udātta, q. q. v. v.; the Ud-ātta sound of a vowel is said to result from the employing the upper half of the organs of utterance, and the An-udātta from employing the lower half, while the Svarita represents a sustained mixed intonation neither high nor low, which is well illustrated by the expression *tiryag-gamana*, i. e. a horizontal or wavy movement of the hand as distinguished from a direct upward and downward motion; Pāṇini, however, applies the term *an-udātta*, 'non-elevated,' to the neutral accentless tone, and uses the term *sanna-tara* or *an-udātta-tara* for 'the very or proper An-udātta,' i. e. the true grave accent which precedes the Udātta; in I. 2, 31. he calls the Svarita *sam-āhāra*, i. e. 'a combination' of the elevated and non-elevated tones; the Svarita accent is denoted in the Ṛig-veda by a small upright stroke above the syllable, the Anudātta-tara by a horizontal mark underneath, and the Udātta is left unmarked; but the Svarita mark may denote either a dependent or an independent Svarita, i. e. one produced by an Udātta immediately preceding or a real Svarita belonging to the word itself, and commonly produced by the suppression of an Udātta syllable; again, as a word is supposed to have only one real accent, so words which have real Svaritas of their own do not have Udātta accents; they are called *ādi-svarita*, *madhya-svarita*, *anta-svarita*, according as they have Svaritas on the first, middle, or last syllable; it must also be borne in mind that when a depeudent Svarita is immediately followed by an Udātta, the Svarita becomes a kind of Anudātta-tara, and is so marked, see *tāthābhāvya*; there were, doubtless, different kinds of Svarita pronunciation.) — *Svarita-tva*, *am*, n. the state of having the Svarita accent. — *Svaritopadha* (°*ta-up*°), *as*, *ā*, *am*, preceded by the Svarita; having the penultimate marked with the Svarita.

Svaritṛi, *tā*, *trī*, *tṛi*, one who sings, a singer (Ved.); one who pains or afflicts, a painer (= *upa-tāpayitṛi*, but perhaps to be connected with rt. *svṛī*).

Svaru, *us*, m. sunshine; a sacrifice; part of a sacrificial post (or a slip of wood from it); the sacrificial post, (Sāy. = *yūpa*); a thunderbolt; an arrow; a kind of scorpion; (*us*, *us*, *u*), Ved. (perhaps) perfect, entire, (Sāy. = *svaravaḥ* = *sva-śakalavantaḥ*, Ṛig-veda III. 8, 6.)

Svarus, *us*, m. a thunderbolt (= *svaru* above).

Svarya, *as*, *ā*, *am*, Ved. to be praised.

Svaryamāṇa, *as*, *ā*, *am*, being accented with the Svarita, circumflexed.

Svāra, *as*, *ī*, *am*, relating to sound or accent.

स्वृतीक *svṛitīka*, *am*, n., Ved. water (= *udaka*, Naigh. I. 12; cf. *smṛitīka*).

स्वृ *svṛī* or *sbṛī* (= rt. *sṛī*; cf. rt. *śṛī*, also rt. *svṛi* in one of its senses), cl. 9. P. *svṛiṇāti*, *sbṛiṇāti*, &c., to hurt, kill.

स्वेक् *svek* (= rt. *srek*), cl. 1. A. *svekate*, &c., to go.

स्वेच्छा *sveććhā*, &c. See p. 1158, col. 1.

स्वेद *sveda*, *svedana*, &c. See p. 1162.

स्वेष्ट *sveshṭa*. See p. 1158, col. 1.

स्वैतवः *svaitavaḥ*, Nom. pl. masc., Ved. going auspiciously, (according to Sāy. on Ṛig-veda V. 41, 9. = *śobhana-gamanāḥ*, as if fr. *su* + *aitavaḥ*; in the Pada text the word is divided into *sva-etavaḥ*.)

स्वैर *svaira*, &c. See p. 1158, col. 3.

स्वैरिन्ध्री *svairindhrī*, f. = *sairan-dhrī* under *sairan-dhra*, p. 1135, col. 3.

स्वोरस *svorasa*, *as*, m. the sediment of oily substances ground with a stone.

स्वोवश्रीय *svovaśrīya*, *am*, n. = *śvo-vasīyasa*, happiness, prosperity.

स्वौपश *sv-aupaśa*. See p. 1126, col. 3.

ह

ह 1. *ha*, the thirty-third and last consonant of the Nāgarī alphabet (belonging to the guttural class, and in sound corresponding to the English *h* in *hard*). — *Ha-kāra*, *as*, m. the letter or sound *ha*. — *Ha-tva*, *am*, n. the state of the letter *ha*.

ह 2. *ha*, *as*, m. a form of Śiva or Bhairava, (see *nakuliśa*); water; a cipher (i. e. the arithmetical figure expressing nothing); meditation; auspiciousness; sky, heaven; paradise; blood; dying; fear; knowledge; the moon; Vishṇu; war, battle; horripilation; a horse; pride; a physician; cause, motive; (according to Śabda-k.) = *pāpa-haraṇa*; = *sakopa-vāraṇa*; = *śushka*; (*ā*), f. (according to some) coition; a lute; (*am*), n. (according to some) the supreme Spirit; pleasure, delight; a weapon; the sparkling of a gem; the sound of a lute; (*as*, *ā*, *am*), mad, drunk (according to some).

ह 3. *ha*, ind. = Ved. 2. *gha*, an emphatic particle laying stress on the preceding word (generally equivalent to 'verily,' 'indeed,' 'manifestly,' 'evidently,' &c., e. g. *na ha*, not indeed; it is euphonically changed to *dha*, e. g. *yad dha* = *yadā khalu*, when indeed; *kad dha*, what then? and is sometimes used without any distinct signification, often with the Perfect and Impf.; cf. Pāṇ. III. 2, 116); a vocative particle (corresponding to 'ho!' &c.); a particle of reproach or disdain; of laughter; [cf. Gr. γε; Dor. γα; (according to some also) Lat. *hi*, *ha*, *ho* in *hic*, *hæc*, *hoc*; Goth. prefix *ga-*; Angl. Sax. *ge-*.]

ह 4. *ha*. See under rt. 1. *han*.

ह 5. *ha*. See under rt. 3. *hā*.

हं *haṃ*. See *ham*.

हंस 1. *haṇsa*, *as*, m. (according to Uṇādi-s. III. 62. fr. rt. 1. *han*), a goose, gander, swan, duck, flamingo (or a kind of bird the description of which is rather poetical than real; perhaps a kind of mixture of any of these); the vehicle of Brahmā (represented as borne on a Haṇsa); the supreme Soul or universal Spirit (= *brahman*; according to Sāy. on Ṛig-veda IV. 40. 5. in this sense derived either fr. rt. 1. *han* in the sense 'to go,' i. e. 'who goes eternally,' or resolvable into *ahaṃ sa*, 'I am that,' i. e. the supreme Being); the Jīvātman or living soul; one of the vital airs; Vishṇu; Śiva; the Sun, (see *haṇsa-vatī*); a particular Mantra or mystical text [cf. *haṇsa-vatī*]; N. of Kāma-deva; an unambitious monarch; an ascetic or devotee of a particular order; a kind of horse, (in Naigh. I. 14. *haṇsāsaḥ* is enumerated among the *aśva-nāmāni*); envy, malice; a spiritual preceptor; a mountain; N. of a mountain; a buffalo; a species of the Ati-śakvarī metre; (in composition) best, excellent; pure (= *viśuddha*); going before or in front; (*ās*), m. pl., N. of a caste supposed to live in Plaksha-dvīpa; (*ī*), f. a female goose; N. of a courtezan; a kind of metre (said to consist of twenty-two syllables); [cf. Gr. χήν; Lat. *ans-er*; Old Germ. *gans*; Angl. Sax. *gos*, *gandra*.] — *Haṇsakākīya*, *as*, *ā*, *am* (fr. *haṇsa-kāka*), relating to a goose and crow (said of a fable). — *Haṇsa-kākau*, m. du. a goose and crow. — *Haṇsa-kāntā*, f. 'gander-beloved,' a female goose. — *Haṇsa-kāli-tanaya*. *as*, m. a buffalo, (see *kālī-tanaya*). — *Haṇsa-kīlaka*, *as*, m. a particular form of sexual union. — *Haṇsa-kūṭa*, *as*, m. 'swan's peak,' N. of one of the peaks of the Himālaya; the hump on the shoulder of the Indian ox. — *Haṇsa-gati*, *is*, *is*, *i*, stalking like a swan, having a swan's gait. — *Haṇsa-gadgadā*, f. 'prattling like a swan,' a sweetly speaking woman. — *Haṇsa-gamana*, *am*, n. moving gracefully like a swan; the gait of a swan or goose. — *Haṇsa-gāminī*, f. 'walking like a swan,' a graceful woman. — *Haṇsa-jātīya*, *as*, *ā*, *am*, belonging to the tribe of birds called Haṇsa, anserine. — *Haṇsa-tīrtha*, *am*, n., N. of a Tīrtha. — *Haṇsa-tūla*, *as*, *am*, m. n. 'goose-cotton,' the soft feathers or down of a goose. — *Haṇsa-dāhana*, *am*, n. 'geese-exciting,' aloe wood (= *a-guru*). — *Haṇsa-dūta*, N. of a poem by Rūpa-gosvāmin. — *Haṇsa-dvāra*, *am*, n., N. of a pass near Lake Mānasa. — *Haṇsa-nāda*, *as*, m. the cackling of a goose, cry of a goose or swan (as the Haṇsa serves the god Brahmā for a vehicle, this cry is thought to have something of a sacred character). — *Haṇsa-nādin*, *ī*, *inī*, *i*, making a noise like a goose or swan, cackling; (*inī*), f. a graceful woman (one of the various classes into which women are divided; a woman of this class is described as having a slender waist, large hips, the gait of an elephant and voice of a Koīl). — *Haṇsa-pakṣha*, *as*, m. epithet of a particular movement or position of the hands. — *Haṇsapadikā*, f. (fr. *haṇsa-padī*), a proper N. — *Haṇsa-padī*, f. 'goose-footed,' the creeper Cissus Pedata; (perhaps also) Clitoria Ternata. — *Haṇsa-parameśvara* (°*ma-īś*°), N. of a work. — *Haṇsa-pāda*, *as*, m. the foot of a goose; (*am*), n. vermilion; (*ī*), f. a kind of *haṇsa-padī* (see above). — *Haṇsa-pādikā*, f. = *haṇsa-padī* above. — *Haṇsa-mantra*, *as*, m. a particular Mantra; [cf. *haṇsa*, *haṇsa-vatī*.] — *Haṇsa-mālā*, f. 'swan-garland,' a flight of Haṇsas, flock of wild geese, &c.; a particular kind of goose or duck (= *kādamba*); a kind of metre. — *Haṇsa-māshā*, f. a kind of shrub (= *māsha-parṇī*). — *Haṇsa-māheśvara*, N. of a work. — *Haṇsa-yukta*, *as*, *ā*, *am*, drawn by swans (said of the chariot of Brahmā). — *Haṇsa-yuvan*, *ā*, m. a young goose or swan. — *Haṇsa-ratha*, *as*, m. 'whose vehicle is a Haṇsa,' Brahmā. — *Haṇsa-rāja*, *as*, m. a king of geese. — *Haṇsa-ruta*, *am*, n. a kind of metre. — *Haṇsa-lomaśa*, *am*, n. green sulphate of iron (= *kāśīsa*). — *Haṇsa-lohaka*, *am*, n. brass (= *pittala*). — *Haṇsa-vat*, *ān*, *atī*, *at*, possessing geese, &c.; (*atī*), f. the creeper Cissus Pedata; (scil. *ṛić*) epithet of the verse Ṛig-veda IV. 40, 5. (in which the sun in the type of Dadhi-krā, here called Haṇsa, is identified with Para-brahman or the supreme Being; this verse is also found in Vājasaneyi-s. X. 24, XII. 14, &c.) — *Haṇsa-vāraṇa-gāminī*, f. a woman who walks like a swan or young elephant. — *Haṇsa-vāhana*, *as*, m. 'borne on a Haṇsa,' Brahmā. — *Haṇsa-viveka*, *as*, m. 'discrimination of the one Spirit,' N. of a short Vedānta poem. — *Haṇsa-vija*, *am*, n. a goose's egg. — *Haṇsa-śreṇī*, f. a line or row of geese. — *Haṇsāṇśu* (°*sa-aṇ*°), *us*, *us*, *u*, 'swan-rayed,' swan-coloured, white. — *Haṇsāṅghri* (°*sa-aṅ*°), *is*, m. 'goose-footed,' vermilion. — *Haṇsādhirūḍhā* (°*sa-adh*°), f. 'mounted on a swan,' epithet of Sarasvatī (wife of Brahmā). — *Haṇsābhikhya* (°*sa-abh*°), *am*, n. silver. — *Haṇsārūḍha* (°*sa-ār*°), *as*, *ā*, *am*, mounted on a swan; (*as*), m. Brahmā; (*ā*), f. the wife of Brahmā. — *Haṇseśvara-tīrtha* (°*sa-īś*°), *am*, n., N. of a Tīrtha. — *Haṇsodaka* (°*sa-ud*°), *am*, n. a kind of cordial water (described as a sort of infusion of cardamoms). — *Haṇsopanishad* (°*sa-up*°), *t*, f., N. of an Upanishad belonging to the Atharva-veda.

2. *haṇsa*, Nom. P. *haṇsati*, &c., to act or behave like a swan.

Haṇsaka, *as*, m. a goose, gander, flamingo; an ornament for the feet or ankles (said to be formed like a goose's foot).

Haṇsikā, f. a female goose.

Haṇsī, f. a female goose, (see *haṇsa*.) — *Haṇsī-yugala*, *am*, n. a pair of geese or ducks.

हंहो *haṃho* (i. e. *ham* + *ho*), ind. a vocative particle (corresponding to 'ho!' 'hollo!'); a particle expressing haughtiness or contempt; an interrogative particle; (in the drama) a form of address among those of the middling class used by equals to each other.

हक् *hak*, ind. (imitative) the sound *hak*. — *Hak-kāra*, *as*, m. making the sound *hak*, calling, calling to.