sakha, as, m. 'love's friend,' the moon. — *Smara-stambha, as*, m. 'love-column,' the male organ. — *Smara-smarya, as*, m. a donkey, ass (= *gardabha*). — *Smara-hara, as*, m. 'love-destroyer,' epithet of Śiva (see *an-aṅga*). — *Smarākula* or *smarākulita* (°*ra-āk*°), *as, ā, am*, agitated by love, love-sick. — *Smarāgāra* (°*ra-āg*°), *am*, n. 'love-abode,' the female organ. — *Smarāṅkuśa* (°*ra-aṅ*°), *as*, m. 'love-hook,' a finger-nail; a lover, lascivious person. — *Smarātura* (°*ra-āt*°), *as, ā, am*, love-sick, pining with love. — *Smarāndha* (°*ra-an*°), *as, ā, am*, love-blinded, infatuated with passion. — *Smarāri* (°*ra-ari*), *is*, m. 'enemy of Kāma-deva,' epithet of Śiva. — *Smarārta* (°*ra-ār*°), *as, ā, am*, love-sick. — *Smarāsava* (°*ra-ās*°), *as*, m. 'love-liquid,' saliva. — *Smarotsuka* (°*ra-ut*°), *as, ā, am*, pining or languishing with love, love-sick.

Smaraṇa, am, n. the act of remembering, remembraoce, 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-padavī*, f. 'road to mere memory,' death. — *Smaraṇānugraha* (°*ṇa-an*°), *as*, m. the favour of remembrance, kind remembrance. — *Smaraṇāpatya-tarpaka* (°*ṇa-ap*°), *as*, m. 'satisfying memory's offspring,' a turtle, tortoise. — *Smaraṇāyaugapadya* (°*ṇa-ay*°), *am*, n. the non-simultaneousness of recollections.

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

Smarat, an, antī, at, remembering, recollecting, considering.

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

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

Smaryamāṇa, as, ā, am, being remembered, being mentioned in the Smṛiti.

Smāra, as, m. memory, recollection.

Smāraka, as, ikā, 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.

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

Smārin, ī, iṇi, i, remembering; reminding.

Smārta, as, ī, 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 Śaṅkarāćārya, whose expositions of the principle of unity, according to the Vedānta doctrine, they professedly follow, though holding Śiva in especial honour; their chief establishment is at Śṛiṅga-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-pariśishṭa, am*, n., N. of a Pariśishṭa of the Sāma-veda.

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

Smṛita, as, ā, am, remembered, recollected, 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 Daksha and wife of Aṅgiras); 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 Āćāra, '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 acceptation Smṛiti is said to include the Vedāṅgas, the Sūtras or aphorisms both *śrauta* and *gṛihya*, the institutes of Manu and other inspired law-givers, the Itihāsas, such as the Rāmāyaṇa and Mahā-bhārata, and the Purāṇas, but the term Smṛiti is more usually restricted to the metrical codes of Manu, Yājñavalkya, Parāśara, &c., see *smṛiti-śāstra* below); any particular law-book or code of laws; any particular law or rule of law, canon, legal text (e.g. *anumitā smṛitiḥ pratyakshayā 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-ćandrikā*, f., N. of a legal work. — *Smṛiti-tattva, am*, n. 'digest of legal truth,' N. of a work by Raghu-nandana. — *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-bhraṇśa, as*, m. loss or failure of memory. — *Smṛiti-mañjarī*, f., N. of a legal work. — *Smṛiti-mat, ān, atī, 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 Caṇḍeśvara. — *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-śāstra, am*, n. a law-book, a code, digest; legal science, (the most celebrated law-books are those of Manu, Yājñavalkya with its commentary the Mitākṣharā, Parāśara, Hārīta, Vyāsa, Vasishṭha, Vishṇu, Vṛihas-pati, Atri, Śaṅkha, Likhita, Uśanas, Aṅgiras, Yama, Āpastamba, Saṃvarta, Śātātapa, Kātyāyana, Daksha, 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-śīla*, e, n. du. traditions and moral practices. — *Smṛiti-śesha, as, ā, am*, one of whom only remembrance remains, a deceased or defunct person; that of which nothing is left but remembrance. — *Smṛiti-śaithilya, am*, n. temporary failure or loss of memory. — *Smṛiti-saṅgraha* or *smṛiti-samuććaya, 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-sādhya, 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 Harinātha. — *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 Duḥsahana (described in the fifty-first chapter of the Mārkaṇḍeya-Purāṇa 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-apeta, as, ā, am*, departed from memory, forgotten; incoosistent with Smṛiti; illegal, unjust. — *Smṛity-artha-sāgara, as*, m., N. of a work by Nṛi-siṅha. — *Smṛity-artha-sāra, as*, m. 'essence of the meaning of Smṛiti,' N. of a work on Hindū ceremonies by Śrīdhara-svāmin. — *Smṛity-ukta, as, ā, am*, prescribed in the codes of law, enjoined by the Smṛitis, canonical.

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

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

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

स्यद् *syad, syada.* See below.

स्यन्द् *syand*, cl. 1. Ā. (in Fut., Aor., and Condit. also P., Ved. also P. in other tenses), *syandate* (*-ti*), *sasyande* (Ved. 3rd pl. Perf. P. *śishyadus*, Atharva-veda IX. 2, 20), *syandishate, syantsyate* (*syantsyati*), *asyandishṭa, asyanta* (*asyadat*), *syanditum, syanttum* or *syantum* (Ved. Inf. *syandayadhyai*), 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-shyad*, q.v.

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

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

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

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

Syandat, an, antī, at, moving on, rushing impetuously.

Syandana, as, ā or *ī, am*, flowing, going quickly; quick, expeditious, swift; (*as*), m. a war-chariot, chariot, car; air, wind; the tree Dalbergia Ougeinensis (= *tiniśa*); a particular Arhat of the past era; (*ī*), 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.

Syandani, is, m. the tree Dalbergia Ougeinensis.

Syandanikā, f. a drop of saliva.

Syandanīya, as, ā, am, to be flowed; to be run; to be gone.

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

Syanditṛi, tā, trī, tṛi, one who runs or rushes quickly.

Syanditvā, ind. having flowed; having rushed.

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

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