya* as *Savitri* is reckoned as one of the twelve *Ādityas* or emblems of the Sun in the twelve months of the year; by *Yaska*, *Nirukta* VII. 5, he is regarded as one of the original *Vedic* triad, his place being in the sky, while that of *Agni* is on the earth, and that of *Indra* is in the atmosphere; many hymns or parts of hymns in the *Ṛig-veda* are in praise of *Sūrya*, e. g. I. 50, I. 115, IV. 13, VII. 60, X. 37, X. 170; sometimes he is called son of *Dyaus*, sometimes of *Aditi*; in one passage *Ushas*, the Dawn, is his wife, in another he is styled the child of the *Dawos*; he moves through the sky in a chariot drawn by seven ruddy horses or mares [see *saptāśva*, *harit*, *harid-āśva*, *sundhyu*]; he is described as the eye of *Mitra* and *Varuṇa*, and sometimes of *Agul*; he is all-seeing, ever beholding the good and bad deeds of mortals, the preserver of all things stationary and moving; in other passages he is represented as holding a somewhat secondary position, being made to shine or have his path prepared for him by *Mitra* and *Varuṇa*, by *Aryaman*, by *Indra*, by the *Dawns*, and others; the long hymn, *Atharva-veda* XIII. 2, is entirely in his praise; there is another addressed to the Sun, called *Bhānu*, in *Mahā-bhārata*, *Vana-parvan* 166, &c.; and in the *Yuddha-kāṇḍa* of the *Rāmāyaṇa* [VI. 106, *Bombay* edit.], *Rāma*, when about to do battle with *Rāvaṇa*, is told by *Agastya* to repeat a hymn, called *Āditya-hridaya*, to the Sun, there called *Vivasvat*, and identified with *Ādiya*, *Savitri*, *Sūrya*, *Pūshan*, and in fact with *Brahmā*, *Vishṇu*, *Siva*, and all the other gods; in the later mythology the seven-horsed chariot of *Sūrya* is said to be driven by *Aruṇa* or the Dawn as its charioteer, who is represented without legs; the Sun, whether named *Sūrya* or *Vivasvat*, has several wives, see *sūryā* below, and cf. *sa-varṇā*, see also *chāyā*, *sañ-jñā*, *āsvinī*; by *Sañjñā* he had two children, *Yama* and *Yamunā*, q. v. v.; by *Āsvinī*, the two *Āsvins*; by *Kuntī*, before her marriage with *Pāṇḍu*, he had *Karṇa*, q. v.; and he is also supposed to be the father of *Manu* *Vaivasvata*, and to be the progenitor of one of the two great lines of *Hindū* kings [see *sūrya-vaṇśa* below]; seven *Sūryas* are sometimes mentioned, which are probably the seven planets, the Sun being regarded as a planet by *Hindū* astronomers; ninety-four synonyms of *Sūrya* are commonly given, and his epithets are almost innumerable; at the end of a *Kalpa* he is called *Kāla-sūrya*; a symbolical expression for the number twelve (in allusion to the sun in the twelve signs of the zodiac); the swallow-wort (either *Calotropis* or *Asclepias Gigantea*, = *arka*); N. of the son of *Bali*; of a *Dānava*; of an astronomer (= *sūrya-dāsa*); epithet of *Siva*; (*ā*), *f*. the wife of *Sūrya* or the Sun, (also called *Sañjñā*, q. v.); the daughter of *Sūrya* or the Sun, (see *Ṛig-veda* I. 116, 17; also described as daughter of *Savitri* and wife of the *Āsvins*, and in other places as married to *Soma*; in *Ṛig-veda* I. 119, 2. she is called *Uṛjāni*, and in VI. 55, 4, VI. 58, 4. the sister of *Pūshan*, q. v., who is described as loving her, and receiving her as a gift from the gods; according to some she represents a weak manifestation of the Sun; *Sūryā* *Savitri* is regarded as the authoress of the *Sūryā-sūkta*, *Ṛig-veda* X. 85; in *Naigh. I. 11*. *Sūryā* is enumerated among the *vān-nāmāni*; the hymn about the marriage of *Sūryā* (= *sūryā-sūkta*, q. v.); a new bride; a drug; the colocyth or bitter gourd; [cf. Gr. *ῥῆλος*; *Lat. sol*; Goth. *sunna*, *sunno*, *sanil*; Angl. Sax. *sunna*, *sunne*, *sun*.] — **Sūrya-kamala**, *am*, n. the sunflower,