

sakha, as, m. 'love's friend,' the moon. — *Smara-stambha*, as, m. 'love-column,' the male organ. — *Smara-smarya*, as, m. a donkey, ass (= *gardābhā*). — *Smara-hara*, as, m. 'love-destroyer,' epithet of Siva (see *an-anga*). — *Smārākula* or *smārākūlita* (*ra-āk*), as, ā, am, agitated by love, love-sick. — *Smārāgūra* (*ra-āg*), am, n. 'love-abode,' the female organ. — *Smārākusā* (*ra-an°*), as, m. 'love-hook,' a finger-nail; a lover, lascivious person. — *Smārātūra* (*ra-āt*), as, ā, am, love-sick, pining with love. — *Smārāndha* (*ra-an*), as, ā, am, love-blinded, infatuated with passion. — *Smārāri* (*ra-ari*), is, m. 'enemy of Kāma-deva,' epithet of Siva. — *Smārārta* (*ra-ār*), as, ā, am, love-sick. — *Smārāsava* (*ra-ās*), as, m. 'love-liquid,' saliva. — *Smārātuka* (*ra-ut*), as, ā, am, pining or languishing with love, love-sick.

*Smaraṇa*, am, n. the act of remembering, remembrance, memory, recollecting, recollection, reminiscence; tradition, traditional precept, (*iti smaraṇāt*, 'from its being so mentioned in the Smṛiti,' cf. *smṛiti*); mental recitation (of the name of a deity), calling upon the name of a god; regretting, remembering with regret; thinking upon, anxious thought. — *Smaraṇa-padaṅi*, f. 'road to mere memory,' death. — *Smaraṇānugraha* (*ṇa-an*), as, m. the favour of remembrance, kind remembrance. — *Smaraṇāpāya-tarpaka* (*ṇa-ap*), as, m. 'satisfying memory's offspring,' a turtle, tortoise. — *Smaraṇāyaugapadya* (*ṇa-ay*), am, n. the non-simultaneity of recollections.

*Smaraṇiya*, as, ā, am, to be remembered, memorable, to be borne in mind.

*Smarat*, an, anti, at, remembering, recollecting, considering.

*Smartavya*, as, ā, am, to be remembered, memorable.

*Smartṛi*, tā, trī, trī, one who remembers or recollects. — *Smartṛi-tva*, am, n. remembrance, recollection.

*Smaryamāna*, as, ā, am, being remembered, being mentioned in the Smṛiti.

*Smāra*, as, m. memory, recollection.

*Smāraka*, as, śkā, am, reminding, putting in mind, instructing.

*Smāraṇa*, am, n. (fr. the Caus.), the act of causing to remember, reminding, calling to mind.

*Smāram*, ind. having remembered.

*Smārta*, as, ā, am (fr. the Caus.), reminded, called to mind, recalled to recollection.

*Smārta*, ī, īni, ī, remembering; reminding.

*Smārta*, as, ā, am (fr. *smṛiti*), relating to memory, memorial, remembered, coming within the range of memory; recorded in the Smṛitis, prescribed in the inspired codes of law, based on Smṛiti, q. v.; sanctioned by law, canonical, legal; following the doctrine of the law-books; domestic (applied to the domestic fire which every Brāhman is bound to keep up); (as), m. a Brāhman skilled in jurisprudence or traditional law (especially one belonging to a sect founded by Sankarācārya, whose expositions of the principle of unity, according to the Vedānta doctrine, they professedly follow, though holding Siva in especial honour; their chief establishment is at Śringa-giri, but they are said to be found throughout the south of India); (am), n. any act or rite enjoined by Smṛiti or allowed by traditional usage, a legal act. — *Smārta-karman*, a, n. a rite enjoined in the Smṛitis, one of the less important domestic rites. — *Smārta-kāla*, as, m. the period to which memory may extend (i.e. a century, according to some lawyers). — *Smārta-sūtra*, am, n. any Sūtra work based on Smṛiti (opposed to *śrauta-sūtra* or Sūtras based on *śruti*, see *sūtra*). — *Smārta-homa-pariśiṣṭa*, am, n., N. of a Pariśiṣṭa of the Sāma-veda.

*Smārya*, as, ā, am, to be remembered, memorable.

*Smṛita*, as, ā, am, remembered, recollecting, called to mind; recorded, mentioned, said, declared, termed, styled, named; enjoined by Smṛiti or traditional law, declared or propounded in the law-books.

— *Smṛita-mātra*, as, ā, am, only remembered or thought of.

*Smṛiti*, is, f. remembrance, memory, reminiscence, recollection, thinking of or upon (any person or thing), calling to mind; Memory (personified as a daughter of Dakṣa and wife of Angiras); what is remembered, that which is borne in mind from the beginning, tradition, law; the institutes or body of traditional or memorial law (as handed down originally by Manu, Yājñavalkya, and other great legislators who were supposed to have been inspired, and to have based their precepts on the Veda and divine revelation, though the laws they promulgated were called Smṛiti, 'what is remembered,' in contradistinction to *śruti*, 'what is heard or revealed,' and to *Ācāra*, 'established usage'; the very essence of Smṛiti being that it was delivered memoriter by human authors, and not directly revealed, as explained in Manu II. 10, see *śruti*); in its widest acceptance Smṛiti is said to include the Vedāngas, the Sūtras or aphorisms both *śrauta* and *grihya*, the institutes of Manu and other inspired law-givers, the Itihāsas, Parāśara, &c., see *smṛiti-sāstra* below); any particular law-book or code of laws; any particular law or rule of law, canon, legal text (e.g. *anumitā smṛitiḥ pratyakṣayā smṛityā bādhyate*, a Smṛiti which is only inferred is set aside by a visibly existing Smṛiti; *iti smṛiteḥ*, according to such a Smṛiti or legal text, according to such a traditional law); a passage in a work treating of law; pensive or loving recollection, desire, wish [cf. *smara*]; understanding. — *Smṛiti-kaumudī*, f. 'light of law,' N. of a legal work by Viśveśvara (composed under the patronage of king Madana-pāla). — *Smṛiti-kaustubha*, 'jewel of law,' N. of a work by Ananta-deva. — *Smṛiti-candrikā*, f., N. of a legal work. — *Smṛiti-tattva*, am, n. 'digest of legal truth,' N. of a work by Raghunānandana. — *Smṛiti-darpaṇa*, 'mirror of law,' N. of a work. — *Smṛiti-pratyavamarśa*, as, m. retentiveness of memory, accuracy of recollection. — *Smṛiti-prabandha*, as, m. a Smṛiti composition, legal work. — *Smṛiti-bharaṇa*, as, m. loss or failure of memory. — *Smṛiti-manjari*, f., N. of a legal work. — *Smṛiti-mat*, ān, ati, at, having a good memory, remembering, recollecting. — *Smṛiti-mahārṇava* (*hā-ar*), as, m. 'ocean of law,' N. of a work. — *Smṛiti-ratnākara* (*na-āk*), as, m. 'jewel-mine of law,' N. of a work by Candēśvara. — *Smṛitiratnāvalī* (*na-āv*), f. 'string of jewels of law,' N. of a work by Rāma-nātha. — *Smṛiti-rodha*, as, m. temporary interruption or obstruction of memory, failure of memory. — *Smṛiti-vibhrama*, as, m. confusion of memory. — *Smṛiti-viruddha*, as, ā, am, contrary to law, illegal, unjust. — *Smṛiti-virodha*, as, m. opposition to law, illegality, impropriety; disagreement between two or more codes of law or legal texts. — *Smṛiti-sāstra*, am, n. a law-book, a code, digest; legal science (the most celebrated law-books are those of Manu, Yājñavalkya with its commentaries the Mitākṣharā, Parāśara, Hārta, Vyāsa, Vasīṣṭha, Viṣṇu, Vṛihas-pati, Atri, Saṅkha, Likhita, Uśanas, Angiras, Yama, Āpastamba, Saṃvarta, Śāntiapa, Kātyāyana, Dakṣa, Gautama; these authors are sometimes classed in three divisions, under the three heads of *sāttvika*, *rājasa*, and *tāmasa*, according to the tendency of their writings.) — *Smṛiti-śila*, e, n. du. traditions and moral practices. — *Smṛiti-śeṣa*, as, ā, am, one of whom only remembrance remains, a deceased or defunct person; that of which nothing is left but remembrance. — *Smṛiti-saithilya*, am, n. temporary failure or loss of memory. — *Smṛiti-saṅgraha* or *smṛiti-samuccaya*, as, m. 'law-collection,' N. of two legal works. — *Smṛiti-sammata*, as, ā, am, approved by law. — *Smṛiti-sāgara* and *smṛiti-sāgara-saṅgraha* and *smṛiti-sāgara-sāra*, N. of various legal works. — *Smṛiti-sādhyā*, as, ā, am, capable of being proved by law. — *Smṛiti-sāra*, as, m.

'essence of law,' N. of a work by Deva-yājñika; of another work by Yādavendra; of another by Hari-nātha. — *Smṛiti-sārāvalī* (*ra-āv*), f. 'line of essence of law,' N. of a work. — *Smṛiti-siddha*, as, ā, am, established by law. — *Smṛiti-hārikā*, f. 'memory-seizer,' N. of a daughter of Duhsabana (described in the fifty-first chapter of the Mārkaṇḍeya-Purāna as exercising an evil influence on the memory). — *Smṛiti-hetu*, us, m. a cause of recollection, any mental act stirring the memory, impression on the mind, reflection, association of ideas, recollection. — *Smṛity-antara*, am, n. another law-book. — *Smṛity-apeka*, as, ā, am, departed from memory, forgotten; inconsistent with Smṛiti; illegal, unjust. — *Smṛity-ārtha-sāgara*, as, m., N. of a work by Nṛi-siṅha. — *Smṛity-ārtha-sāra*, as, m. 'essence of the meaning of Smṛiti,' N. of a work on Hindu ceremonies by Śrīdhara-svāmīa. — *Smṛity-ukta*, as, ā, am, prescribed in the codes of law, enjoined by the Smṛitis, canonical.

*Smṛitika*, am, n. water (= *udaka*, Naigh. I. 12).

*समेर* smera, smera-mukha. See p. 1153.

*स्य* sya, am, n., Ved. a winnowing basket (= *śūrpa*, q. v.).

*स्यद्* syad, syada. See below.

*स्यद्* syand, cl. I. A. (in Fut., Aor., and tenses), *syandate* (-ti), *sasyande* (Ved. 3rd pl. Perf. P. *sishyadus*, Atharva-veda IX. 2, 20), *syandishate*, *syantsyate* (*syantsyati*), *asyandishāta*, *asyanta* (*asyadat*), *syanditum*, *syanthum* or *syantum* (Ved. Inf. *syandayadhya*), to trickle, ooze, drip, drop, distil, flow, ooze out, flow out; to flow with, pour forth, shed (with acc.); to run, flee (P.); (according to Naigh. II. 14), to move, rush, go: Pass. *syadyate*, Aor. *asyandi*: Caus. *syandayati*, -te, -yitum, Aor. *asisyandat*, -ta: Desid. *sisyandishate*, *sisyantsate*, *sisyantsati*.

*Syad* in *raghu-śhyad*, q. v.

*Syada*, as, m. rapid motion, speed, velocity, rush.

*Syantavya*, as, ā, am, to be flowed, &c.

*Syantvā* or *syantvā*, ind. having flowed; having rushed on.

*Syanda*, as, m. trickling; going, moving rapidly; a car, chariot.

*Syandat*, an, anti, at, moving on, rushing impetuously.

*Syandana*, as, ā or ī, am, flowing, going quickly; quick, expeditious, swift; (as), ni. a war-chariot, chariot, car; air, wind; the tree *Dalbergia Ougeinensis* (= *tinisa*); a particular Arhat of the past era; (i), f. saliva; (according to some) the urinary passage; (am), n. the act of trickling, oozing, dropping; rushing, going or flowing swiftly; water. — *Syandana-druma*, as, m. the tree *Dalbergia Ougeinensis* (said to be so called because its wood is used to make chariot-wheels &c.). — *Syandanārūḍha* (*na-ār*), as, ā, am, mounted on a chariot or car. — *Syandanāroha* (*na-ār*), as, m. a warrior who fights mounted on a war-chariot. — *Syandanāloka-bhīta* (*na-āl*), as, ā, am, terrified at the sight of a chariot.

*Syandanti*, is, m. the tree *Dalbergia Ougeinensis*.

*Syandantiḥ*, f. a drop of saliva.

*Syandaniya*, as, ā, am, to be flowed; to be run; to be gone.

*Syandamāna*, as, ā, am, trickling, flowing, moving rapidly.

*Syanditri*, tā, trī, trī, one who runs or rushes quickly.

*Syanditvā*, ind. having flowed; having rushed.

*Syandin*, ī, īni, ī, trickling, oozing, dropping; flowing, rushing; going, moving; (īni), f. saliva; a cow bearing two calves at once.

*Syandra*, as, ā, am, Ved. rushing, impetuous; (in Naigh. II. 9. *syandraśaḥ* is enumerated among the *bala-nāmāni*).