187. placing the sharpest and most active soldiers in front), a sharp file or column; a triangle formed by the sides of a trapezium produced till they meet; a cone, pyramid; indication by gesture, making signs, gesticulation; a particular mode of gesticulating or dancing; dramatic action; an index, table of contents, catalogue, (see *sūcī-pattra*); (in astronomy) the earth's disc in computing eclipses (or corrected diameter of the earth). — *Sūci-khāta, as*, m. a sharp pyramid or pyramidal excavation, an excavation of a conical form, a pyramid, cone. — *Sūci-tā*, f. needle-work. — *Sūci-pattraka, as*, m. 'having pointed leaves,' the pot-herb Marsilea Quadrifolia (= *sitā-vara*). — *Sūci-pushpa, as*, m. the Ketaka tree, Pandanus Odoratissimus. — *Sūci-bhinna, as, ā, am*, divided into needles, split or bursting open at the points of the buds. — *Sūci-roman, ā*, m. 'having needle-like or sharp bristles,' a hog. — *Sūci-vat, ān, atī, at*, having a needle; having a pointed beak, &c., pointed; (*ān*), m. epithet of Garuḍa. — *Sūci-vadana, as, ā, am*, needle-faced; having a pointed mouth or beak; (*as*), m. the mungoose; a musquito. — *Sūci-śāli, is*, m. a kind of fine rice. — *Sūci-kaṭāha-nyāya, as*, m. the rule of the needle and the boiler, (a phrase used to denote that when two matters, one easy and the other more difficult and important, require to be done at once, the more simple should be despatched first.) — *Sūci-karman, a*, n. needle-work. — *Sūcī-dala, as*, m. a kind of pot-herb (= *sitāvara*). — *Sūcī-pattra, am*, n. 'indicatory-leaf,' an index, table of contents, catalogue; (*as, ā, am*), having pointed leaves; (*ā*), f. a kind of Dūrvā grass (= *gaṇḍa-dūrvā*). — *Sūcī-pushpa, as*, m. = *sūci-pushpa*. — *Sūcī-bhedya, as, ā, am*, to be pierced or penetrated by a needle; gross, thick, dense; palpable, tangible. — *Sūcī-mukha, as, ī, am*, needle-mouthed, having a pointed beak or proboscis, pointed; (*as*), m. a bird; white Kuśa grass; a particular position of the hands; (*ī*), f. a female bird; (*am*), n. a diamond. — *Sūcī-roman, ā*, m. a hog. — *Sūcy-agra, am*, n. the point of a needle; (*as, ā, am*), needle-pointed, having a needle-like point, acuminated; pointed. — *Sūcy-agra-sthūlaka, as*, m. a sort of grass, Saccharum Cylindricum. — *Sūcy-āsya, as, ā, am*, needle-faced, having a pointed beak or mouth; (*as*). m. a rat; a particular position of the hands. — *Sūcy-āhva, as*, m. a kind of pot-herb (= *sitāvara*).

Sūcika, as, m. any one who lives by his needle, a tailor, &c. [cf. *saucika*]; (*ā*), f. an elephant's trunk or proboscis; a needle [cf. *sūcaka*, p. 1130]. — *Sūcikā-dhara, as*, m. 'having a trunk,' an elephant. — *Sūcikābharaṇa* (°*kā-ābh*°?), *am*, n. a particular drug or medicament, (apparently used as a remedy for the bite of a serpent.) — *Sūcikā-mukha, as, ī, am*, having a pointed mouth or head; having a needle-shaped point or end; (*am*), n. a shell, the couch shell.

Sūcita, as, ā, am, pierced, perforated; pointed out, indicated, intimated, hinted; made known, indicated by signs or gestures, communicated, told, revealed; ascertained, known.

Sūcitarya, as, ā, am, = *sūcya*.

Sūcin, ī, inī, i, piercing, perforating; pointing out, indicating; informing against, informing; spying out; (*ī*), m. a spy, informer; (*inī*), f. a needle; night.

Sūcī, f. a needle; an index, &c. See *sūci* above.

Sūcya, as, ā, am, to be indicated or pointed out, to be made known, communicable.

सूत् *sūt*, ind. an imitative sound. — *Sūt-kāra, as, am*, m. n. making the sound *sūt* or any sound expressive of impatience or aversion; snorting, snoring; roaring.

सूत *sūta*, &c. See p. 1118, col. 1.

सूति 3. *sūti, is*, f. (for *syūti*, fr. rt. *siv*; for 1. *sūti* see p. 1117, col. 3; for 2. see p. 1118), sewing.

सूत्त *sūtta, as, ā, am* (contracted fr. *sudatta*, q. v.), well given, entirely given.

सूत्तर *sūttara*. See p. 1126, col. 1.

सूत्थान *sūthāna*. See p. 1126, col. 1.

सूत्पर *sūtpara, am*, n. the distilling of spirituous liquor (= *surā-sandhāna*).

सूत्या *sūtyā*. See under rt. 3. *su*, p. 1117.

सूत्र् *sūtr* (probably to be regarded as a Nom. fr. *sūtra* below; see *sūtraya*, col. 3), cl. 10. P. *sūtrayati, sūtrāpayati*, &c., to tie, bind, thread, string; to unbind, relax: Intens. *sosūtryate*.

Sūtra, am, n. (fr. rt. *siv*, 'to sew;' but said to be connected with rt. *sūtr* above), a thread, string, line, cord; fibre, wire; a collection of threads; the sacred thread or cord worn by the first three classes, (see *yajñopavīta*, p. 804); the string or wire of a puppet or doll; a short rule or precept, axiom, aphorism (in morals, religion, or science; *iti sūtreṇa*, according to such an aphorism); a short and technical sentence or metrical line used as a memorial rule to aid in the acquirement of any system (and hence generally expressed in brief and obscure and sometimes symbolical language, intelligible only to those who possess the key to its interpretation, this key being sometimes given in separate Sūtras called Paribhāsbās, and the right understanding of a whole series or chain of rules depending on a knowledge of the Adhikāra or heading-rule and its influence [*anuvṛitti*] on those that follow; these short sentences and aphoristic rules, the use of which constitutes a most curious feature in the literary history of the Hindūs, appear to have been often mere aids to the memory of teachers—mere hints to guide lecturers in their oral explications; they were also especially useful in this way to the priests who had the management of a complicated ritual); any work or manual consisting of strings or long lines of the above aphoristic rules and sentences hanging together like threads, (though the term *sūtra* may possibly indicate not so much a line or series of rules as rules written on leaves which were kept together by strings; these Sūtra works form a sort of groundwork or foundation of teaching, not only in all religious ritual, but in philosophy, in grammar, and in the collateral subjects of accent, euphony, etymology, and prosody: thus in religion and ritual there are first the Śrauta-sūtras, and among them principally the Kalpa-sūtras, founded directly on Śruti, q. v., and treating especially of ritual; they form a kind of rubric or directory to Vedic ceremonial, or in other words, a complete systematized guide to the rambling discursive Brāhmaṇa as distinct from the Mantra portion of the Veda [see *brāhmaṇa*], giving concise rules for the performance of every kind of sacrifice; there are Sūtras of this kind by Āśvalāyana and Sāṅkhāyana for the Ṛig-veda; by Kātyāyana for the White Yajur-veda; by Āpastamba, Baudhāyana, and the Mānavas for the Black Yajur-veda; by Lāṭyāyana, Drāhyāyaṇa, Maśaka, and Gobhila for the Sāma-veda; and by Kuśika for the Atharva-veda; there are also two other kinds of Sūtras connected with ceremonial, viz. the Gṛihya-sūtras and Sāmayāchārika or Dharma-sūtras [often by the same authors, with special reference also to each separate Veda, and even placed by some, like the Kalpa, under the head of Sūtras founded on Śruti], which are really 'rules for domestic ceremonies and conventional customs,' and are sometimes called collectively Smārta-sūtras [as founded on *smṛiti* or 'tradition,' see *smārta*]; these led to the later Dharma-śāstras or 'law-books' attributed to Manu, Yājñavalkya, Parāśara, &c., the names of the authors of the Sūtras and of the law-books being often identical; in philosophy each system has its regular text-book of aphorisms written in Sūtras by its supposed founder, see *vedānta-sūtra, nyāya-s*°, *sāṅkhya-s*°, *mīmāṃsā-s*°, *vaiśeshika-s*°, *yoga-s*°; in Vyākaraṇa or grammar there are the celebrated Sūtras of Pāṇini in eight books, which are the groundwork of a vast grammatical literature, besides the Uṇādi-sūtras on certain affixes; in Vedic accent and phonetics there are the Prātiśākhyas [see *prātiśākhya*] and the Phiṭ-sūtras of Śāntanava; in etymology there are strings of Vedic words, and in prosody there are the Sūtras of Piṅgala-nāga on Chandas, including both Vedic and non-Vedic metres, and the Nidāna-sūtra on the metres of the Sāma-veda and Vedic metres generally: it should be borne in mind that the mixture of Ślokas in some of the Prātiśākhyas and in some more recent Sūtra works, though depriving them of the brevity strictly necessary to constitute Sūtras, does not prevent their being regarded as collections of aphoristic and memorial rules: with regard to grammatical Sūtras it is necessary to remember that all connecting words used as prepositions, however necessary to the sense, are omitted; thus, a word in the genitive case requires *sthāne*, 'instead of,' to be supplied; a word in the ablative requires *param*, 'after;' a word in the instrumental requires *saha*, 'together with;' a word in the locative, though sometimes to be translated in the ordinary way by prefixing 'in,' may often be used as a locative absolute, and *pare* must then be supplied, the sense being 'on such an affix or word coming after or following;' the word *vā* is equivalent to 'optionally' or 'alternative'); any rule, law, canon, decree (in law &c.). — *Sūtra-kaṇṭha, as*, m. 'having Sūtras in the throat or mouth ready to be repeated,' a Brāhman; 'having lines on the throat,' a pigeon, dove; a wagtail. — *Sūtra-karman, a*, n. 'rule-work,' carpentry. — *Sūtra-kāra, as*, m. the author or composer of Sūtras. — *Sūtra-kṛit, t*, m. 'Sūtra-maker,' the author of an aphorism or set of aphorisms. — *Sūtra-koṇa* or *sūtra-koṇaka, as*, m. a small drum shaped like an hour-glass and struck by a string and button (= *ḍamaru*). — *Sūtra-gaṇḍikā*, f. a kind of stick used by weavers in spinning threads. — *Sūtra-graha, as, ā, am*, holding a thread. — *Sūtra-grāha, as, ī, am*, taking a thread. — *Sūtra-ćaraṇa*, N. of a class of Caraṇas or Vedic schools who introduced various Sūtra works. — *Sūtra-tantu, us*, m. a thread, string, line. — *Sūtra-tarkuṭī*, f. a distaff, spindle. — *Sūtra-dhara, as*, m. = *sūtra-dhāra*. — *Sūtra-dhāra, as*, m. 'rule-holder, thread-holder,' a stage-manager, a director or principal actor who arranges the plot of a drama and takes a leading part in the prelude; a carpenter; the author of a set of rules or aphorisms; epithet of Indra. — *Sūtra-piṭaka, as*, m., N. of one of the three collections of Buddhist writings (viz. those which prescribe rules for the laity, see *tri-piṭaka*). — *Sūtra-pushpa, as*, m. 'thread-flowered,' the cotton plant. — *Sūtra-bhid, t*, m. 'thread-cutter,' a tailor. — *Sūtra-bhṛit, t*, m. = *sūtra-dhāra*. — *Sūtra-madhya-bhū, ūs*, f. 'born amid threads or fibres,' the resin of Shorea Robusta; incense. — *Sūtra-yantra, am*, n. 'thread-machine,' a shuttle; a weaver's loom. — *Sūtra-vid, t*, m. 'a Sūtra-knower,' one versed in Sūtras. — *Sūtra-viṇā*, f. a kind of lute (= *lābukī*). — *Sūtra-veshṭana, am*, n. a weaver's shuttle; the act of weaving. — *Sūtrātman* (°*ra-āt*°), *ā, ā, a*, having the nature of a string or thread; (*ā*), m. 'soul-thread,' intellect having for its site the collective totality of subtile bodies; the soul. — *Sūtrālī* (°*ra-ālī*), f. a string of beads &c. worn round the neck, necklace.

Sūtraṇa, am, n. the act of stringing together, arranging, putting in order; arranging in aphorisms.

Sūtraya, Nom. P. *sūtrayati, sūtrayām-āsa, sūtrayitum*, to make a Sūtra or aphorism, arrange in the form of an aphorism, prescribe or declare in a Sūtra or aphorism, propound an aphorism.

Sūtralā, f. a spindle, distaff.

Sūtrikā, f. a kind of dish or cake.

Sūtrita, as, ā, am, strung, arranged, methodized; ruled, directed or declared in a Sūtra; prescribed or enjoined in an aphorism, delivered in axioms.