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-pūjana*, *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. — *Shashṭhy-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).

Shashṭhaka, *as*, *ā* or *ī* (?) or *ikā*, *am*, sixth, the sixth; (*ikā*), f., N. of one of the divine mothers, (see *shashṭhī*.)

Shashṭhin, *ī*, *inī*, *i*, having a sixth, having or being the sixth (year &c.).

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

षह् *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. *shaṭ-kośa*), enveloped in six sheathes.

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. *shaḍ-ja*.]

षाड्गुण्य *shāḍguṇya*, *am*, n. (fr. *shaḍ-guṇa*), the aggregate of six qualities; six properties; six measures or acts of royal policy, (see *shaḍ-guṇa*); six articles (of any kind); multiplication of anything by six. — *Shāḍguṇya-prayoga*, *as*, m. the application or practice of the above six measures. — *Shāḍ-guṇya-saṃyuta*, *as*, *ā*, *am*, connected or accompanied with the six qualities or measures, &c.

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

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

Shāṇmāsya, &c. = *shāṇmāsika*; [cf. *shaṇmā-sya*.]

षात्वणत्विक *shātvaṇatvika*, *as*, *ī*, *am* (fr. *shatva-ṇatva*), relating to the substitution of *sh* for *s* and *ṇ* for *n*.

षामिल *shāmila*, N. of a place.

षाष्ठ *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. *sū*, q.v.), child-bearing, delivery, birth.

षुक् *shukk* = rt. *shvask*.

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

Shurāśāṇa, N. of a place.

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

Sho-ḍhā. See col. 1.

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

ष्टभ् *shṭambh*. See rt. *stambh*.

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

ष्ट्यै *shṭyai*. See rt. *styai*.

ष्ठा *shṭhā*. See rt. *sthā*.

ष्ठिव् *shṭhiv* or *shṭhīv*, cl. 1. 4. P. *shṭhī-vati* or *shṭhīvyati*, *ṭishṭheva* or *tish-ṭheva*, *shṭhevishyati*, *ashṭhevit*, *shṭhevitum*, to spit, spit out, eject saliva from the mouth; to sputter: Pass. *shṭhīvyate*, Aor. *ashṭhevi*: Caus. *shṭheva-yati*, *-yitum*, Aor. *aṭishṭhivat* or *atishṭhivat*: Desid. *ṭishṭhevishati* or *tishṭhevishati*, *ṭushṭhyū-shati* or *tushṭhyūshati*: Intens. *ṭeshṭhīvyate* or *teshṭhīvyate*; [cf. probably Gr. σίαλον, σίαλος, στυγέω, στύξ, σπίλος, σπιλόω, ψύττω, πτύω, ἐπι-φθύζω; Lat. *spuo*; Goth. *speivan*; Angl. Sax. *spivan*; Old Germ. *spīchilla*.]

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

Shṭhīvyamāna, *as*, *ā*, *am*, being spit.

Shṭheva, *as*, m. spitting, sputtering.

Shṭhevana, *am*, n. = *shṭhīvana*.

Shṭhevitarya, *as*, *ā*, *am*, to be spit or spit out.

Shṭhevitṛi, *tā*, *trī*, *tṛi*, one who spits, spitting.

Shṭhevitvā, ind. having spit, having ejected saliva.

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

Shṭhevya, *as*, *ā*, *am*, to be spit, &c.

Shṭhyūta, *as*, *ā*, *am*, spit, ejected (as saliva).

Shṭhyūti, *is*, f. spitting, sputtering out.

Shṭhyūtvā, ind. having spit or spit out.

ष्वक् *shvakk* = rt. *shvask*.

ष्वस्क् *shvask* or *shvashk* (also written *shvakk*, *shukk*, *svask*), cl. 1. A. *shva-skate*, *shvashkate*, &c., to go, (in Naigh. II. 14. *shvaṅkati*, or according to another reading *shvash-kati*, and *shashkati* are enumerated among the *gati-karmāṇaḥ*.)

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 *shaḍ-ja*; Śiva; Vishṇu; (*ā*), f. the goddess Lak-shmī; (*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 translateable by the English adverbial affix 'ly' (e.g. *sa-kopa*, having anger, angry; *sa-kopam*, with anger, angrily; *sa-bhārya*, accompanied by a wife; *sāgni*, along with fire; *sopadhi*, fraudulently; *sa-dharman*, having similar duties); [cf. Lith. *sa* in *sa-darbininkas*, 'a fellow-worker;' *sa-karawis*, 'a fellow-soldier:' Gr. σα in σαφής (cf. φάος, φῶς); ἀ in some compounds, as in ἄλοχος, ἀκοιτις, ἀκοίτης, ἀδελφός (= *sodara*).]

सं *saṃ*, ind. See *sam*.

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

संयज् *saṃ-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 Patnī-saṃyājas, repeat the Saṃ-yāja Mantras; to perform a sacrifice for another, act as sacrificing priest for any one (acc.).

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

Saṃ-yājya, *as*, *ā*, *am*, to be made or allowed to sacrifice, &c., (*a-saṃyājya*, one with whom nobody is allowed to sacrifice); (*am*), n. sacrificing [cf. *ayājya-s°*]; (*ā*), f., N. of the Yājyā and Anu-vākyā Mantras (as required in the Svishṭa-kṛit ceremony).

Sam-ishṭa. See s.v.

संयत् 1. *saṃ-yat*, cl. 1. A. (Ved. also P.) *-yatate* (*-ti*), to unite, join (P. Ved., but according to Sāy. on Ṛig-veda VI. 67, 3. *saṃyatathas* = *saṃyaććhathas*); to form or be formed in rows; to unite, meet together, agree, coincide, coalesce, join with; to encounter, quarrel, dispute, contend (e.g. *devāsurāḥ samayatanta*, the gods and Asuras contended).

Saṃ-yatta, *as*, *ā*, *am*, prepared, ready, entirely devoted to, taking great care, being on guard.

संयन्त्रित *saṃ-yantrita*, *as*, *ā*, *am*, fastened with bands, held in, stopped.

संयम् *saṃ-yam*, cl. 1. P. *-yaććhati* (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 Pāṇ. I. 3, 55): Pass. *-yamyate*, to be restrained or kept in check, &c.: Caus. *-yamayati*, &c., to cause to restrain, &c.; to subdue, overcome; to fasten together, bind up.

Saṃ-ya, *as*, m. a skeleton.

2. *saṃ-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 (= *saṃgrāma*, Naigh. II. 17). — *Saṃyad-vara*, *as*, m. 'chief in battle,' a king, prince, chief; [cf. *saṃpadvara*.] — *Saṃyad-vīra*, *as*, *ā*, *am*, explained by Sāy. on Ṛig-veda II. 4, 8. *saṃyato vīrā yasmin tādṛiśa*, perhaps an epithet of 'food' as 'supporting stroog heroes.'

Saṃ-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 Śiva. — *Saṃyata-ćetas*, *ās*, *ās*, *as*, one whose mind is restrained, controlled in mind. — *Saṃyata-prāṇa*, *as*, *ā*, *am*, one whose breath is suppressed or whose organs are restrained. — *Saṃyata-mānasa*, *as*, *ā*, *am*, having the mind completely controlled. — *Saṃyata-vat*, *ān*, *atī*, *at*, one who has restrained or controlled (his passions, feelings, &c.). — *Saṃyata-vastra*, *as*, *ā*,