



MEGHA-DUTHA

KALIDASA.



THE
MEGHA-DŪTA

(CLOUD-MESSENGER):

BY
KĀLIDĀSA.

TRANSLATED FROM THE SANSKRIT INTO ENGLISH VERSE,

WITH
NOTES AND ILLUSTRATIONS.

BY THE LATE
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THE VOCABULARY

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PREFACE.

IN the year 1843, the late Professor HORACE HAYMAN WILSON published a second edition of the Megha-Dūta. On that occasion the writer of these lines was allowed to subjoin a Vocabulary, which he had prepared, with the design of introducing the volume into his lecture-room as a suitable class-book. His expectations in this respect, however, have not been realized; for whilst the more advanced student scarcely felt any need of the help which the Vocabulary was meant to afford, the younger pupil did not find it sufficiently full and explicit to meet his wants. The aim of the Editor in the present edition has been to furnish the self-instructing student with all the assistance he may require, and to remove or lessen any difficulties which might threaten to retard his progress.

To the courtesy and liberality of Dr. FITZ-EDWARD HALL, Librarian of the India House, the Editor feels much indebted for the use of the same manuscript which he was privileged to consult on a former occasion, as also for the loan of other volumes; and in particular of a choice and very neatly written Jaina manuscript, purchased by Dr. HALL, at Ajmeer, in Central India. Although this manuscript contains no quotations, it supplies numerous well-chosen equivalents for the words of the original, the whole of which have been inserted in the vocabulary. It contains, moreover, a couple of interpolated stanzas (प्रचिप्तं श्लोकद्वयं) descriptive of

the city of Ougein, and inserted after verse 33. They are here given with the commentary thereon. Besides these quoted, Dr. HALL showed the Editor numerous spurious additions to the text of the Megha-Dūta, which he had extracted from an anonymous commentary written by a Jaina.

हारांस्तारांस्तरलगुटिकान् कोटिशः शङ्खशुक्तीः
 शष्पश्यामान् मरकतमणीनुन्मयूखप्ररोहान् ।
 दृष्ट्वा यस्यां विपणिरचितान् विद्रुमाणां च भङ्गान्
 संलक्ष्यन्ते सलिलनिधयस्तोयमात्रावशेषाः ॥

यस्यां नगरीं तारान् (मनोहरान्) हारान् विपणिरचितान् (हट्टस्थापितान्) दृष्ट्वा सलिलनिधयः सनित्वाः तोयमात्रावशेषाः संलक्ष्यन्ते (जनैर्न्यायन्ते)—कीदृशान् हारान् तरलगुटिकान् तरला (सरला) मणिर्येषु ते तान्—न केवलं हारान् विलोक्य कोटिशः (कोटिसङ्ख्याकाः) शङ्खशुक्तीर्दृष्ट्वा शङ्खाश्च शुक्तयश्च शङ्खशुक्तीस्ताः—यस्यां नगरीं शष्पश्यामान् मरकतमणीन् दृष्ट्वा तोयमात्रजलनिधयः संलक्ष्यन्ते—शष्पं (बालतृणं) तद्वत् श्यामा (हरितासः) तान् कीदृशान् मरकतमणीन् उन्मयूखप्ररोहान्—उन्मयूखः (ऊर्ध्वमुखः) प्ररोहो (अकूरो) येषु ते तान्—पुनर्यस्यां पुर्यां विद्रुमाणां (प्रबालानां) भङ्गान् (विच्छिन्तीः) षण्डान् दृष्ट्वा जलावशेषाः समुद्राः संलक्ष्यन्ते.

यत्र श्यामा दिनकरहयस्यर्धिनो पत्रवाहाः
 शैलोदयास्त्वमिव करिणो वृष्टिमन्तः प्रभेदान् ।
 योधायण्यः प्रतिदशमुखं संयुगे तस्त्रिवांसः
 प्रत्यादिष्टाभरणरुचयश्चन्द्रहासत्रणाङ्गैः ॥

प्रभेदान् मदस्त्रावाञ्चेतोः—प्रत्यादिष्टभरणरुचयः प्रतिषिद्धभूषणकान्तयः.

When the Editor transcribed the two foregoing stanzas, he was not aware that they had already been published by Dr. HALL, in his learned and exhaustive Preface to the romance of Vāsava-dattā, in the "Bibliotheca Indica," Calcutta, 1859. He has likewise been informed by Dr. HALL, that many of the verse-extracts given in the Vocabulary are to be seen in the Daśa-rūpa, the Sāhitya-darpaṇa, and the Nāṭya-sāstra

of Bharata. As, however, these various works are not easy of access to every student, the Editor trusts the verses will prove none the less acceptable and useful, although this may not be the first time of their appearance in print.

The principal manuscript of the Megha-Dūta in the India House Library is written in the Bengali character, and comprises the text illustrated by six commentaries. The names of the commentators are Bharatamalla, Rāmanātha, Mallinātha, Kalyānamalla, Harigovinda, and Sanātana-goswāmi. They are not invariably arranged in this order. Bharatamalla, however, occupies the post of honour throughout the volume. His commentary is the fullest of them all, and abounds in poetical quotations more than any of the rest. Mallinātha deals more largely in those technical symbols, or algebraic signs, so much in vogue with native grammarians. He is, evidently, most in favour with his own countrymen, as no less than two editions of his commentary have issued from the press in India. Instead of re-publishing what already exists in print, or even restricting himself to the use of a single commentary, the Editor has taken the liberty of freely selecting, without distinction, from any of the six, whatever appeared to him likely to prove useful, even at the risk of being chargeable with repetition and tautology. He would fain have inserted in the vocabulary all the quotations, although not a few of these can lay but small claim to literary merit. Being, for the most part, written in the simple and unpretending style of the common sloka, they would, by contrast, have afforded occasional repose and sensible relief to the student; but, alas! whether it be from the ignorance or carelessness of the transcriber, the Editor has been compelled to omit several verses. This has been done with much reluctance, and not until after his patience and ingenuity had in vain been taxed to the utmost. He has also omitted some minor and fragmentary quotations, finding himself at a loss where to insert them with the greatest propriety:

and, herein, perhaps lies the chief ground for any objection that might be made to the plan adopted in the present edition.

At the end of the volume is a list of authors, or works, from which confirmative or illustrative quotations (प्रमाणकाः) have been cited by one or other of the commentators. They are here given alphabetically:—

Aja-vilāpa, Alāṅkāra-sarvaswa, Amara, Amara-mālā, Amaru, Āgama, Ālāṅkarikā, Uttaraka-tantra, Udayana, Upamā-jātir-alāṅkāra, Upamā-saṅkīrṇa-alāṅkāra, Kaksha, Kamandali, Kavi-maṇḍala, Karabha, Kaṇḍodaya, Kalinga, Kātyayana, Kādamba-khaṇḍita, Kādamba-maṇi, Kāma-śāstra, Kīchaka, Kedāra, Keśava, Kairātārjuna, Kaumudī-kāra, Kramāditya, Guṇa-rasākara, Gauḍāh, Chaṇḍi, Chandra-kāraṇa, Chintā-maṇi, Jyotiṣha, Tikāntara, Trikāṇḍa-śeṣha, Daṇḍī, Dhanati, Dharani, Nandikeśwara-Purāṇa, Nāgara-sarvaswa, Nānārtha, Nṛitya-sarvaswa, Naiyāyikāh, Parāśara-sanhitā, Pāṇini, Poshitābhīdhāna-alāṅkāra, Purushottama-kosha, Prachetas, Bala, Brahma-Purāṇa, Bhaṭṭi, Bharata, Bhava-bhūti, Bhāguri, Bhārata, Bhāravi, Bhoja-vyākaraṇa, Manu, Mahārṇava, Māgha, Mādhava, Mālatī-mālā, Medinī, Yādava, Raghu-vanśa, Rati-raṅga, Rati-rahasya, Ratnākara, Rantideva, Rasa-ratnākara, Rāja-śekhara, Rāmāyaṇa, Rudra, Varāha, Vāṇa-bhaṭṭa, Vātsyāyana, Vāmana-Purāṇa, Vārhaspatya, Vināyaka, Viśwa-prakāśa, Viṣṇu-dharmottara, Vismaya, Vṛiddhāh, Vṛihaspati, Vaiṇāsa, Vaidyaka, Vaiyākaraṇāh, Voḍḍā, Śabda-mahārṇava, Śabda-mālā, Śabdārṇava, Śambhu-rahasya, Śāsana-hāraka, Śāśwata, Śrīdhara-swāmi, Śrī-harsha, Saṅkara, Saṅgīta-ratnākara, Saṁsārāvarta, Samaya-chaturah, Samudraka, Sarva, Sarva-rakshitādayah, Sāhityā-ratnākara, Skanda-Purāṇa, Smṛiti-sarva, Halāyudha, Hara-latā, Hārāvalī, Hārīta, Hemamālī.

Exclusive of treatises on rhetoric and grammar, from this list must be eliminated at least fourteen vocabularies (कोष), the contents of which, doubtless, have already been incorporated into some of the Sanskrit dictionaries published, or in the course of publication, in Europe.

But, after these deductions have been made, the student will be disappointed if he expects to meet with quotations in any way commensurate with the number and variety of the works above-cited.

The Commentators, in strict accordance with the style of the poem, frequently apostrophize the Cloud as though it were a being endued with intelligence; and, accordingly, they preface many of the verses with arguments calculated to urge the Cloud forward on its way. For want of something better to say, they are incessant in their iteration of the three objects of human pursuit (पुरुषार्थ). These are धर्म "practical duty, or the performance of religious acts;" अर्थ "wealth, profit, and advantage;" and काम "pleasure, enjoyment, gratification of desire." With one or other of these incentives they are continually plying the Cloud; and occasionally with all three. By making a visit, or pilgrimage, to Alakā, say they, since this city is the frequent residence of Śiva, the first of these will be obtained; as being the abode of the god of riches, the second; and from a view of its radiant palaces, the third. In all this, it may be, there is no great harm. At the same time, they never forget that the Cloud is the lover (नायक), and the various objects lying in his path, whether mountain, tree, flower, river, city,—in short, everything in nature which is capable of fructification is to be considered the mistress, or heroine (नायिका). Here they seldom fail to give the reins to their imagination, which they indulge with more or less of luxuriancy, not to say grossness and indelicacy. Candour demands that some allowance be made for crude fancies such as these, when it is considered how all-important, nay indispensable, to the inhabitants of India is an abundant supply of rain; and what an appalling calamity to its suffering inhabitants is any failure or deficiency in this matter at the proper season.

As a general rule, each stanza is so composed as to contain within itself a sense, complete and independent of the following verse; but such is not invariably the case. Whenever, therefore, two verses cannot be

separated, they are called युग्मक "pair, brace, couple." The earliest instance of this kind occurring in the Megha-Dūta, is found in stanzas 34 and 35. If more than two verses is required to complete the sense, they are then called कुलक "a small family." For instance, verse 66 to verse 73, includes one of these family-groups; and again, 74 to 79. Besides these there are several others, all of which have been carefully recorded; but the mention of these three specimens may suffice. With the translation lying before him, the student will not need that any more of these yugmakas or kulakas be pointed out him.

So long as Sanskrit literature was wholly embodied in manuscript, it was natural for penmen to employ the nasal symbol anuswāra (·); it being manifestly an easier and more expeditious affair to write अङ्ग than अङ्ग, अङ्गन than अङ्गन, अङ्ग than अङ्ग, etc. But although typography has now well-nigh superseded the reed and the stile, the natives of India still continue to manifest a decided preference for their ancient symbol; partly, it may be, from traditional association, and very probably because the component elements of a word are by this means more readily discovered. This is especially the case in respect to that numerous class of words, of which the preposition स or सम् forms the first member: hence they prefer reading in print संगम, संचय, संभव, etc., to सङ्गम, सञ्चय, सञ्भव, etc. Whether right or wrong, the Editor has continued to employ the appropriate nasal of the five classes (वर्ग) both in the text and in the vocabulary, reserving the symbol anuswāra to be prefixed to those consonants which have no special nasal of their own.

The Editor, anxious that, in the absence of a living instructor, the student might be furnished with all needful aid, has given the sound of every word in the Roman character; and, as far as it was practicable, each word of which a compound-term is made up, has been separated by a hyphen from the one following. He now regrets, when it is too late, that he did not assign to the character च its proper sound

of "jna," instead of "gya." Having been engaged for several years in teaching the Bengali language, it may be presumed that he had insensibly acquired a familiarity with the pronunciation of the natives of Bengal, however faulty and vicious that pronunciation may be deemed; but after all, he suspects he has failed to give an adequate representation of the harsh nasal twang with which the compound character ञ is pronounced by the natives in the Eastern parts of India.

Compared with the more complex and elaborate style of his rival in dramatic poetry, Bhavabhūti, that of Kālidāsa is, for the most part, plain and simple. There is little that is involved or embarrassing in his compounds, notwithstanding that several of these are long enough to fill an entire line. At the same time it is much to be regretted that the purity of the sentiments does not always correspond to the rich and polished language in which they are so happily expressed.

F. J.

HERTFORD,
15th July, 1867.

ERRATA.

PAGE	LINE	FOR	READ
52	30 & 34	Kārtikeya,	Kārttikeya.
53	33	"	"
62	33	"	"
90	24	parvati,	parvata.
94	29	देयुगलानां	देवयुगलानां
101	15	सम्बद्धः	सम्बद्धः
102	42	उत्कत्सेन	उत्कण्डेन
103	35	उन्नारन्	उन्नारिन्
115	36	गलिर	गलित
118	41	दैत्यभयोद्विग्नानां	दैत्यभयोद्विग्नानां

PAGE	LINE	FOR	READ
127	1	कार्तिकेय	कार्तिकेय
131	30	निष्फल	निष्फल
139	4	woman,	women.
142	24	मर्ता	भर्ता
—	34	ईष	ईल
143	10	बज	बल
147	39	mist,	midst.
150	11	निष्पली	निष्फली
151	32	शोकस्य	शोकस्य

॥ मेघदूताख्यं काव्यम् ॥

कश्चित्कान्ताविरहगुरुणा स्वाधिकारप्रमत्तः
शापेनास्तङ्गमितमहिमा वर्षभोग्येन भर्तुः ॥
यच्चक्षुः जनकतनयास्तानपुण्योदकेषु
स्निग्धच्छायातरुषु वसतिं रामगिर्याश्रमेषु ॥ १ ॥

तस्मिन्नद्रौ कतिचिदबलाविप्रयुक्तः स कामी
नीत्वा मासान् कनकवलयभ्रंशरिक्तप्रकोष्ठः ॥
आषाढस्य प्रथमदिवसे मेघमास्त्रिष्टमानुं
वप्रक्रीडापरिणतगजप्रेक्षणीयं ददर्श ॥ २ ॥

तस्य स्थित्वा कथमपि पुरः केतकाधानहेतोः
रन्तर्वाष्पश्चिरमनुचरो राजराजस्य दध्यौ ॥
मेघालोके भवति सुखिनो ऽप्यन्यथावृत्तिं चेतः
कण्ठाश्लेषप्रणयिनि जने किमुनर्दूरसंस्थे ॥ ३ ॥

प्रत्यासन्ने नभसि दयिताजीश्वितालम्बनार्थं
जीमूनेन खकुशलमयीं हारयिष्यन् प्रवृत्तिम् ॥
स प्रत्ययैः कुटजकुसुमैः कल्पितार्घ्याय तस्मै
प्रीतः प्रीतिप्रमुखवचनं स्वागतं व्याजहार ॥ ४ ॥

॥ मेघदूत ॥

धूमज्योतिःसलिलमरुतां सन्निपातः क मेघः
 सन्देशार्थाः क पटुकरणैः प्राणिभिः प्रापणीयाः ॥
 इत्यौत्सुक्यादपरिगणयन् गुह्यकस्तं यथाचे
 कामार्ता हि प्रकृतिरूपणाश्चेतनाचेतनेषु ॥ ५ ॥

जातं वंशे भुवनविदिते पुष्करावर्तकानां
 जानामि त्वां प्रकृतिपुरुषं कामरूपं मघोनः ॥
 तेनार्थित्वं त्वयि विधिवशाद्दूरबन्धुर्गतो ऽहं
 याज्जा मोघा वरमधिगुणे नाधमे लब्धकामा ॥ ६ ॥

सन्तप्तानां त्वमसि शरणं तत् पयोद प्रियाया-
 स्सन्देशं मे हर धनपतिक्रोधविश्लेषितस्य ॥
 गन्तव्या ते वसतिरलका नाम यत्तेश्वराणां
 बाह्योद्यानस्थितहरशिरस्त्रिकाधौतहर्म्या ॥ ७ ॥

त्वामारूढं पवनपदवीमुद्गृहीतालकान्ताः
 प्रेक्षिष्यन्ते पथिकवनिताः प्रत्ययादाश्वसन्त्यः ॥
 कस्तनूद्वे विरहविधुरां त्वय्युपेक्षेत जायां
 न स्यादन्यो ऽप्यहमिव जनो यः पराधीनवृत्तिः ॥ ८ ॥

मन्दं मन्दं नुदति पवनश्चानुकूलो यथा त्वां
 वामश्चायं नदति मधुरं चातकस्ते सगर्वः ॥
 गर्भाधानचमपरिचयं नूनमावद्धमाला-
 स्त्रेविष्यन्ते नयनसुभगं खे भवन्तं तलाकाः ॥ ९ ॥

तां चावश्यं दिवसगणनातत्परामेकपत्नी-
 मयापन्नामविहतगतिर्द्रक्ष्यसि भ्रातृजायाम् ॥
 आशावन्धः कुसुमसदृशं प्राप्यसो ह्यङ्गनानां
 सद्यःपाप्ति प्रणयि हृदयं विप्रयोगे रूणद्धि ॥ १० ॥

॥ मेघदूत ॥

कर्तुं यच्च प्रभवति महीमुच्छिलीभ्रातपत्रां
तच्छ्रुत्वा ते अवणसुभगं गर्जितं मानसोत्काः ॥
आकैलासादिसकिशलयच्छेदपाथेयवन्त-
स्सम्पत्त्यन्ते नभसि भवतो राजहंसास्सहायाः ॥ ११ ॥

आपृच्छस्व प्रियसखममुं तुङ्गमालिङ्ग्य शैलं
वन्द्यैः पुंसां रघुपतिपदैरङ्कितं मेखलासु ॥
काले काले भवति भवतो यस्य संयोगमेत्य
स्नेहव्यक्तिश्चिरविरहजं मुञ्चतो वाष्पमुष्णम् ॥ १२ ॥

मार्गं तावच्छृणु कथयतस्त्वत्प्रयाणानुरूपं
सन्देशं मे तदनु जलद ओष्यसि ओचपेयम् ॥
खिन्नः खिन्नः शिखरिषु पदं न्यस्य गन्तासि यत्र
चीणः चीणः परिलघुपयः स्रोतसां चोपयुज्य ॥ १३ ॥

अद्रेः शृङ्गं वहति पवनः किंखिदित्युन्मुखीभि-
र्दृष्टोच्छ्रायश्चकितचकितं मुग्धसिद्धाङ्गनाभिः ॥
स्थानादस्मात् सरसनिचुलादुत्पतोदद्भुखः खं
दिङ्गागानां पथि परिहरन् स्थूलहस्तावलेपान् ॥ १४ ॥

रत्नच्छायाव्यतिकर इव प्रेक्ष्यमेतत्पुरस्ता-
दल्मीकायात् प्रभवति धनुःखण्डमाखण्डलस्य ॥
येन श्यामं वपुरतितरां कान्तिमालप्स्यते ते
वर्हेणैव स्फुरितरुचिना गौपवेषस्य विष्णोः ॥ १५ ॥

त्वय्यायत्तं कृषिफलमिति भूविकारानभिज्ञैः
प्रीतिस्त्रिगर्धेर्जनपदवधूलोचनैः पीयमानः ॥
सद्यस्सोरोत्कषणसुरभिचेत्रमारुह्य मालं
किञ्चित् पश्चाद्भ्रज लघुगतिः किञ्चिदेवोन्तरेण ॥ १६ ॥

त्वामासारप्रशमितवनोपस्रवं साधु मूर्ध्ना
वक्ष्यत्यध्वश्रमपरिगतं सानुमानास्रकूटः ॥
न चुद्रोऽपि प्रथमसुकृतापेक्षया संश्रयाय
प्राप्ते मित्रे भवति विमुखः किमुनर्यस्तथोच्चैः ॥ १७ ॥

कन्नोपान्तः परिणतफलद्योतिभिः काननामै-
स्त्वय्यारूढे शिखरमचलः स्निग्धवेणीसवर्णे ॥
नूनं यास्यत्यमरमिथुनप्रेक्षणीयामवस्थां
मध्येश्वामः स्तन इव भुवश्शेषविस्तारपाण्डुः ॥ १८ ॥

अध्वक्लान्तं प्रतिमुखगतं सानुमांश्चिचकूट-
स्तुङ्गेन त्वां जलद शिरसा वक्ष्यति स्नाघमानः ॥
आसारेण त्वमपि शमयेस्तस्य नैदाघमग्निं
सद्भावादार्द्रः फलति नचिरेणोपकारो महत्सु ॥ १९ ॥

स्थित्वा तस्मिन् वनचरवधूभुक्तकुञ्जे मुहूर्तं
तोयोत्सर्गाद्भुततरगतिस्तत्परं वर्त्म तीर्णः ॥
रेवां द्रक्ष्यस्युपलविषमे विन्ध्यपादे विशीर्णां
भक्तिच्छेदैरिव विरचितां भूतिमङ्गे गजस्य ॥ २० ॥

तस्यास्तिकैर्वनगजमदैर्वासितं वान्तवृष्टि-
र्जम्बूकुञ्जप्रतिहतरयं तोयमादाय गच्छेः ॥
अन्तस्सारं घनं तुल्यितुं नानिलश्शक्ष्यति त्वां
रिक्तस्रवो भवति हि लघुः पूर्णतः गौरवाय ॥ २१ ॥

नीपं दृष्ट्वा हरितकपिशं केशरैरर्धरूढै-
राविर्भूतप्रथममुकुलाः कन्दलीश्वानुकच्छम् ॥
दग्धारण्येध्वधिकसुरभिं गन्धमाघ्राय चोर्ध्वा-
स्सारङ्गास्ते जललवमुचस्सूचयिष्यन्ति मार्गम् ॥ २२ ॥

अशोविन्दुग्रहणरभसांश्चातकान् वीचमाणाः
 श्रेणीभूताः परिगणनया निर्दिशन्तो वलाकाः ॥
 त्वामासाद्य स्तनितसमये मानयिष्यन्ति मिद्धा-
 स्तोत्कम्पानि प्रियसहचरीसम्भ्रमालिङ्गितानि ॥ २३ ॥

उत्पश्यामि द्रुतमपि सखे मत्प्रियार्थं यियासोः
 कालक्षेपं ककुभसुरभौ पर्वते पर्वते ते ॥
 शुक्लापाङ्गैस्सजलनयनैः स्वागतीकृत्य केकाः
 प्रत्युद्यातः कथमपि भवान् गन्तुमाशु व्यवसेत् ॥ २४ ॥

पाण्डुच्छायोपवनवृतयः केतकैस्सूचिभिन्नै-
 र्नीडारम्भे गृहवलिभुजामाकुलयामचैत्याः ॥
 लव्यासन्ने फलपरिणतिश्यामजम्बूवनान्ता-
 स्सम्यत्सन्ते कतिपयदिनस्यायिहंसा दशार्णाः ॥ २५ ॥

तेषां दिक्षु प्रथितविदिशालक्षणां राजधानीं
 गत्वा सद्यः फलमतिमहत् कामुकत्वस्य लब्धा ॥
 तीरोपान्तस्तनितसुभगं पास्यसि स्वादुयुक्तं
 सभ्रूभङ्गं मुखमिव पयो वेत्रवत्याश्चलोर्मि ॥ २६ ॥

नीचैराख्यं गिरिमधिवसेस्तत्र विश्रामहेतो-
 र्स्वत्सम्यर्कात् पुलकितमिव प्रौढपुष्पैः कदम्बैः ॥
 यः पण्यस्त्रीरतिपरिमलोद्गारिभिर्नागराणा-
 मुद्दामानि प्रथयति शिलावैश्वभिर्यौवनानि ॥ २७ ॥

विश्रान्तस्सन् व्रज नगनदीतीरज्जातानि सिञ्च-
 न्नुद्यानानां नवजलकण्ठैर्युथिकाजालकानि ॥
 गण्डखेदापनयनरुजाक्लान्तकर्णोत्पलानां
 क्वायादानात् क्षणपरिचितः पुष्पलावीमुखानाम् ॥ २८ ॥

॥ मेघदूत ॥

वक्रः पन्था यदपि भवतः प्रस्थितस्योत्तराशां
सौधोत्सङ्गप्रणयविमुखो मा च भूरुज्जयिन्याः ॥
विद्युद्दामस्फुरणचकितैस्तत्र पौराङ्गनानां
लोलापाङ्गैर्यदि न रमसे लोचनैर्वञ्चितो ऽसि ॥ २८ ॥

वीचिचोभस्तनितविहगश्रेणिकाञ्चीगुणायाः
संसर्पन्त्याः स्खलितसुभगं दर्शितावर्तनाभेः ॥
निर्विन्ध्यायाः पथि भव रसाभ्यन्तरं सन्निपत्य
स्त्रीणामाद्यं प्रणयवचनं विभ्रमो हि प्रियेषु ॥ २९ ॥

वेणीभूतप्रतनुसलिला तामतीतस्य सिन्धुः
पाण्डुच्छाया तटरुहतरुभ्रंशिभिः शीर्णपर्णैः ॥
सौभाग्यं ते सुभग विरहावस्थया व्यञ्जयन्ती
कार्श्यं येन त्यजति विधिना स त्वयैवोपपाद्यः ॥ ३१ ॥

प्राप्यावन्तीमुदयनकथाकोविदग्रामवृद्धां
पूर्वोद्दिष्टामनुसर पुरीं श्रीविशालां विशालाम् ॥
खल्वीभूते सुचरितफले खर्गिणां गाङ्गतानां
शेषैः पुण्यैर्हृतमिव दिवः कान्तिमत् खण्डमेकम् ॥ ३२ ॥

दीर्घीकुर्वन् पटु मदकलं कूजितं सारसानां
प्रत्यूषेषु स्फुटितकमलामोदमैत्रीकषायः ॥
यत्र स्त्रीणां हरति सुरतम्लानिमङ्गानुकूल-
स्त्रिप्रावातः प्रियतम इव प्रार्थनाचाटुकारः ॥ ३३ ॥

जालोद्गीर्णैरुपचितः पुः केशसंस्कारधूपै-
र्वन्धुप्रीत्या भवनशिखिभिर्दत्तनृत्योपहारः ॥
हर्म्यध्वलाः कुसुमसुरभिष्वध्वखिन्नान्तरात्मा
त्यक्त्वा खेदं ललितवनितापादरागाङ्कितेषु ॥ ३४ ॥

भर्तुः कण्ठच्छविरिति गणैस्सादरं वीक्ष्यमाणः
पुण्यं यायास्त्रिभुवनगुरोर्धाम चण्डेश्वरस्य ॥
धूतोद्यानं कुवलयरजोगन्धिभिर्गन्धवत्या-
स्तोयक्रीडाविरतयुवतिस्नानतिक्तैर्मरुद्भिः ॥ ३५ ॥

अप्यन्यस्मिन् जलधर महाकालमासाद्य काले
स्थातव्यं ते नयनविषयं यावदभ्येति भानुः ॥
कुर्वन् सन्ध्याबलिपटहतां शूलिनः स्नाघनीया-
मामन्द्राणां फलमविकलं लप्स्यसे गर्जितानाम् ॥ ३६ ॥

पादन्यासकणितरसनास्तत्र लीलावधूतै-
रत्नच्छायाखचितबलिभिश्चामरैः क्लान्तहस्ताः ॥
वेश्यास्तत्तो नखपदसुखान् प्राप्य वर्षाग्रविन्दू-
नामोक्ष्यन्ति त्वयि मधुकरश्रेणिदीर्घान् कटाक्षान् ॥ ३७ ॥

पश्चादुच्चैर्भुजतरुवनं मण्डलेनाभिलीन-
स्नान्धं तेजः प्रतिनवजवापुष्परक्तं दधानः ॥
नृत्यारम्भे हर पशुपतेरार्द्रनागाजिनेच्छां
शान्तोद्देगस्तिमितनयनं दृष्टभक्तिर्भवान्या ॥ ३८ ॥

गच्छन्तीनां रमणवसतिं योषितां तत्र रात्रौ,
रुद्धालोके नरपतिपथे सूचिभेदैस्तमोभिः ॥
सौदामिन्या कनकनिकषच्छायया दर्शयोर्वीं
तोयोत्सर्गस्तनितमुखरो मां च भूर्विक्लवास्ताः ॥ ३९ ॥

तां कस्याञ्चिद्भवनवडभौ सुप्तपरावतायां
नीत्वा द्वात्रिं चिरविलसनात् खिन्नविद्युत्कलत्रः ॥
दृष्टे सूर्ये पुनरपि भवान् वाहयेदध्वशेषं
मन्दायन्ते न खलु सुहृदामभ्युपेतार्थकृत्याः ॥ ४० ॥

॥ मेघदूत ॥

तस्मिन् काले नयनसलिलं योषितां खण्डितानां
 शान्तिं नेयं प्रणयिभिरतो वर्त्म भानोऽस्यजाशु ॥
 प्रालेयाश्रं कमलवदनात् सोऽपि हर्तुं नलिन्याः
 प्रत्यावृत्तस्त्वयि कररुधि स्यादनल्पाभ्यसूयः ॥ ४१ ॥

गम्भीरायाः पयसि सरितश्चेतसीव प्रसन्ने
 ह्यायात्मापि प्रकृतिसुभगो लप्स्यते ते प्रवेशम् ॥
 तस्मादस्याः कुमुदविशदान्यर्हसि त्वं न धैर्या-
 न्मोघीकर्तुं चटुलसफरोद्वर्तनप्रेक्षितानि ॥ ४२ ॥

तस्याः किञ्चित् करधृतमिव प्राप्तवानीरशाखं
 हत्वा नीलं सलिलवसनं मुक्तरोधोनितम्बम् ॥
 प्रस्थानं ते कथमपि सखे लम्बमानस्य भावि
 ज्ञातास्वादः पुलिनजघनां को विहातुं समर्थः ॥ ४३ ॥

त्वन्निस्थन्दोच्छ्रितवसुधागन्धसम्पर्कपुण्य-
 श्रोतोरन्ध्रध्वनितसुभगं दन्तिभिः पीयमानः ॥
 नीचैर्वास्त्युपजिगमिषोर्देवपूर्वं गिरिं ते
 शीतो वायुः परिणमयिता काननोडुम्बराणाम् ॥ ४४ ॥

तत्र स्कन्दं नियतवसतिं पुष्पमेघीकृतात्मा
 पुष्पासारैस्त्रपयतु भवान् व्योमगङ्गाजलाद्रैः ॥
 रक्षाहेतोर्नयशशिभृता वासवीनां चमूना-
 मत्यादित्यं ऊतवहमुखे सम्भृतं तद्धि तेजः ॥ ४५ ॥

ज्योतिर्लेखावलयि पलितं यस्य वर्हं भवानी
 पुत्रप्रेम्णा कुवलयदलप्रापि कर्णे करोति ॥ •
 धौतापाङ्गं हरशशिरूचा धाययेत्सं मयूरं
 पश्चादद्रिग्रहणगुरुभिर्गर्जितैर्नर्तयेथाः ॥ ४६ ॥

आराध्यैनं शरवणभवं देवमुल्लङ्घिताध्वा
सिद्धद्वन्द्वैर्जलकणभयादीणिभिर्दत्तमार्गः ॥
व्यालमेथासुरभितनयालम्भजां मानयिष्यन्
स्रोतोमूर्त्या भुवि परिणतां रन्तिदेवस्य कीर्तिम् ॥ ४७ ॥

लव्यादातुं जलमवनते शार्ङ्गिणो वर्णचौरे
तस्यास्मिन्धोः पृथुमपि तनुं दूरभावात् प्रवाहम् ॥
प्रेक्षिष्यन्ते गगनगतयो नूनमावर्ज्यं दृष्टी-
रेकं मुक्तागुणमिव भुवः स्थूलमध्येन्द्रनीलम् ॥ ४८ ॥

तामुत्तीर्य व्रज परिचितभ्रूलताविभ्रमाणां
पद्मोत्पेपादुपरि विलसत्कणसारप्रभाणाम् ॥
कुन्दचेपानुगमधुकरश्रीजुषामात्मविम्बं
पात्रीकुर्वन् दशपुरवधूनेत्रकौटूहलानाम् ॥ ४९ ॥

ब्रह्मावर्तं जनपदमधश्चायया गाहमानः
चेत्रं चत्रप्रधनपिशुनं कौरवं तद् भजेथाः ॥
राजन्यानां शितशरशतैर्यत्र गाण्डीवधन्वा
धारापातैस्त्वमिव कमलान्यभ्यषिञ्चन्मुखानि ॥ ५० ॥

हित्वा हालामभिमतरसां रेवतीलोचनाङ्गां
बन्धुप्रीत्या समरविमुखो लाङ्गली यास्तिषेवे ॥
कृत्वा तासामभिगममपां सौम्य सारस्वतीना-
मन्तःशुद्धस्वमग्निं भविता वर्णमात्रेण कृष्णः ॥ ५१ ॥

तस्माद्गच्छेरनुकनखलं शैलराजावतीर्णां
जङ्घेः कन्यां सगरतनयस्वर्गसोपानपङ्क्तिम् ॥
गौरीवक्रभुकुटिरचनां या विहस्यैव फेनै-
श्शम्भोः केशग्रहणमकरोदिन्दुलग्नोर्मिहस्ता ॥ ५२ ॥

॥ मेघदूत ॥

तस्याः पातुं सुरगज इव व्योम्नि पूर्वार्धलम्बी
 त्वं चेदच्छफटिकविशदं तर्कयेस्तिर्यग्गम्भः ॥
 संसर्पन्त्यास्सपदि भवतः स्रोतसि च्छायया ऽसौ
 स्यादस्थानोपगतयमुनासङ्गमेनाभिरामा ॥ ५३ ॥

आसीनानां सुरभितशिलं नाभिगन्धैर्मृगाणां
 तस्या एव प्रभवमचलं प्राप्य गौरं तुषारैः ॥
 वक्ष्यस्वध्वनमविनयने तस्य शृङ्गे निषल-
 शोभां शुभ्रत्रिणयनवृषोत्वातपङ्कोपमेयाम् ॥ ५४ ॥

तं चेद्वायौ सरति सरलस्कन्धसङ्घट्टजन्मा
 बाधेतोल्काक्षयितचमरीबालभारो दवाग्निः ॥
 अर्हस्येनं शमयितुमलं वारिधारासहस्रै-
 रापन्नार्तिप्रशमनफलाः सम्यदो ह्युत्तमानाम् ॥ ५५ ॥

ये त्वां मुक्तध्वनिमसहनाः स्वाङ्गभङ्गाय तस्मिन्
 दर्पोत्सेकादुपरि शरभा लङ्घयिष्यन्त्यलङ्घ्यम् ॥
 तान् कुर्वीथास्तुमुलकरकाट्टिहासावकीर्णान्
 के वा न स्युः परिभवपदं निष्फलारम्भयन्नाः ॥ ५६ ॥

तत्र व्यक्तं दृष्टदि चरणन्यासमर्धेन्दुमौले-
 श्शश्वत् सिद्धैरुपचितबलिं भक्तिनम्रः परीयाः ॥
 यस्मिन् दृष्टे करणत्रिगमादूरमुद्धूतपापाः
 कल्पन्ते ऽस्य स्थिरगणपदप्राप्तये स्रद्धधानाः ॥ ५७ ॥

शब्दायन्ते मधुरमनिलैः कीचकाः पूर्यमाणाः
 संरक्ताभिस्त्रिपुरविजयो गीयते किन्नरीभिः ॥
 निर्झादी ते मुरज इव चेत् कन्दरेषु ध्वनिः स्यात्
 सङ्गीतार्थो ननु पश्यपतंस्तत्र भावी समयः ॥ ५८ ॥

प्रालेयाद्रेरुपतटमतिक्रम्य तांस्तान् विशेषान्
हंसद्वारं भृगुपतियशोवर्त्म यत्कौञ्चरन्ध्रम् ॥
तेनोदीचीं दिशमनुसरेस्तिर्यगायामशोभी
श्यामः पादो बलिनियमनाभ्युद्यतस्येव विष्णोः ॥ ५८ ॥

गत्वा चोर्ध्वं दशमुखभुजोच्छासितप्रस्थसन्धेः
कैलासस्य त्रिदशवनितादर्पणस्यातिथिः स्याः ॥
तुङ्गोच्छ्रायैः कुमुदविशदैर्यो वितत्य स्थितः खं
राशीभूतः प्रतिदिशमिव त्र्यम्बकस्याट्टहासः ॥ ६० ॥

उत्पश्यामि त्वयि तटगते स्निग्धभिन्नाञ्जनाभे
सद्यःकृत्तद्विरददशनच्छेदगौरस्य तस्य ॥
शोभामद्रेः स्तिमितनयनप्रेक्षणीयां भवित्री-
मंशन्यस्ते सति हलभृतो मेचके वाससीव ॥ ६१ ॥

हित्वा तस्मिन् भुजगवलयं शम्भुना दत्तहस्ता
क्रीडाशैले यदि च विहरेत् पादचारेण गौरी ॥
भङ्गीभक्त्या विरचितवपुः स्तम्भितान्तर्जलौघः
सोपानत्वं व्रज पदसुखस्यर्शमारोहणेषु ॥ ६२ ॥

तत्रावश्यं वलयकुलिशोद्धट्टनोद्गीर्णतोयं
नेयन्ति त्वां सुरयुवतयो यन्त्रधारागृहलम् ॥
ताभ्यो मोक्षस्तव यदि सखे घर्मलम्बस्य न स्यात्
क्रीडालोलाः श्रवणपरुषेर्गर्जितैर्भाययेस्ताः ॥ ६३ ॥

हेमाम्भोजप्रसवि सलिलं म्भनसस्याददानः
कुर्वन् कामात् क्षणमुखपटप्रीतिमैरावतस्य ॥
धुन्वन् वातैस्सजलपृष्ठतैः कल्पवृक्षांशुकानि
च्छायाभिन्नस्फटिकविशदं निर्विशेषं नगेन्द्रम् ॥ ६४ ॥

तस्योत्सङ्गे प्रणयिन इव सस्तगङ्गादुकूलां
न त्वं दृष्ट्वा न पुनरलकां ज्ञास्यसे कामचारिन् ॥
या वः काले वहति सलिलोद्गारमुच्चैर्विमानै-
र्मृक्ताजालयथितमलकं कामिनीवाभ्रवृन्दम् ॥ ६५ ॥

विद्युत्पल्लवं ललितवनितास्त्रेन्द्रचापं सचित्रा-
स्सङ्गीताय प्रहतमुरजाः स्निग्धगम्भीरघोषम् ॥
अन्तस्तोयं मणिमयभुवस्तुङ्गमभ्रंलिहायाः
प्रासादास्त्वां तुलयितुमलं यत्र तैस्तैर्विशेषैः ॥ ६६ ॥

हस्ते लीलाकमलमलकं बालकुन्दानुविद्धं
नीता लोभप्रसवरजसा पाण्डुतामाननश्रीः ॥
चूडापाशे नवकुरुवकं चारु कर्णे शिरीषं
सीमन्ते ऽपि लदुपगमजं यत्र नीपं वधूनाम् ॥ ६७ ॥

यस्यां यच्चास्मितमणिमयान्येत्य हर्म्यस्थलानि
ज्योतिष्कायाकुसुमरचितान्युत्तमस्त्रीसहायाः ॥
आसेवन्ते मधु रतिरसं कल्पवृक्षप्रसूतं
लङ्गभीरध्वनिषु शनकैः पुष्करेष्वाहतेषु ॥ ६८ ॥

गत्युत्कम्पादलकपतितैर्यत्र मन्दारपुष्पैः
कृत्तच्छेदैः कनकनलिनैः कर्णविभ्रंशिभिश्च ॥
मुक्ताजालैस्तनपरिसुरच्छिन्नसूत्रैश्च हारै-
र्नेशो मार्गस्तुवितुरुदये सूच्यते कामिनीनाम् ॥ ६९ ॥

नीवीवन्धोच्छसितशिञ्जिलं यत्र यच्चाङ्गनानां
वासः कामादनिवृत्तकरेष्वाक्षिपत्सु प्रियेषु ॥
अर्चिस्तुङ्गानभिमुखगतान् प्रहृष्य रत्नप्रदीपान्
ह्रीमूढान्नां भवति विफलप्रेरणा चूर्णमुष्टिः ॥ ७० ॥

नेत्रा नीतास्तततगतिना ये विमानाग्रभूमी-
 रालेखानां सजलकणिका दोषमुत्पाद्य सद्यः ॥
 शङ्कास्पृष्टा इव जलमुचस्त्वाद्दृशा यत्र जाले-
 र्धूमोद्गारानुकृतिनिपुणा जर्जरा निष्पतन्ति ॥ ७१ ॥

यत्र स्त्रीणां प्रियतमभुजोच्छासितालिङ्गिताना-
 मङ्गलानिं सुरतजनितां तन्तुजालावलम्बाः ॥
 लल्लंरोधापगमविशदैः प्रेरिताश्चन्द्रपादै-
 र्यालुम्यन्ति स्फुटजललवस्यन्दिनश्चन्द्रकान्ताः ॥ ७२ ॥

मत्वा देवं धनपतिसखं यत्र साक्षादसन्तं
 प्रायश्चापं न वहति भयान्नन्मयः षट्पदज्यम् ॥
 सभूभङ्गप्रहितनयनैः कामिलक्ष्येष्वमोघै-
 स्तस्यारम्भश्चटुलवनिताविभ्रमेरेव सिद्धः ॥ ७३ ॥

अत्रागारं धनपतिगृहादुत्तरेणास्मदीयं
 दूरास्त्रक्ष्यं सुरपतिधनुश्चारुणा तोरणेन ॥
 यस्योद्याने कृतकतनयः कान्तया वर्धितो मे
 हस्तप्राप्यस्तवकनमितो बालमन्दारवृक्षः ॥ ७४ ॥

वापी चास्मिन् मरकतशिलाबद्धसोपानमार्गा
 हैमैश्चन्ना कमलमुकुलैः स्निग्धवैदूर्यनालैः ॥
 यस्यास्तोत्रे कृतवसतयो मानसं सन्निहृष्टं
 न ध्यास्यन्ति व्यपगतशुचस्त्वामपि प्रेक्ष्य हंसाः ॥ ७५ ॥

यस्यास्तीरे रचितशिखरः पेञ्चलैरिन्द्रनीलैः
 क्रीडाशैलः कनककदलीवेष्टनः प्रेक्षणीयः ॥
 मङ्गेहिन्याः प्रिय इति सखे चेतसा कातरेण
 प्रेक्ष्योधान्तस्फुरिततडितं त्वां तमेव स्मरामि ॥ ७६ ॥

रक्ताशोकश्चलकिशलयः केशरस्तत्र कान्तः
 प्रत्यासन्नः कुरुवकवृतेर्माधवीमण्डपस्य ॥
 एकस्मृत्स्थास्तव सह मया वामपादाभिलाषी
 काङ्क्षत्यन्यो वदनमदिरां दोहदच्छन्नास्याः ॥ ७७ ॥

तन्मध्ये च स्फटिकफलका काञ्चनी वासयष्टि-
 मूले बद्धा मणिभिरनतिप्रौढवंशप्रकाशैः ॥
 तालैश्चिञ्चदलयसुभगैः कान्तया नर्तितो मे
 यामध्यास्ते दिवसविगमे नीलकण्ठः सुहृद् वः ॥ ७८ ॥

एभिस्साधो हृदयनिहितैर्लज्जैर्लज्जयेथाः
 द्वारोपान्ते लिखितवपुषौ शङ्खपद्मौ च दृष्ट्वा ॥
 मन्दच्छायं भवनमधुना मदियोगेन नूनं
 सूर्यापाये न खलु कमलं पुष्यति स्वामभिख्याम् ॥ ७९ ॥

गत्वा सद्यः कलभतनुतां तत्परित्राणहेतोः
 क्रीडाशैले प्रथमकथिते रम्यसानौ निषण्णः ॥
 अर्हस्यन्तर्भवनपतितां कर्तुमल्पाल्पभासं
 खद्योतालीविलसितनिभां विद्युदुन्मेषदृष्टिम् ॥ ८० ॥

तन्वी श्यामा शिखरदशना पक्कविम्बाधरौष्ठी
 मध्येक्षामा चकितहरिणीप्रेक्षणा निम्ननाभिः ॥
 ओष्णीभारादलसगमना स्तोकनम्रा स्तनाभ्यां
 या तत्र स्याद्युवतिविषयं सृष्टिराद्यैव धातुः ॥ ८१ ॥

तां जानीयाः परिमितकथां जीवितं मे द्वितीयं
 दूरीभूते मयि सहचरे चक्रवाकीमिवैकाम् ॥
 गाढोत्कण्ठां गुरुषु दिवसेष्वेषु गच्छत्सु बालां
 जातां मन्ये शिशिरमयितां पद्मिनीं वान्यरूपाम् ॥ ८२ ॥

नूनं तस्याः प्रबलरुदितोच्छूननेत्रं प्रियाया
निश्वासानामशिशिरतया भिन्नवर्णाधरौष्ठम् ॥
हस्तो न्यस्तं मुखमसकलव्यक्ति लम्बालकला-
दिन्दोर्देन्यं त्वदनुसरणक्लिष्टकान्तेर्विभर्ति ॥ ८३ ॥

आलोके ते निपतति पुरे सा बलिव्याकुला वा
मत्सादृश्यं विरहतनुताभावगम्यं लिखन्ती ॥
पृच्छन्ती वा मधुरवचनां सारिकां पञ्चरखां
कच्चिद्भर्तुः स्मरसि निष्ठते त्वं हि तस्य प्रियेति ॥ ८४ ॥

उत्सङ्गे वा मलिनवसने सौम्य निक्षिप्य वीणां
मङ्गोच्चाङ्गं विरचितपदं गेयमुद्गातुकामा ॥
तन्वीरार्द्रा नयनसलिलैस्सारयित्वा कथञ्चि-
द्भूयो भूयस्स्वयमपि कृतां मूर्च्छनां विस्मरन्ती ॥ ८५ ॥

शेषान् मासान् गमनदिवसस्थापितस्यावधेर्वा
विन्यस्यन्ती भुवि गणनया देहलीमुक्तपुष्पैः ॥
संयोगं वा हृदयनिहितारम्भमासादयन्ती
प्रायेणैते रमणविरहे ह्यङ्गनानां विनोदाः ॥ ८६ ॥

सव्यापारामहनि न तथा पीडयेन्मद्वियोगः
शङ्के रात्रौ गुरुतरशुचं निर्विनोदां सखीं ते ॥
मत्सन्देशैस्सुखयितुमलं पश्य सखीं निशीथे
तामुन्निद्रामवनिश्यनां सन्नवातायनस्यः ॥ ८७ ॥

आधिचामां विरहशयने सन्निक्षीर्णैकपाश्र्वां
प्राचीमूले तनुमिव कलामात्रशेषां हिमांशोः ॥
नीता रात्रिः क्षणमिव भया सार्धमिच्छारतैर्या
तामेवोष्णैर्विरहजनितैरश्रुभिर्यापयन्तीम् ॥ ८८ ॥

निःश्वासेनाधरकिशलयक्लेशिना विचिपन्तीं
 शुद्धस्नानात् परुषमलकं नूनमागण्डलम्बम् ॥
 मत्संयोगः क्षणमपि भवेत् स्वप्नजो ऽपीतिनिद्रा-
 माकांचन्तीं नयनसलिलोत्पीडरुद्धावकाशम् ॥ ८६ ॥

आद्ये बद्धा विरहदिवसे या शिखादाम हिला
 शपस्थान्ते विगलितशुचा या मयोद्देष्टनीया ॥
 स्पर्शक्लिष्टामयमितनखेनासक्तत् सारयन्तीं
 गण्डाभोगात् कठिनविषमामेकवेणीं करेण ॥ ८७ ॥

पादानिन्दोरमृतशिशिरान् जालमार्गप्रविष्टान्
 पूर्वप्रीत्या गतमभिमुखं सन्निवृत्तं तथैव ॥
 चक्षुः खेदात् सलिलगुरुभिः पक्षभिश्चादयन्तीं
 साभ्रे ऽक्लीव स्थलकमलिनीं न प्रबुद्धां न सुप्ताम् ॥ ८८ ॥

सा सद्यस्ताभरणमवला कोमलं धारयन्ती
 शय्योत्सङ्गे निहितमसक्तदुःखदुःखेन गात्रम् ॥
 त्वामप्यश्रुं जललवमयं मोचयिष्यत्यवश्यं
 प्रायः सर्वो भवति करुणावृत्तिरार्द्रान्तरात्मा ॥ ८९ ॥

जाने सख्यास्तव मयि मनस्तम्भृतस्नेहमस्मा-
 दित्यम्भूतां प्रथमविरहे तामहं तर्कयामि ॥
 वाचालं मां न खलु सुभगस्त्वन्यभावः करोति
 प्रत्यक्षं ते निखिलमचिराद्भातरक्तं मया यत् ॥ ९० ॥

रुद्धापाङ्गप्रसरमलकैरञ्जनस्नेहशून्यं
 प्रत्यादेशादपि च मधुनो विस्मृतभ्रूविलासम् ॥
 लव्यासन्ने नयनमुपरि स्पृष्टि शङ्के मृगाक्ष्या
 मीनदोभाकुलकुवलयश्रीतुलामेव्यतीति ॥ ९१ ॥

वामश्यास्याः कररुहपदैर्मुव्यमानो मदीये-
 र्मुक्ताजालं चिरविरचितं त्याजितो देवगत्या ॥
 सम्भोगान्ते मम समुचितो हस्तमंवाहनानां
 यास्यत्यूरुः कनककदलीस्तम्भगौरयलत्वम् ॥ ८५ ॥

तस्मिन् काले जलद यदि सा लब्धनिद्रासुखा स्यात्
 तत्रासीनः स्तनितविमुखो याममात्रं सहेयाः ॥
 मा भूदस्याः प्रणयिनि मयि स्वप्रलब्धे कथञ्चित्
 सद्यः कण्ठच्युतभुजलताग्रस्थि गाढोपगूढम् ॥ ८६ ॥

तामुत्थाप्य स्वजलकणिकाशीतलेनानिलेन
 प्रत्याश्रय्यां सममभिनवैर्जालकैर्मालतीनाम् ॥
 विद्युत्कम्पस्तिमितनयनां तत्सनाथे गवाचे
 वक्तुं धीरस्तनितवचनैर्मानिनीं प्रक्रमेथाः ॥ ८७ ॥

भर्तुर्मित्रं प्रियमविधवे विद्धि मामस्ववाहं
 तत्सन्देशान्मनसिनिहितादागतं तत्समीपम् ॥
 यो वृन्दानि त्वरयति पथि आरम्यतां प्रोषितानां
 मन्द्रस्निग्धैर्ध्वनिभिरबलावेणिमोचोत्सुकानि ॥ ८८ ॥

इत्याख्याते पवनतनयं मैथिलीवोन्मुखी सा ,
 तामुत्कण्ठोच्छसितहृदया व्रीक्ष्य सम्भाष्य चैवम् ॥
 श्रोथत्यस्मात् परमवहिता सौम्य सीगन्तिनोनां
 कान्तोदन्तः सुहृदुपगतस्सङ्गमात् किञ्चिदूनः ॥ ८९ ॥

तामायुष्मन् मम च वचनादात्मनश्चोपकर्तुं
 ब्रूया पूर्वं तव सहचरो रामगिर्याश्रमस्थः ॥
 अथापन्नः कुशलमबले पृच्छति त्वां वियुक्तां ॥
 भूतानां हि चयिषु करणेष्वद्यमाश्रास्यमेतत् ॥ ९० ॥

अङ्गेनाङ्गं सुतनु तनुना गाढतप्तेन तप्तं
 साश्रेणाश्रुद्रुतमविरतोत्कण्ठमुत्कण्ठितेन ॥
 दीर्घोच्छ्वासं समधिकतरोच्छ्वासिना दूरवर्ती
 सङ्कल्पैस्ते विंशति विधिना वैरिणा रुद्धमार्गः ॥ १०१ ॥

शब्दाख्येयं यदपि किल ते यः सखीनां पुरस्तात्
 कर्णे लोलः कथयितुमभूदाननस्पर्शलोभात् ॥
 सो ऽतिक्रान्तः अवणविषयं लोचनाभ्यामदृश्य-
 स्वामुत्कण्ठाविरचितपदं मन्मुखेनेदमाह ॥ १०२ ॥

श्यामास्वङ्गं चकितहरिणीप्रेचिते दृष्टिपातान्
 गण्डच्छायं शशिनि शिखिनां वर्हभारेषु केशान् ॥
 उत्पश्यामि प्रतनुषु नदीवीचिषु भ्रूविलासान्
 हन्तैकस्यं कचिदपि न ते चण्डि सादृश्यमस्ति ॥ १०३ ॥

त्वामालिख्य प्रणयकुपितां धातुरागैश्शिलाया-
 मात्मानं ते चरणपतितं यावदिच्छामि कर्तुम् ॥
 अश्रैस्तावन्मुञ्जरूपचितैर्दृष्टिरालुप्यते मे
 क्रूरस्मिन्नपि न सहते सङ्गमं नौ कृतान्तः ॥ १०४ ॥

धारामिक्तस्थलसुरभिणस्त्वन्मुखस्यास्य बाले
 दूरोभूतं प्रतनुमपि मां पञ्चवाणः क्षिणोति ॥
 घर्मान्ते ऽस्मिन् विगणय कथं वासराणि ब्रजेयु-
 र्दिक्खंसक्तप्रविततघनव्यस्तसूर्यातपानि ॥ १०५ ॥

मामाकाशप्रणिहितभुजं निर्दयास्तेषहेतो-
 र्लब्धायास्ते कथमपि मया स्वप्नसन्दर्शनेषु ॥
 पश्यन्तीनां न खलु वज्रशोऽन स्थलीदेवतानां
 मुक्तामूलान्तरुकिशर्लयेष्वश्रुलेशाः पतन्ति ॥ १०६ ॥

भित्ता सद्यः किशलयपुटान् देवदारुद्रुमाणां
ये तत्क्षीरस्रुतिसुरभयो दक्षिणेनप्रवृत्ताः ॥
आलिङ्ग्यन्ते गुणवति मया ते तुषाराद्रिवाताः
पूर्वं स्पृष्टं यदि किल भवेदङ्गमेभिस्तवेति ॥ १०७ ॥

सङ्क्षिप्येत क्षणमिव कथं दीर्घयामा त्रियामा
सर्वावस्थास्वहरपि कथं मन्दमन्दातपं स्यात् ॥
इत्थं चेतश्चटुलनयने दुर्लभप्रार्थनं मे
गाढोष्णाभिः कृतमशरणं त्वदियोगव्यथाभिः ॥ १०८ ॥

नन्वात्मानं वज्रं विगणयन्नात्मना नावलम्बे
तत् कल्याणि त्वमपि सुतरां मा गमः कातरत्वम् ॥
कस्यात्यन्तं सुखमुपगतं दुःखमेकान्ततो वा
नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ॥ १०९ ॥

शापान्तो मे भुजगशयनादुत्थिते शार्ङ्गपाणौ
मासानेतान् गमय चतुरो लोचने मीलयित्वा ॥
पश्चादावां विरहगुणितं तं तमात्माभिलाषं
निर्वेद्यावः परिणतशरच्चन्द्रिकासु चपासु ॥ ११० ॥

भूयश्चापि त्वमसि शयने कण्ठलग्ना पुरा मे,
निद्रां गत्वा किमपि रुदती सत्वरं विप्रबुद्धा ॥
सान्तर्हासं कथितमसकृत् पृच्छतश्च त्वया मे
दृष्टस्त्वग्ने कितव रमयन् कामपि त्वं मयेति ॥ १११ ॥

एतस्मान्मां कुशलिनमभिज्ञातदानादिदित्वा
मा कौलीनादसितनयने मय्यविश्वासिनी भूः ॥
स्नेहानाहुः किमपि विरहव्यापदस्ते ह्यभोग्या
दृष्टे वक्ष्यन्पचितरसाः प्रेमरशीभवन्ति ॥ ११२ ॥

कच्चित् सौम्य व्यवसितमिदं बन्धुहृत्य त्वया मे
 प्रत्यादेशान्न खलु भवतो धीरतां तर्कयामि ॥
 निश्शब्दो ऽपि प्रदिशसि जलं याचितश्चातकेभ्यः
 प्रत्युक्तं हि प्रणयिषु सतामीप्सितार्थक्रियैव ॥ ११३ ॥

आश्वास्यैनां प्रथमविरहादुग्रशोकां सखीं मे
 शैलादस्मात् त्रिणयनवृषोत्खातकूटान्निवृत्तः ॥
 साभिज्ञानप्रहितकुशलैस्तदचोभिर्ममापि
 प्रातः कुन्दप्रसवशिथिलं जीवितं धारयेथाः ॥ ११४ ॥

एतत्कृत्वा प्रियसमुचितं प्रार्थनं चेतसो मे
 सौहार्दादा विधुर इति वा मय्यनुक्रोशबुद्ध्या ॥
 दृष्टान् देशान् विचर जलद प्रावृषा सम्भृतश्री-
 र्मा भूदेवं कचिदपि न ते विद्युता विप्रयोगः ॥ ११५ ॥

श्रुत्वा वार्तां जलदकथितां तां धनेशो ऽपि सद्यः
 शापस्थान्तं सदयहृदयस्संविधायास्तकोपः ॥
 संयोज्यैतौ विगलितशूचौ दम्पती हृष्टचित्तौ
 भोगानिष्ठानविरतसुखं भोजयामास शश्वत् ॥ ११६ ॥

॥ इति श्रीकालिदासविरचितं मेघदूताभिधं महाकाव्यं सम्पूर्णम् ॥

TRANSLATION AND NOTES,

BY THE LATE

H. H. WILSON.

PREFACE TO THE SECOND EDITION (1843),

BY THE LATE H. H. WILSON.

THE advantages that have been found to result from the publication of the First Book of the Hitopadeśa, and the Selections from the Mahābhārata, as Class-books for the East-India College, have induced Professor Johnson to prepare an edition of the Megha Dūta, or Cloud Messenger, for the same purpose, on a similar plan.

The Text of the Megha Dūta was printed in the year 1813, at Calcutta. It has the faults of most of the early-printed Sanskrit books; the words are altogether unseparated, and the Text is not always accurate. In the present edition, these defects have been remedied; the faulty passages have been corrected; and the words have been detached wherever their separation was consistent with an observance of the laws that regulate euphonic combination. A Glossary, intended to serve at once as a Lexicon and a Grammar to the Text, compiled by Professor Johnson, is added to the publication.

As the style of the poem is more difficult than that of the preceding Class-books, Professor Johnson has considered it desirable to reprint the Translation in English Verse, which was the principal object of the original publication in Calcutta; for, as considerable freedom, or, it may sometimes be thought, license, was taken in that Translation, its use will not, it is to be expected, preclude the necessity of mental effort on the part of the Student, in order to develop the sense of the Sanskrit Text, whilst it may not unallowably lighten his labour, by furnishing him with a general notion of its purport. I have acquiesced in the republication, in the hope that it will afford no greater help than it is designed to render; for experience has satisfied me that the aid of Translations, in the study of any language, except for a short time, perhaps, in the earliest stages of it, is exceedingly mischievous and deceptive. It induces carelessness, encourages indolence, exercises no faculty but the memory, and employs that faculty with so little energy of application, that the impressions received are faint and superficial, and fade and are effaced almost as soon as they are made. The progress effected

with such assistance is a mere waste of even the scant expenditure of time and trouble with which it has been attained; for it is unreal—a mere mockery—as the learner will soon discover, to his surprise, and, if he feel rightly, to his mortification, when he tries his strength upon passages unprovided with such illusory aid, and finds that he is as little able to understand them as if his studies were yet to be begun. It has been with some reluctance, therefore, that I have assented to the proposition; and have done so only in the trust that the verse translation will by no means obviate the necessity of independent exertion.

The Translation of the Megha Dūta was the first attempt made by me to interest European readers in the results of my Sanskrit studies. It has the imperfections of a juvenile work; and the Translator has no doubt sometimes not only departed from his original further than was necessary, but further than was justifiable; and has occasionally mistaken its meaning. Some of the mistakes I have corrected: and in some instances have altered the arrangement of the lines, so as to adhere more nearly to the order of the original. I have not cared, however, to render the version much closer or more faithful; as even had I been inclined to take the trouble, the circumstance of the book becoming a class-book would have deterred me from the attempt: but it is very possible, that whatever poetical fidelity the version may possess, might have been injured by verbal approximation; and that the attempt to give a more literal likeness of the poem of Kālidāsa would only have impaired the similitude of its expression.

I have gone over the Notes with more attention, and have continued the information they convey to the present time. I have added some, and omitted some, especially those which were designed to place the parallel passages of European poets in contiguity with the language and sentiments of the Indian bard. Such analogies will readily suggest themselves to well-educated minds; and it cannot be necessary to endeavour to prove to them, that Imagination, Feeling, and Taste, are not exclusively the products of the Western Hemisphere.

The Megha Dūta, or Cloud Messenger, is recommended to a Student of Sanskrit by its style and by its subject. The style is somewhat difficult, but the difficulty arises from no faults of conception or construction. There must, of course, be some unfamiliar imagery, some figures of purely local associations, in every foreign—in every Oriental composition; but, with a few possible exceptions, the Megha Dūta contains no ideas that may not be readily apprehended by European intellect. It has no miserable conceits, no enigmatical puzzles, which bewilder a poetic reader, and overwhelm a prosaic one with despair; and which, when the riddle is solved, offer no compensation for the labour of solution. The language,

although remarkable for the richness of its compounds, is not disfigured by their extravagance: the order of the sentences is in general the natural one, with no more violent inversion than is indispensable for the convenience of the rhythm. The metre combines melody and dignity in a very extraordinary manner; and will bear an advantageous comparison, in both respects, with the best specimens of uniform verse in the poetry of any language, living or dead.

The subject of the poem is simple and ingenious: a Yaksha, a divinity of an inferior order, an attendant upon the god of riches, Kuvera, and one of a class which, as it appears from the poem, is characterized by a benevolent spirit, a gentle temper, and an affectionate disposition, has incurred the displeasure of his sovereign, and has been condemned by him to a twelvemonths' exile from his home. In the solitary but sacred forest in which he spends the period of his banishment, the Yaksha's most urgent care is to find an opportunity of conveying intelligence and consolation to his wife; and, in the wildness of his grief, he fancies that he discovers a friendly messenger in a cloud—one of those noble masses which seem almost instinct with life, as they traverse a tropical sky in the commencement of the Monsoon, and move with slow and solemn progression from the equatorial ocean to the snows of the Himalaya. In the spirit of this bold but not unnatural personification, the Yaksha addresses the Cloud, and entrusts to it the message he yearns to despatch to the absent object of his attachment. He describes the direction in which the Cloud is to travel—one marked out for it, indeed, by the eternal laws of nature; and takes this opportunity of alluding to the most important scenes of Hindu mythology and tradition; not with the dullness of prosaic detail, but with that true poetic pencil which, by a few happy touches, brings the subject of the description vividly before the mind's eye. Arrived at the end of the journey, the condition of his beloved wife is the theme of the exile's anticipations, and is dwelt upon with equal delicacy and truth; and the poem terminates with the message that is intended to assuage her grief and animate her hopes. The whole of this part of the composition is distinguished by the graceful expression of natural and amiable feelings, and cannot fail to leave a favourable impression of the national character; whilst the merely descriptive portion introduces the student to a knowledge of a variety of objects of local, traditional, and mythological value, with which it is his duty to become familiar; and which he will, when in India, contemplate with additional interest and pleasure, from his previous acquaintance with the verses of Kālidāsa.

Little is known of the literary history of the Megha Dūta. It is, by common assent, attributed to Kālidāsa, a celebrated poet, who is reputed to have been one of the ornaments of the Court of Vikramāditya, king of Ujayin, whose reign,

used as a chronological epoch by the Hindus, is placed 56 years before the Christian æra. There is no reason to dispute the truth of these traditions. The poem undoubtedly belongs to a classical period of Hindu Literature; and that period, there is reason to believe, did not long survive the first centuries of Christianity. At a later date, the Poets were men of more scholarship than imagination, and substituted an overwrought display of the powers of the language for the enforced utterance of the dictates of the feeling or the fancy. This is not the case with the Megha Dūta; and although it is rather of a more sustained elevation of language than other works attributed to the same author, particularly his dramatic compositions, Śakuntalā, and Vikrama and Urvasī, yet there is a community of character in them, a similar fidelity to nature, a like delicacy and tenderness of feeling, and the same felicity of description, gracefulness of imagery, and elegance of expression, which leave it sufficiently probable that they are the works of the same master-hand. There are, indeed, in the Vikrama and Urvasī, especially, passages which call the Megha Dūta to recollection; and in one place, where the deserted monarch inquires of the passing Cloud whither Urvasī has fled, we have the germ of the perhaps later poem, the Cloud Messenger. Of the other works attributed to Kālidāsa, the Ritu-saṁhāra, Raghuvaṁśa, Mālavikāgnimitra, Kumāra-sambhava, Śringāra-tilaka, Prasnotara-mālā, Hāsyārṇava, and Śruta-bodha, some of them are certainly not of his composition.

The Text of the Megha Dūta has been the subject of very industrious illustration, and, as noticed in the Preface to the first edition, the copy then consulted comprehended no fewer than six commentaries. This Manuscript, the property of Mr. Colebrooke, is now in the Library at the India-House, and has been made use of by Professor Johnson in the present edition. The text of the poem has been also printed at Bonn, from Manuscripts in the Royal Libraries of Paris and Copenhagen, by M. Gildemeister, with Notes of various readings, and a useful Glossary.

MEGHA DŪTA,

OR

CLOUD MESSENGER.

I.

WHERE Rāmagiri's cool, dark woods extend,
And those pure streams, where Sītā bathed, descend;
Spoiled of his glories, severed from his wife,
4 A banished Yaksha passed his lonely life :

LINE 1.—Rāmagiri] Is a compound term signifying The mountain of Rāma, and may be applied to any of those hills in which the hero resided during his exile or peregrinations. His first and most celebrated residence was the mountain Chitrakūṭa in Bundelcund, now known by the name of Comptah, and still a place of sanctity and pilgrimage. We find that tradition has assigned to another mountain, a part of the Kimoor range, the honour of affording him, and his companions, Sītā and Lakshmaṇa, a temporary asylum, upon his progress to the south; and it is consequently held in veneration by the neighbouring villagers: see Capt. Blunt's journey from Chunarghur to Yertnagoodum, Asiatic Researches, vii. 60. An account of a journey from Mirzapore to Nagpore, however, in the Asiatic Annual Register for 1806, has determined the situation of the scene of the present poem to be in the vicinity of the latter city. The modern name of the mountain is there stated to be Ramtéc: it is marked in the maps Ramtege; but I understand the proper word is Rāmtinki, which, in the Marhatta language, has probably the same import as Rāmagiri, The hill of Rāma. It is situated but a short distance to the north of Nagpore; and is covered with buildings consecrated to Rāma and his associates, which receive the periodical visits of numerous and devout pilgrims.

2.—Where Sītā bathed.] In his exile, Rāma was accompanied by his younger brother, Lakshmaṇa, and his faithful consort Sītā, or, as she is called in the original, the daughter of Janaka, until the latter was carried off by the demon or giant Rāvaṇa: see the Rāmāyaṇa. The performance of her ablutions in the springs of the mountain is here stated to have rendered their water the object of religious veneration.

4.—A Yaksha] Is a demigod, of which there exists a Gaṇa or class. They have few peculiar attributes, and are regarded only as the companions or attendants of Kuvera, the god of wealth. The word is derived from यक्ष "to worship;" either because they minister to Kuvera,

Doomed, by his lord's stern sentence, to sustain
Twelve tedious months of solitude and pain.

II.

- To these drear hills through circling days confined,
8 In dull unvaried grief, the god repined ;
And sorrow, withering every youthful charm,
Had slipped the golden bracelet from his arm ;
When with Āshārha's glooms the air was hung,
12 And one dark Cloud around the mountain clung ;

are revered themselves by men, or are beloved by the Apsaras, the courtezans of Indra's heaven. They have, however, their own female companions, or wives ; as appears by the poem. One writer, cited and censured by a Commentator on the Amara Kosha, derives the name from **खच्च** "to eat," because he says they devour children. Occasionally, indeed, the Yakshas appear as imps of evil ; but in general their character is perfectly inoffensive.

5.—The lord of the Yakshas is Kuvera, who, in Hindu mythology, performs the functions of the Grecian Plutus. He is the god of wealth, and master of nine inestimable treasures. His capital is situated on mount Kailāsa, and inhabited by Yakshas, Kinnaras, and other inferior deities. He has a variety of appellations alluding to these circumstances, but is most commonly designated by the one here employed. The term is expressive of his deformity, being derived from **कु** "vile," and **वेर** "body;" and he is described as having three legs, and but eight teeth. No images of him occur, nor is any particular worship paid to him ; and in these respects there is a considerable analogy between him and his Grecian parallel. Plutus is described as blind, malignant, and cowardly ; and seems to have received but very slender homage from Greek or Roman devotion. The term "sentence," here used, is, more literally, "curse." The text also states that it was incurred by a neglect of duty, the Yaksha having been heedless in his office, **स्वाधिकारप्रमत्तः**. According to the Commentators, he was the warder of the gate of Kuvera's garden ; and, quitting his post for a season, allowed Indra's elephant to commit a trespass, and trample down the flower-beds.

10.—Had slipped the golden bracelet from his arm.] This is a favourite idea with Hindu poets, and repeatedly occurs : thus, in the elegant drama of Śakuntalā, Dushyanta says :

इदमशिशिरैरन्तस्तपादिवर्णमणीकृतं
त्रिशि निशि भुजव्यस्तापाङ्गप्रसारिभिर्युभिः ।
अनभिलुलितव्याघाताङ्काङ्कुर्मणिबन्धनात्
कनकवलयं सरां स्रस्तं मया प्रतिसार्यते ॥

or, in Sir William Jones's version,

"This golden bracelet, sullied by the flame which preys on me, and which no dew mitigates, but the tears gushing nightly from my eyes, has fallen again and again on my wrist, and has been replaced on my emaciated arm."

11.—When with Āshārha's glooms.] The month Āshāḍ'ha or Āshār'ha comprehends the latter part of June and the commencement of July, and is the period about which the south-west monsoon, or rainy season, usually sets in.

In form, some elephant, whose sportive rage,
Ramparts, scarce equal to his might, engage.

III.

Long on the mass of mead-reviving dew
16 The heavenly exile fixed his eager view;
And still the melancholy tear suppressed,
Though bitterest sorrow wrung his heaving breast.
For e'en the happy husband, as he folds
20 His cherished partner in his arms, beholds
This gathering darkness with a troubled heart:
What must they feel, whom fate and distance part!

IV.

Such were the Yaksha's thoughts; but fancy found
24 Some solace in the glooms that deepened round;
And bade him hail amidst the labouring air,
A friendly envoy to his distant fair;
Who, charged with grateful tidings, might impart
28 New life and pleasure to her drooping heart.

V.

Cheered with the thought, he culled each budding flower,
And wildly wooed the fertilizing power;

13.—In form, some elephant.] Thus, in the Purāṇa Sarvaswa, clouds are described as

महिषाश्च वराहाश्च मत्तमातङ्गरूपिणः

"Shaped like buffaloes, boars, and wild elephants."

In Chapman's Bussy D'Ambois, they are said to assume,

In our faulty apprehensions,
The forms of dragons, lions, elephants.

And Shakspeare, although he omits the elephant, gives them, with his usual overflow of imagery, a great variety of shapes,—

Sometimes we see a cloud that's dragonish,
A vapour sometimes like a bear or lion,
A towered citadel, a pendant rock,
A forked mountain, or blue promontory,
With trees upon 't, that nod unto the world,

* And mock our eyes with air.—ANTONY AND CLEOPATRA.

19.—For e'en the happy husband.] The commencement of the rainy season being peculiarly delightful in Hindustan, from the contrast it affords to the sultry weather immediately preceding it, and the refreshing sensations it excites, becomes to the lover and the poet the same source of love and tenderness as the season of Spring is to the young and poetical in Europe.

(For who, a prey to agonizing grief,
 32 Explores not idlest sources for relief;
 And, as to creatures sensible of pain,
 To lifeless nature loves not to complain?)
 Due homage offered, and oblations made,
 36 The Yaksha thus the Cloud majestic prayed :—

35.—And oblations made.] The oblation of the blossoms of the Kuṭaja, “a small tree,” (*Wrightea antidysenterica*) is called Argha (अर्घ) in the original, a religious rite, which seems to be analogous to the libation of the earlier periods of the Grecian ritual. अर्घ, in the Amara Kosha, is described as a species of worship, and is perhaps more properly the act of offering a libation to a venerable person, or to a deity; although it also implies the oblation itself, otherwise denominated अर्घ्य. This oblation, of which water forms the basis, is presented in a cup, a shell, or in any metallic oblong and boat-shaped vessel. The vessel, in the spoken dialects, is called by a similar name अर्घा, “Arghā.” Indeed, Mr. Wilford states, *Asiatic Researches*, iii. 364, and viii. 274, that Argha, in Sanskrit, means “a boat;” whence he deduces the ship Argo, etc.; and whence, with Mr. Bryant’s assistance, we may deduce the Ark of Scripture. The Sanskrit word, however, has not been found in any of the vocabularies of the language, with the import Mr. Wilford has assigned to it.

The oblation called Argha or Arghya, generally considered, comprises eight articles, thus enumerated :

आपः क्षीरं कुशायाणि दधि सर्पिश्च तण्डुलाः ।
 यवाः सिद्धार्थकं चैव अष्टाङ्गार्घ्यं प्रकीर्तितम् ॥

“The eight-fold Arghya is formed of water, milk, the points of Kuśa-grass, curds, clarified butter, rice, barley, and white mustard.”

In the Āchāra Darśa of Śrīdatta, in a passage quoted from the Devī Purāṇa, they are stated somewhat differently; thus,

रक्तविल्लाक्षतैः पुष्पैर्दधिदूर्वाकुशैस्तिलैः ।
 सामान्यः सर्वदेवानामर्घ्योऽयं परिकीर्तितः

“The general Argha, proper for any of the gods, consists of saffron, the Bel, unbroken grain, flowers, curds, Dūrba-grass, Kuśa-grass, and Sesamum.”

Water is not mentioned here, being considered as the vehicle of the whole. The same author adds, that should any of these not be procurable, they may be supplied by the imagination :

अभावे दधिदूर्वादेर्मानसं वा प्रकल्पयेत् ॥

Besides the Argha common to all the gods, there are peculiar ones for separate deities : thus we find a few new-blown buds are sufficient for a cloud ; and in the Purāṇa Sarvaswa, the Argha for the Sun is thus enumerated,

चन्दनोदकसन्मिश्रं दत्त्वाद्यं कुसुमं रवेः ॥

“Having presented an Arghya to the Sun, of water mixed with sandal, and flowers :”

and an oblation to the same planet, as given by Mr. Colebrooke, *Asiatic Researches*, v. 357, is said to consist of Tila, flowers, barley, water and red sanders. Water alone is also sufficient to constitute the Argha. In the articles which form the Argha of the Hindus, as well as in the mode

VI.

Hail, friend of Indra, counsellor divine,
 Illustrious offspring of a glorious line !
 Wearer of shapes at will ; thy worth I know,
 40 And bold entrust thee with my fated woe :

of presentation, that of pouring it out, or libating, we trace its analogy with the ancient libation. Of course, wine could never enter into Hindu offerings of this kind ; but we find that the Greeks had their *νηφάλια ἱερά* or "sober sacrifices," from which wine was excluded. These were of four kinds : *τὰ ὑδρόσπονδα*, "libations of water," *τὰ μελίσπονδα* "of honey," *τὰ γαλακτόσπονδα* "of milk," and *τὰ ἐλαιόσπονδα* "of oil ;" which liquors were sometimes mixed with one another. According to Porphyry, most of the libations in the primitive times were *νηφάλιοι*. See Potter's *Antiquities of Greece*. We have here, then, three of the four fluid substances of an *Argha*, as first enumerated above, if we may compare the clarified butter with the oil : honey would, of course, be omitted on the same account as wine, being a prohibited article in Hindu law. With respect to the solid parts of the offering, a reference to the same authority will show that they consisted of green herbs, grains, fruits, flowers, and frankincense ; analogous to the grasses, rice, barley, flowers, sandal, etc., of the Sanskrit formulæ.

37.—Hail, friend of Indra.] Indra is the sovereign deity of Swarga, or the Hindu Olympus. The cloud is here considered as his friend or counsellor, in allusion to his functions as regent of the atmosphere, where he appears in the character of the Jupiter Tonans, *Νεφέληγερέτα Ζεὺς*. The appellative *मघवत्*, used in the original, is considered, by Etymologists, as irregularly derived from the passive form of *मह*, "to adore," "to worship."

38.—Illustrious offspring of a glorious line.] According to the original, "Descended from the celebrated line of the Pushkarāvartakas," translated, in a prose version of this passage, "Diluvian Clouds : " see Colebrooke on Sanskrit and Prakrit Prosody, Asiatic Researches, Vol. x. Clouds, agreeably to the *Brahmāṇḍa Purāṇa*, are divided into three classes, according to their origin from fire, the breath of *Brahmā*, or the wings of the mountains, which were cut off by Indra (*पच*). These latter are also called *पुष्करावर्तक*, being especially the receptacles of water. Thus, in the *Purāṇa Sarvaswa*,

पुष्करा नाम ते मेघा वृहत्स्त्रोयमत्सराः
 पुष्करावर्तकास्तेन कारणेनेह शब्दिकाः ॥

"The clouds called Pushkarā are those large clouds which are insatiable of water ; and, on that account, they are called in this world, Pushkarāvartakas."

So also it is said, upon the authority of the *Vāyu*, *Īṅga*, and *Matsya Purāṇas*, "The third class of clouds is that of the *Pakshaja*, or those which were originally the wings of the mountains that were cut off by Indra. These are also termed Pushkarāvartakas, from their including water in their vortices. These are the largest and most formicāble of all ; and those which, at the end of the *Yugas* and *Kalpas*, pour down the waters of the Deluge." *Vishṇu Purāṇa*, p. 231, note.

39.—Wearer of shapes at will ;] Or, *Kāmarūpa* ; from *काम* "desire," and *रूप* "form," "shape" : thus Socrates, in the "Clouds :"

Σω. Γίνονται πανθ' ὅτι ἂν βάλωνται.

Soc. Why, then,

Clouds can assume what shapes they will, believe me !

—CUMBERLAND'S Translation.

For, better far, solicitation fail
With high desert, than with the base prevail.

VII.

- Thou art the wretch's aid, affliction's friend ;
44 To me, unfortunate, thy succour lend :
My lonely state compassionate behold,
Who mourn the vengeance of the god of gold ;
Condemned amidst these dreary rocks to pine,
48 And all I wish, and all I love, resign.
Where dwell the Yakshas in their sparkling fields
And Śiva's crescent groves surrounding gilds,
Direct thy licensed journey, and relate
52 To her who mourns in Alakā, my fate.

VIII.

- Still, as thou mountest on thine airy flight,
Shall widowed wives behold thee with delight ;
With eager gaze, their long locks drawn apart,
56 Whilst hope re-animates each drooping heart :
Nor less shall husbands, as thy course they trace,
Expect at hand a faithful wife's embrace ;
Unless, like me, in servitude they bend,
60 And on another's lordly will depend.

41.—For, better far, solicitation fail, etc.] This is a sentiment of rather an original strain, and indicates considerable elevation of mind. Something of the same kind occurs in Massinger's play of the "Bondman;" where Pisander says,

I'd rather fall under so just a judge,
Than be acquitted by a judge corrupt
And partial in his censure.

46.—The god of gold,] Kuvera. See above.

50.—Where Śiva's crescent groves surrounding gilds.] The crest of Śiva is the new moon, which is sometimes described as forming a third eye in his forehead. The Himālaya mountains, amongst which we shall hereafter find Kailāsa to be situated, are Śiva's favourite haunts. He also resides occasionally on that mountain, and is represented as the particular friend and frequent guest of Kuvera.

52.—Alakā is the capital of Kuvera, and the residence of his dependent deities.

IX.

The gentle breeze shall fan thy stately way,
 In sportive wreathes the cranes around thee play;
 Pleased on thy left the Chātaka, along
 64 Pursue thy path, and cheer it with his song.

62.—Valākā (वलाका) is said, in Mr. Colebrooke's Amara Kosha, to mean a "small crane." The word is always feminine, and perhaps therefore means the female bird only. Indeed, some of the Commentators on this poem call it the female of the Vaka (वक), Ardea Torra and Putea. The rainy season is that of their gestation; which explains their attachment to the Cloud, and the allusion to its impregnating faculty mentioned in the text of the original, गर्भाधानचमपरिचयम्. The periodical journeys and orderly flight of this kind of bird have long furnished classical poetry with embellishments: they are frequently alluded to by Homer, as are the wild geese, of which mention is also made below:—thus, in the Iliad, Book ii. 459:

Τῶν δ', ὥστ' ὀρνίθων πεπενηνῶν ἔθνεα πολλὰ,
 Χηνῶν, ἢ γεράνων, ἢ κύκνων δουλιχοδείρων,
 Ἄσιψ' ἐν λειμῶνι, Καῦστρον ἀμφὶ ἔεθρα.
 Not less their number than th' embodied cranes,
 Or milk-white swans in Asia's watery plains,
 That o'er the windings of Caÿster's springs,
 Stretch their long necks and clap their rustling wings.—POPE.

The translator has omitted the geese. Milton also describes the flight of these birds:

So steers the prudent crane
 Her annual voyage, borne on winds.—PARADISE LOST, vii. 436.

And again, line 442:

Others on silver lakes and rivers bathed
 Their downy breast.—
 ——— Yet oft they quit
 The dank, and, rising on stiff pennons, tower
 The mid aerial sky.

63.—The Chātaka is a bird supposed to drink no water but rain-water: of course he always makes a prominent figure in the description of wet or cloudy weather. Thus in the rainy season of our author's (ऋतुसंहार) "Ritu Sanhāra," or Assemblage of Seasons:

तृषाकुलैश्चातकपक्षिणां कुलैः
 प्रयाचितास्तोयभरावलम्बिनः ।
 प्रयान्ति मन्दं नववारिधारिणो
 वलाहकाः श्रोत्रमनोहुरस्वनाः ॥

"The thirsty Chātaka impatient eyes
 The promised waters of the labouring skies;
 Where heavy Clouds, with low but pleasing song,
 In slow procession murmuring move along."

The Chātaka is the Cuculus Melanoleucus. The term वाम is rendered by the Commentators in general "left," on the left side; but Rāmanāth Tarkalankāra interprets it "beautiful"; and maintains that the cry of birds, to be auspicious, should be upon the right side, not upon the left.

X.

Sure thou shalt find the partner of my woes
 True to her faith, and stranger to repose ;
 Her task to weep our destiny severe,
 68 And count the moments of the lingering year.
 A painful life she leads, but still she lives,
 Whilst hope its aid invigorating gives ;
 For female hearts, though fragile as the flower,
 72 Are firm, when closed by hope's investing power.

XI.

And when thy thunders soothe the parching earth,
 And showers, expected, raise her mushroom birth ;
 The swans for mount Kailāsa shall prepare,
 76 And track thy course attendant through the air.

XII.

Short be thy farewell to this hill addressed ;
 This hill with Rāma's holy feet imprest ;
 Thine ancient friend, whose scorching sorrows mourn
 80 Thy frequent absence and delayed return.

Bharata Mallika, however, cites astrological writers to prove that the Chātaka is one of the exceptions to this rule:

वर्हिणश्चातकाश्चाप्ये च पुंसङ्गिताः खगाः ।

मृगा वा वामगा हृष्टाः सैन्यसम्पदप्रदाः ॥

"Peacocks, Chātakas, Chāshas (blue jays), and other male birds, occasionally also antelopes, going cheerfully along the left, give good fortune to the host."

The Greek notions agreed with those of Rāmanāt'h, and considered the flight of birds upon the right side to be auspicious: the Romans made it the left; but this difference arose from the situation of the observer, as in both cases the auspicious quarter was the east; the οἰωνοπόλος facing the north, and Aruspex the south. In general, according to the Hindus, those omens which occur upon the left side are unpropitious.

75.—"The Rājahansas, desirous of going to the lake Mānasa, shall accompany thee as far as Kailāsa, having laid in their provisions from the new shoots of the filaments of the stalk of the lotus." This is the closer reading of the text. Kailāsa is, properly speaking, a mythological mountain; but the name is also applied to the lofty range that runs parallel with the Himālaya, on the north of that chain. The lake Mānasa lies between the two ranges; and it is quite true, that it is the especial resort of the wild grey goose at the beginning of the rainy season; "Those birds finding in the rocks bordering on the lake an agreeable and safe asylum, when the swell of the rivers in the rains and the inundation of the plains conceal their usual

XIII.

Yet ere thine ear can drink what love inspires,
 The lengthened way my guiding aid requires.
 Oft on whose path full many a lofty hill
 84 Shall ease thy toils, and many a cooling rill.

XIV.

Rise from these streams, and seek the upper sky;
 Then to the north with daring pinions fly.
 The beauteous sylphs shall mark thee with amaze,
 88 As backward bent thou strik'st their upward gaze,
 In doubt if by the gale abruptly torn,
 Some mountain-peak along the air is borne.
 The ponderous Elephants, who prop the skies,
 92 Shall view thy form expansive with surprise;

food. Moorcroft's Journey to Mānasarovara: Asiatic Researches, xii. 466. The Rājahansa is described as a kind of goose with white body and red legs and bill; whence Mr. Ellis affirms that it is properly applicable to the Phœnicopteros, or flamingo. Asiatic Researches, xiv. 28, note.

78.—With Rāma's holy feet imprest.] In the original text we have, "marked with the steps of Raghupati, venerated of men." This appellation is given to Rāma, as the most distinguished, the lord or master as it were, of the line of Raghu, an ancestor of that warrior, and himself a celebrated hero and sovereign. Rāma is hence also termed Rāghava (राघव), a regular derivative from Raghu, implying family descent. The exploits of the two heroes form the chief subject of another poem by our author, entitled Raghuvansa (रघुवंश), or, The Race of Raghu.

85.—We now begin the geographical part of the poem; which, as far as it can be made out through the difference of ancient and modern appellations, seems to be very accurately conceived. The two extreme points of the Cloud's progress are, the vicinity of Nagpore, as mentioned in the note on Line 1, and the mountain Kailāsa, or rather the Himālaya range. During this course, the poet notices some of the most celebrated places, with the greater number of which we are still acquainted. In the first instance, we have here his direction due north from the mountain of Rāmāgiri; and we shall notice the other points as they occur.

87.—Literally, the wives of the Siddhas. The Siddhas are originally human beings, but who, by devout abstraction, have attained superhuman powers, and a station apparently intermediate between men and gods. They tenant the upper regions of the air.

91.—Each of the four quarters, and the four intermediate points of the compass, has, according to the Hindus, a regent or presiding deity. Each of these deities also has his male and female elephant. The names of them all are enumerated in the following verse of the Amara Kosha:

ऐरावतः पुण्डरीकी वामनः कुमुदोऽञ्जनः ।

पुष्पदन्तः सार्वभौमः सुप्रतीकश्च दिग्गजाः ॥

"Airāvata, Puṇḍarika, Vāmana, Kumuda, Anjana, Pushpadanta, Sārvabhauma, and Supratika, (are) the elephants of the sky."

Now first their arrogance exchanged for shame,
Lost in thy bulk their long unrivalled fame.

XV.

Eastward, where various gems, with blending ray,
96 In Indra's bow o'er yonder hillock play,
And on thy shadowy form such radiance shed,
As peacock's plumes around a Kṛishṇa spread,

XVI.

Direct thy course : to Mālas smiling ground,
100 Where fragrant tillage breathes the fields around ;
Thy fertile gifts, which looks of love reward,
Where bright-eyed peasants tread the verdant sward.

95.—A reference to the map will show that it was necessary for the Cloud to begin the tour by travelling towards the east, in order to get round the lofty hills which in a manner form the eastern boundary of the Vindhya chain. It would otherwise have been requisite to have taken it across the almost inaccessible part of those mountains, where the poet could not have accompanied it ; and which would also have offended some peculiar notions entertained by the Hindus of the Vindhya hills, as we shall again have occasion to remark.

96.—Indra's bow is the rainbow.

97.—The body of Kṛishṇa is represented of a dark blue colour ; and the plumes of the peacock are frequently arranged upon the images of this deity. Allusion is especially made to Kṛishṇa in his juvenile character, as a cow-herd in the groves of Vṛindāvana.

99.—It is not easy, after the lapse of ages, to ascertain precisely the site of several places enumerated in the poem before us. The easterly progress of the Cloud, and the subsequent direction by which he is to reach the mountain Āmrakūṭa, prove that the place here mentioned must be somewhere in the immediate vicinity of Ruttunpoor, the chief town of the northern half of the province of Cheteesgerh, and described in Captain Blunt's tour, Asiatic Researches, Vol. vii., and also in that of Mr. Colebrooke, published in the Asiatic Annual Register for 1806. The only modern traces that can be found of it are in a place called Malda, a little to the north of Ruttunpoor. In Ptolemy's map, there is a town called Maleta ; and situated, with respect to the Vindhya mountains, similarly with the Māla of our poet. I should have supposed that the Māla mentioned from the geography of the Purāṇas by Mr. Wilford (Asiatic Researches, viii. 336) was the same with the place alluded to in the text of Kālidāsa : if, however, that gentleman is correct in applying the name to the Malbhoom of Midnapoor, it will be much further to the east than will do for our present purpose, and must be an entirely different place. There is little reason to think that either of these Mālas are the country of the Malli, who are mentioned by Pliny ; and who are more probably the same with the Μαλλοὶ of Arrian, and the inhabitants, as is stated by Major Rennell, of the province of Multan.

XVII.

- Thence sailing north, and veering to the west,
 104 On Āmrakūṭa's lofty ridges rest.
 Oft have thy showers the mountain's flames allayed;
 Then fear not wearied to demand its aid.
 Not e'en the basest, when a falling friend
 108 Solicits help it once was his to lend,
 The aid that gratitude exacts denies:
 Much less shall noble minds the claim despise.

XVIII.

- When o'er the wooded mountain's towering head
 112 Thy hovering shades like flowing tresses spread,
 Its form shall shine with charms unknown before,
 That heavenly hosts may gaze at, and adore;
 This earth's round breast, bright swelling from the ground,
 116 And with thy orb as with a nipple crowned.

104.—The course pointed out to the Cloud, and an allusion which follows to the vicinity of the Narmadā river, furnish us with reasons for supposing that the mountain here mentioned is that more commonly designated by the name of Omerkuntuk. The change of sound is not more violent than it is in a number of evident corruptions from the Sanskrit language, now current in the dialects of India. The term Āmrakūṭa means the Mango Peak, and refers to the abundance of mango-trees in the incumbent and surrounding forests. Should this conjecture be correct, it will invalidate the derivation assigned with some ingenuity to the word Omerkuntuk, in a prefatory note to a pleasing little oriental poem published in England, called the *Metamorphosis of Sona*. The author of that note imagines the proper name to be Om̐r Khandaka; and he is happy in the affinity of the sound, though not in his definition of the sense, as "the district of Omer" is exceedingly unmeaning, and erroneous. Amara Khandaka might mean the "immortal portion," but I do not know of any reason for assigning such an epithet to the mountain in question.

107.—The Hindus have been the object of much idle panegyric, and equally idle detraction. Some writers have invested them with every amiable attribute, and they have been deprived by others of the common virtues of humanity. Amongst the excellencies denied to them, gratitude has been always particularized; and there are many of the European residents in India who scarcely imagine that the natives of the country ever heard of such a sentiment. To them, and to all detractors on this head, the above verse is a satisfactory reply; and that no doubt of its tenor may remain, I add a literal translation of the original passage: "Even a low man, when his friend comes to him for assistance, will not turn away his face, in consideration of former kindness;—how, therefore, should the exalted act thus?"

XIX.

Next, bending downwards from thy lofty flight,
 On Chitrakūṭa's humbler peak alight ;
 O'er the tall hill thy weariness forego,
 120 And quenching rain-drops on its flames bestow ;
 For speedy fruits are certain to await
 Assistance yielded to the good and great.

XX.

Thence journeying onwards, Vindhya's ridgy chain,
 124 And Reva's rill, that bathes its foot, attain ;

117.—The mountain here mentioned must be in the vicinity of Omerkuntuk, and part of the same range : the name signifies, "the variegated or wonderful peak," and is applied to a number of hills : the most famous hill of this name, as was mentioned in the first note, is situated in Bundelkund.

123.—The Vindhya range of mountains holds a very distinguished station both in the mythology and geography of Hindustan : these points are both discussed at some length in the tour from Mirzapore to Nagpore, already cited ; and, as in those passages which I have been able to investigate I find a perfectly accurate statement, I shall here transcribe the words of its author :

"Bind'h, in Sanskrit named Vind'hya, constitutes the limit between Hindustan and the Deccan. The most ancient Hindu authors assign it as the southern boundary of the region which they denominate Āryabhūma or Āryavarta. Modern authors, in like manner, make this the line which discriminates the northern from the southern nations of India. It reaches almost from the eastern to the western sea ; and the highest part of the range deviates little from the line of the tropic. The mountainous tract, however, which retains the appellation, spreads much more widely : it meets the Ganges in several places towards the north ; and the Godāveri is held to be its southern limit.

"Sanskrit etymologists deduce its name from a circumstance to which I have just now alluded : it is called Bind'hya, says the author of a Commentary on the Amercosh, because people think (ध्यायन्ति) the progress of the sun is obstructed (विन्द्य) by it. Suitably to this notion, the most elevated ridge of this tropical range of mountains is found to run from a point that lies between Chhota Nagpore and Palamu, to another that is situated in the vicinity of Ougein. But the course of the Nermadā river better indicates the direction of the principal range of the Vind'h hills. From Amracūṭa, where this river has its source, on the same spot with the Sone and the Hatsu, to the gulf of Cambaya, where it disembogues itself into the sea, the channel of the Nermadā is confined by a range or hills, or by a tract of elevated ground, in which numerous rivers take their rise ; and by their subsequent course towards the Sone and Jamuna on one side, and towards the Tapti and Oodaver on the other, sufficiently indicate the superior elevation of that tract through which the Nermadā has forced its way.

"The vast extent of this mountainous tract, contrasted with the small elevation of these hills, viewed from the plains of Hindustan, has furnished grounds for a legend to which the mytho-

Whose slender streams upon the brown hill's side,
 Like painted streaks upon the dusky hide
 Of the tall elephant—in bright display,
 128 Through stones and rocks wind slow their arduous way.

XXI.

Here the soft dews thy path has lost resume,
 And sip the gelid current's rich perfume,
 Where the wild elephant delights to shed
 132 The juice exuding fragrant from his head.

logical writings of the Hindus often allude. Vind'hya having once prostrated himself before his spiritual guide, Agastya, still remains in that posture, by command of the holy personage. This humiliation is the punishment of his presumption, in emulating the lofty height of Himālaya and Meru. According to this legend, Vind'hya has one foot at Chunar; and hence the real name of that fortress is said to be Charaṇādri (चरणद्वि): his other foot is, I think, placed by the same legend in the vicinity of Gayā: the vulgar, very inconsistently, suppose the head of the prostrate mountain near the temple of Vind'hya Vasini, four miles from Mirzapore."

124.—The Revā is a name of the Narmadā river, which, as we have seen in the preceding note, rises from the mountain Āmrakūṭa or Omerkuntuk. It may be here observed, that the rivers are always personified by the Hindus, and are, in general, female personifications. Thus we have Gangā, the daughter of Jahnu; Yamunā, the daughter of the Sun; and Revā, or Narmadā, the daughter of Himāla, as is said in the hymn translated from the Vāyu Purāṇa, and given by Captain Blunt, Asiatic Researches, vii. 103. The names of the Narmadā river are thus stated in the Amara Kosha,

रेवा तु नर्मदा सोमोद्भवा मेकलकन्यका

"Revā, Narmadā, Sōmōdbhavā, and Mekala-Kanyakā;"

which are explained by the best Commentators thus, "who flows, who delights, who is descended from the line of the moon, and who is the daughter of Mekala." The last term is applied either to the Vindhya mountain, or is considered to be the name of a Rishi or saint, and progenitor of the river-goddess. Tradition has assigned to this river a very Ovidian kind of tale; which is related in Captain Blunt's tour, and which has been repeated in verse, with much elegance and spirit, by the author of the Metamorphosis of Sona.

132.—[The juice exuding fragrant from his head.] It is rather extraordinary that this juice which exudes from the temples of the elephant, especially in the season of rut, should have been unnoticed by modern writers on natural history, until the time of Cuvier (*Règne animal*), although mention of it is made by Strabo, from Megasthenes. The author of the *Wild Sports of the East* states, that "on each side of the elephant's temples there is an aperture about the size of a pin's head, whence an ichor exudes;" but he does not appear to have been aware of its nature. Indeed his descriptions, though entertaining, are frequently defective, owing to his extreme ignorance of the languages, the literature of which he so liberally devotes to the flames. In the Amara Kosha, this fluid is termed मदः and दानम्; and the elephant, while it flows, is distinguished by the terms प्रभिन्नः, गर्जितः मत्तः from the animal out of rut, or after the juice has ceased to

Then swift proceed, nor shall the blast have force
To check with empty gusts thy ponderous course.

XXII.

Reviving nature bounteous shall dispense,
136 To cheer thy journey, every charm of sense ;
Blossoms, with blended green and russet hue,
And opening buds, shall smile upon thy view.
Earth's blazing woods in incense shall arise,
140 And warbling birds with music fill the skies.

XXIII.

Respectful demigods shall curious count
The chattering storks, in lengthening order mount ;
Shall mark the Chātakas, who, in thy train,
144 Expect impatiently the dropping rain.
And, when thy muttering thunders speak thee near,
Shall clasp their brides, half ecstasy, half fear.

XXIV.

Ah ! much I dread the long-protracted way,
148 Where charms so numerous spring to tempt delay ;
Will not the frequent hill retard thy flight,
Nor flowery plain persuade prolonged delight ?

exude, and which is then called उद्धान्तः or निर्मदः. All these names are expressive of the circumstances. The exudation and fragrance of this fluid is frequently alluded to in Sanskrit poetry. Its scent is commonly compared to the odour of the sweetest flowers, and is then supposed to deceive and attract the bees. These circumstances occur in this passage from a work already referred to, the Ritu Sanhāra :—

वनद्विपानां नवतोयदस्वनै-
र्मदान्वितानां स्वनतां मुहुर्मुहुः ।
कपोलदेशा विमलोत्पलप्रभा-
स्मृद्भृङ्गयूथैर्मदवारिभिः श्रिताः ॥

“Roars the wild elephant inflamed with love,
And the deep sound reverberates from above ;
His ample front, like some rich lotus, shows
Where sport the bees, and fragrant moisture flows.”

Or can the peacock's animated hail,
152 The bird with lucid eyes, to lure thee fail?

XXV.

Lo! where awhile the swans reluctant cower,
Daśārṇa's fields await the coming shower.
Then shall their groves diffuse profounder gloom,
156 And brighter buds the deepening shade illumine;
Then shall the ancient tree, whose branches wear
The marks of village reverence and care,

151.—Or can the peacock's animated hail?] The wild peacock is exceedingly abundant in many parts of Hindustan, and is especially found in marshy places. The habits of this bird are, in a great measure, aquatic; and the setting in of the rains is the season in which they pair. The peacock is therefore always introduced in the description of cloudy or rainy weather, together with the cranes and Chātakas, whom we have already had occasion to notice. Thus, in a little poem descriptive of the rainy season, etc., entitled Ghaṭākarpāra (घटकर्पर), the author says, addressing his mistress—

नवाम्बुमत्ताः शिखिनो नदन्ति मेघागमे कुन्दसमानदन्ति ।

"O thou, whose teeth enamelled vie
With smiling Kunda's pearly ray;
Hear how the peacock's amorous cry
Salutes the dark and cloudy day!"

And again, in one of the Śatakas or Centos of Bharṭṛi Hari, where he is describing the same season—

शिखिकुलकलकेका एव रम्या वनान्ताः
सुखिनमसुखिनं वा सर्वमुत्कण्ठयन्ति ।

"When smiling forests, whence the tuneful cries
Of clustering pea-fowls shrill and frequent rise;
Teach tender feelings to each human breast,
And charm alike the happy or-distressed."

154.—Daśārṇa's fields await the coming shower.] No traces of this name are to be found in modern maps: it is enumerated in Major Wilford's lists from the Purāṇas, Asiatic Researches, vol. viii., amongst the countries situated behind the Vindhya mountains; and corresponds, according to him, with the Dosarene of Ptolemy and the Periplus. Ptolemy's map has also a Dosara and Dosaronis Fluvium; and in the Paurāṇik list of rivers, there is also a Dosarna river, which is said to rise from the mountain Chitrakūṭa. It may possibly correspond, at least in part, with the modern district of Cheteesger'h, as the etymology of both words refers to similar circumstances. Cheteesger'h is so named from its being supposed to comprise Thirty-six forts; and according to Bharata, the Commentator on our text, Daśārṇa is derived from Daśa (दश) Ten, and Rīṇa (ऋण), a stronghold or Durga, the Droog of the Peninsula, and thence means the district of the Ten citadels.

157.—Then shall the ancient tree, etc.] A number of trees receive particular veneration from the Hindus; as the Indian fig, the Holy fig-tree, the Myrobalan trees, etc. In most villages

Shake through each leaf, as birds profanely wrest
 160 The reverend boughs to form the rising nest.

XXVI.

Where royal Vidiśa confers renown,
 Thy warmest wish shall fruit delightful crown :
 There, Vetravati's stream ambrosial laves
 164 A gentle bank, with mildly murmuring waves ;
 And there, her rippling brow and polished face
 Invite thy smiles, and sue for thy embrace.

XXVII.

Next, o'er the lesser hills thy flight suspend,
 168 And growth erect to drooping flowerets lend ;
 While sweeter fragrance breathes from each recess,
 Than rich perfumes the hireling wanton's dress.

there is at least one of these, which is considered particularly sacred, and is carefully kept and watered by the villagers, is hung occasionally with garlands, and receives the Praṇām or veneration inclination of the head, or even offerings and libations. The birds mentioned in the text by the epithet गृहवलिभुज् are the Vakas or cranes. The term signifies, "who eats the food of his female;" गृह commonly a house, meaning, in this compound, a wife. At the season of pairing, it is said that the female of this bird assists in feeding the male; and the same circumstance is stated with respect to the crow and the sparrow, whence the same epithet is applied to them also.

161.—Where royal Vidiśa confers renown.] Vidiśa is described as the capital of the district of Daśārṇa. It appears to be the modern Bhilsah, in the province of Malwa. It is still a place of some note; and is well known in India for the superior quality of the tobacco raised in its vicinity.

163.—The Vetravati is the modern Betwah. It rises on the north side of the Vindhya chain; and, pursuing a north-easterly course of 340 miles, traverses the province of Malwa and the south-west corner of Allahabad, and falls into the Jumna below Kalpee. In the early part of its course, it passes through Bhilsa or Vidiśa.

167.—Next, o'er the lesser hills thy flight suspend.] The term in the text, नीचैराखं गिरि, is explained by the Commentators to signify either the hill named Nichais, a mountainous range of little note, or of little elevation. It is of no great moment; but perhaps the latter, which meaning we select, is the most satisfactory.

168.—And growth erect to drooping flowerets lend.] This passage, more literally rendered, is, "That hill which with upright flowers is like the body with its hair on end." The erection of the hairs of the body is, with the Hindus, constantly supposed to be the effect of pleasure or delight.

XXVIII.

On Naga Nadi's banks thy waters shed,
 172 And raise the feeble jasmin's languid head ;
 Grant for a while thy interposing shroud,
 To where those damsels woo the friendly cloud ;
 As, while the garland's flowery stores they seek,
 176 The scorching sunbeams singe the tender cheek,
 The ear-hung lotus fades : and vain they chase,
 Fatigued and faint, the drops that dew the face.

XXIX.

What though to northern climes thy journey lay,
 180 Consent to track a shortly devious way :
 To fair Ujjayinī's palaces and pride,
 And beauteous daughters, turn awhile aside.

171.—On Naga Nadi's banks.] Some of the Commentators notice various readings of the name of this river; which occurs as given in the translation, Naga Nadi (नगनदी), "the mountain stream;" Nava Nadi (नवनदी), "the new river;" and Vana Nadi (वननदी), "the forest river." It is probably one amongst a number of small streams falling from the Vindhya range of hills; and, indeed, the whole province of Malwa abounds in water; so that, as is stated in the Ayeen Akbery, "you cannot travel two or three cose without meeting with streams of good water, whose banks are shaded by the wild-willow and other trees, and decorated with the hyacinth and other beautiful and odoriferous flowers." Gladwin's Translation, vol. ii.—I have given the preference to the Naga Nadi as above, from finding a river west of the Betwah, which we have crossed, named the Parbatty; and which, rising in the Vindhya chain, runs north-west, till it joins another, called, in Arrowsmith's Map, the Sepra; and the two together fall into the Chumbul. The word Parbatty, or Pārvaṭī, means, "sprung from the mountains;" and Naga Nadi, as I have mentioned, bears a similar import; so that they possibly are synonyms of the same stream.

175.—As, while the garland's flowery stores they seek.] The use of garlands in the decoration of the houses and temples of the Hindus, and of flowers in their offerings and festivals, furnishes employment to a particular tribe or caste, the Mālākāras or wreath-makers. The females of this class are here alluded to.

181.—Ujjayinī, or the modern Oujain, is supposed to have been the residence of our poet, and the capital of his celebrated patron, Vikramāditya. Few cities, perhaps, can boast of a more continuous reputation; as it has been a place of great note, from the earliest periods of Hindu tradition down to the present day. It is now in the possession of the family of Scindiah, and is the capital of his territories. A full and highly-interesting account of it is to be found in the Sixth Volume of the Asiatic Researches, in the Narrative of a Journey from Agra to this city, by the late Dr. Hunter,—a gentleman, the activity of whose mind was only equalled by the accuracy

Those glancing eyes, those lightning looks unseen,
 184 Dark are thy days, and thou in vain hast been.

XXX.

Diverging thither, now the road proceeds,
 Where eddying waters fair Nirvindhya leads,
 Who speaks the language amorous maids devise,
 188 The lore of signs, the eloquence of eyes;
 And seeks, with lavish beauty, to arrest
 Thy course, and woo thee to her bridal breast.

XXXI.

The torrent passed, behold the Sindhu glide,
 192 As though the hair-band bound the slender tide;
 Bleached with the withered foliage, that the breeze
 Has showered rude from overhanging trees:

of his judgment, and the extensiveness of whose acquirements was only paralleled by the unwearyed continuance of his exertions.

184.—Dark are thy days:] The expression of the poet is simply, "If you do not enjoy the glances, etc., you are defrauded" (वञ्चितोऽसि), and the Commentators explain it by adding, "of the object of your life." That is, if you have not seen these beauties, you might as well have been blind, or not have existed at all. This compliment is rather hyberbolical; but we are acquainted with it in Europe: and the Italian proverb, "He who has not seen Naples has not seen anything," conveys a similar idea.

186.—Fair Nirvindhya leads.] This stream has not been found by name in the maps; but a number of small rivers occur between the Parbatty and the river mentioned below, the Sīprā, one of which must be the Nirvindhya of the poet. The four following lines, descriptive of the female personification of the current, are Englished rather with respect to the sense than the words, the plainness of which might perhaps offend European fastidiousness. There is not, however, any one of Kālidāsa's river-ladies who behaves so indecorously as several of Drayton's similar personifications; and there is not one of them possessed of speech at all, to say nothing of such speech as is made use of by the Hayle, and other like "lusty nymphs," of that author's Poly-olbion.

191.—Behold the Sindhu glide.] This is a stream also, with which the maps are not acquainted by name. As, however, it is the nearest river to Oujein, it may probably be the same with that now called Sāgurmutee. The river having been diminished by the preceding hot weather, the poet compares it to a long single braid of hair; and, conformably to the personification of it as a female, he supposes the braid to have been bound, in consequence of the absence of the Cloud, after the fashion in which the hair is worn by those women whose husbands are absent;—a custom we shall again be called upon to notice.

To thee she looks for succour, to restore
 196 Her lagging waters, and her leafy shore.

XXXII.

Behold the city whose immortal fame
 Glows in Avanti's or Viśāla's name !
 Renowned for deeds that worth and love inspire,
 200 And bards to paint them with poetic fire ;
 The fairest portion of celestial birth,
 Of Indra's paradise transferred to earth ;
 The last reward to acts of virtue given ;
 204 The only recompense then left to Heaven.

198.—The synonyms of *Oujein* are thus enumerated in the *Vocabulary of Hemachandra* :

उज्जयिनी स्वादिशाला वन्ती पुष्पकराण्ढिनी ।

"Ujjayinī, Viśālā, Avanti, and Pushpakaraṇḍinī."

199.—Renowned for deeds, etc.] I have here taken some liberty with the text, the literal translation of which is, "famous for the story of Udayana, and the number of its learned men." The story of Udayana, or Vatsarāja, as he is also named, is thus told concisely, by the Commentators on the poem:—Pradyota was the sovereign of *Oujein*, who had a daughter named Vāsavadattā, and whom he intended to bestow in marriage upon a king of the name of Sanjaya. In the meantime, the princess sees the figure of Vatsarāja, sovereign of *Kusha Dwipa*, in a dream, and becomes enamoured of him. She contrives to inform him of her love, and he carries her off from her father and his rival. The same story is alluded to in the *Mālati Mādhava*, a drama by *Bhavabhūti*; but neither in that, nor in the Commentary on the *Megha Dūta*, is mention made of the author, or of the work in which it is related. Mr. Colebrooke, in his learned Essay on Sanskrit and Prākṛit Prosody, in the Tenth Volume of the *Asiatic Researches*, has stated, that the allusion by *Bhavabhūti* was unsupported by other authority; not having, perhaps, noticed the similar allusion in this poem. He has also given an abstract of the Vāsavadattā of Subhandu; a tale which corresponds, in many points, with that of Udayana, as here explained. Udayana is also the hero of part of the *Kathā Sarit Sāgara*; and his marriage with Vāsavadattā is there related in nearly a similar manner as that just described. The story was evidently popular; and the text might be rendered Ujjayin, "great or illustrious by the number of those skilled in the tale of Udayana."

204.—The only recompense then left to Heaven.] To understand this properly, it is necessary to be acquainted with some of the Hindu notions regarding a future state. The highest kind of happiness is absorption into the divine essence, or the return of that portion of spirit which is combined with the attributes of humanity, to its original source. This happiness, according to the philosopher, is to be attained only by the most perfect abstraction from the world, and freedom from passion, even while in a state of terrestrial existence: but there are certain places, which, in the popular creed, are invested with so much sanctity, as to entitle all who die within

XXXIII.

Here, as the early Zephyrs waft along,
 In swelling harmony, the woodland song;
 They scatter sweetness from the fragrant flower
 208 That joyful opens to the morning hour.
 With friendly zeal they sport around the maid
 Who early courts their vivifying aid;
 And, cool from Siprā's gelid waves, embrace
 212 Each languid limb and enervated grace.

XXXIV.

Here should thy spirit with thy toils decay,
 Rest from the labours of the wearying way:
 Round every house the flowery fragrance spreads;
 216 O'er every floor the painted footstep treads;

their precincts to final absorption or annihilation. One of these is Oujein, or Avantī; and they are all enumerated in this verse:

अयोध्या मथुरा माया काशी काञ्ची अवन्तिका ।
 पुरी द्वारावती चैव सप्तैता मोक्षदायिकाः ॥

"Ayodhyā, Mathurā, Māyā, Kāśī, Kānchī, Avantikā, and the city Dwārāvati, are the seven places which grant eternal happiness."

Besides this ultimate felicity, the Hindus have several minor degrees of happiness; amongst which is the enjoyment of Indra's Swarga, or, in fact, of a Muhammadan paradise. The degree and duration of the pleasures of this paradise are proportioned to the merits of those admitted to it; and "they, who have enjoyed this lofty region of Swarga, but whose virtue is exhausted, revisit the habitation of mortals." The case now alluded to seems, however, to be something different from that so described by Sir William Jones. It appears, by the explanation of the Commentators, that the exhausted pleasures of Swarga had proved insufficient for the recompense of certain acts of austerity, which, however, were not such as to merit final emancipation: the divine persons had therefore to seek elsewhere for the balance of their reward; and for that purpose they returned to Earth, bringing with them the fairest portion of Swarga, in which they continued to live in the discharge of pious duties till the whole account was settled, and their liberated spirits were re-united with the great, uniform, and primeval essence. The portion of Swarga thus brought to Earth was the city Avantī; whose superior sanctity and divine privileges are here alluded to, and thus explained by the poet.

211.—The Siprā is the river upon the banks of which Oujein stands, and which is called Sipparah in the maps. In Arrowsmith, however, there is another stream with a similar name, the Siprā, which appears to be a continuation of the Sāgurmuttee, considerably to the north-east of Oujein. There can be no doubt of the position of the river mentioned by the poet.

216.—The painted footstep.] Staining the soles of the feet with a red colour, derived from the

- Breathed through each casement, swell the scented air,
 Soft odours shaken from dishevelled hair;
 Pleased on each terrace, dancing with delight,
 220 The friendly peacock hails thy grateful flight:
 Delay then! certain in Ujjayin to find
 All that restores the frame, or cheers the mind.

XXXV.

- Hence, with new zeal, to Śiva homage pay,
 224 The god whom earth and hell and heaven obey:
 The choir who tend his holy fane shall view
 With awe, in thee, his neck's celestial blue.
 Soft through the rustling grove the fragrant gale
 228 Shall sweets from Gandhavati's fount exhale;
 Where with rich dust the lotus-blossoms teem,
 And youthful beauties frolic in the stream.

Mehndee, the Lac, etc., is a favourite practice of the Hindu toilet. It is thus elegantly alluded to in the Ode to one of the Female Personifications of Music, the Rāgini Asauveree:

The rose hath humbly bowed to meet,
 With glowing lips, her hallowed feet,
 And lent them all its bloom.

Hindu Odes, by John David Paterson, Esq., published in the New Series of Gladwin's Oriental Miscellany, Calcutta.

223.—The Commentators have thought proper, in explaining this verse and the preceding, to transpose the order of the explanations;—I do not see for what reason, and have therefore conformed to the text.

224.—The god whom earth and hell and heaven obey.] “Lord of the three worlds” is the expression of the original text: the worlds are Swarga or heaven, Pātāla or hell, and Bhūmi or the earth.

226.—With awe, in thee, his neck's celestial blue.] The dark blue of the Cloud is compared to the colour of the neck of Śiva, which became of this hue upon his swallowing the poison produced at the churning of the ocean. The story is thus related in Wilkins' Translation of an Episode of the Mahābhārat, affixed to his Bhagavad Gītā:—“As they continued to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire; whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe with its mortal stench, until Seev, at the word of Brahmā, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign Dew of magic form, from that time he was called Neel-kant, because his throat was stained blue.”

XXXVI.

Here, till the sun has vanished in the west,
 232 Till evening brings its sacred ritual, rest;—
 Then reap the recompense of holy prayer,
 Like drums thy thunders echoing in the air.

XXXVII.

They who, with burning feet and aching arms,
 236 With wanton gestures and emblazoned charms,
 In Mahādeva's fane the measure tread,
 Or wave the gorgeous chowrie o'er his head,
 Shall turn on thee the grateful-speaking eye,
 240 Whose glances gleam, like bees, along the sky,
 As from thy presence, showers benign and sweet
 Cool the parched earth, and soothe their tender feet.

232.—[Till evening brings its sacred ritual, rest.] There are three daily and essential ceremonies performed by the Brahmans, termed Sandhyās (सन्ध्या), either from the word Sandhi (सन्धि), "junction," because they take place at the joinings of the day as it were, that is, at dawn, noon, and twilight: or as the term is otherwise derived from सम् "with," and धी "to meditate religiously." When the ceremonies of the Sandhyā are of a public nature, they comprehend the ringing of bells, blowing the conch, beating the tabor, etc.; and this kind of sound the Cloud is directed by the Yaksha to excite, as an act of devotion.

235.—[They who, with burning feet and aching arms.] The female attendants upon the idol.

238.—[The gorgeous chowrie.] The Chowrie, or more properly Chounri (چونری), is a brush of peacock's feathers, or the tail of a particular kind of cow, etc., set in a handle of such materials as suit the fancy or the means of the proprietor. It is used for a fan or to whisk off flies and other insects; and this piece of attention is always paid by the Hindus to the figures of their gods.

240.—[Whose glances gleam, like bees, along the sky.] Although this allusion may be new to European imagery, it is just and pleasing. The consequence of the glance is well conveyed by the sting of the bee, while its poetically radiating nature is not unaptly compared to the long flight of a line of these insects. The lengthened light of a glance is familiar to us; for Shakspeare speaks of "eyes streaming through the airy region:" and the continuous flight of bees was noticed so long back as the time of Homer, who describes them as proceeding in branches, a circumstance which his translator, Pope, has omitted:—

Βοτρυδὸν δὲ πέρανται ἐπ' ἀνθεσιν εὐπνοῖσιν.

"Branching, they fly abroad o'er vernal flowers;"

Or, as in Pope,

Clust'ring, in heaps on heaps, the driving bees, etc.

242.—[And soothe their tender feet.] It is to be recollected that these ladies are dancing bare-footed: divesting the feet of the shoes is a mark of reverence or respect paid to sacred places,

XXXVIII.

Nay, more,—Bhavāni shall herself approve,
 244 And pay thy services with looks of love;
 When, as her Śiva's twilight rites begin,
 And he would clothe him in the reeking skin,

such as the interior or vestibule of a temple, which has been from the remotest times practised in the East, as we know from the authority of Scripture.

243.—Bhavāni shall herself approve.] Bhavāni is one of the many names of the consort of Śiva. The reason of her satisfaction, and indeed the whole of this passage, although familiar to a Hindu, and although much amplified in the translation, requires a little explanation, to be rendered intelligible to the English reader. Śiva is supposed to be dancing at the performance of the evening Sandhyā, and to have assumed as his cloak the bloody skin of an elephant formerly belonging to an Asura destroyed by him. As this is no very seemly ornament, Bhavāni is delighted to find it supplied by the Cloud; which being of a dusky red, through the reflection of the China roses now abundant, and being skirted, as it overhangs a forest, by the projecting branches of trees, resembles the elephant-hide in colour, and its dangling limbs as well as in its bulk, and is mistaken for it by Śiva in his religious enthusiasm.—The office performed by the Cloud has often been assigned to it in the West: thus, Horace, Ode II. Book I.:

Nube candentes humeros amictus,
 Augur Apollo.—

Or come Apollo, versed in fate, and shroud
 Thy shining shoulders with a veiling cloud.

So Milton, in his *Penseroso*, speaking of the Morning, describes it as
 Kerchief'd in a comely cloud.

Lee invests sentiments of the mind with a similar garb, and has—

For true Repentance never comes too late;
 As soon as born, she makes herself a shroud,
 The weeping mantle of a fleecy cloud.

And a Poet of later day, but of no inferior name, has made a very fine use of this figure:

I've known her long, of worth most excellent;
 But in the day of woe she ever rose
 Upon the mind with added majesty;
 As the dark mountain more sublimely towers,
 Mantled in clouds and storm.—Miss BAILLIE'S *De Montfort*.

The action, the elephant-skin, and other attributes of Śiva, are well described in a passage cited by Mr. Colebrooke, in his *Essay on Sanskrit Prosody*, from the Drama of Bhavabhūti, though there assigned to a form of his consort Durgā:

प्रचलितकरिङ्गत्तिपर्यन्तचञ्चलखाघातभिन्नेन्दुनिखन्दमानामृत-
 द्योतजीवुत्कपालावलीमुत्तचण्डाट्टहासचसङ्गुरिभूतप्रवृत्तसुतिः ॥

"The elephant-hide that robes thee, to thy steps
 Swings to and fro; the whirling talons rend
 The crescent on thy brow; from the torn orb
 The trickling nectar falls; and every skull
 That gems thy necklace laughs with horrid life.
 Attendant spirits tremble and applaud."

- He deems thy form the sanguinary hide,
 248 And casts his elephant-attire aside ;
 For at his shoulders, like a dusky robe,
 Mantling, impends thy vast and shadowy globe ;
 Where ample forests, stretched its skirts below,
 252 Projecting trees like dangling limbs bestow :
 And vermil roses, fiercely blooming, shed
 Their rich reflected glow, their blood-resembling red.

XXXIX.

- Amidst the darkness palpable, that shrouds,
 256 Deep as the touchstone's gloom, the night with clouds,
 With glittering lines of yellow lightning break,
 And frequent trace in heaven the golden streak :
 To those fond fair who tread the royal way,
 260 The path their doubtful feet explore betray,
 Those thunders hushed, whose shower-foreboding sound
 Would check their ardour, and their hopes confound.

XL.

- On some cool terrace, where the turtle-dove
 264 In gentlest accents breathes connubial love,
 Repose awhile ; or plead your amorous vows
 Through the long night, the lightning for your spouse.
 Your path retraced, resumed your promised flight,
 268 When in the east the sun restores the light,

XLI.

And' shun his course ; for with the dawning sky
 The sorrowing wife dispels the tearful eye,

255.—Amidst the darkness palpable, that shrouds.] So Milton's celebrated expression,

And through the palpable obscure find out
 His uncouth way.—

The literal interpretation of the original passage is, "the darkness that may be pierced with a needle."

Her lord returned;—so comes the sun to chase
 272 The dewy tears that stain the Padma's face ;
 And ill his eager penitence will bear,
 That thou shouldst check his progress through the air.

XLII.

Now to Gambhīra's wave thy shadow flies,
 276 And on the stream's pellucid surface lies,
 Like some loved image faithfully imprint
 Deep in the maiden's pure unsullied breast ;
 And vain thy struggles to escape her wiles,
 280 Or disappoint those sweetly treacherous smiles,
 Which glistening Sapharas insidious dart,
 Bright as the lotus, at thy vanquished heart.

275.—Now to Gambhīra's wave.] This river, and the Gandhavatī in the vicinity of the temple of Śiva, which lately occurred, are probably amongst the numerous and nameless brooks with which the province of Malwa abounds.

281.—Which glistening Sapharas.] The Saphara is described as a small white glistening fish ; which, darting rapidly through the water, is not unaptly compared to the twinkling glances of a sparkling eye. Assigning the attributes of female beauty to a stream, ceases to be incongruous when we advert to its constant personification by the Hindus : and it is as philosophical as it is poetical, to affiancé a River and a Cloud. The smiles of rivers, nay, of the Ocean itself, have often been distributed by poetical imagination : thus Lucretius, invoking Venus, says,

Tibi rident æquora ponti.

“The ocean waves laugh on you :”

for his late translator, Mr. Good, is very angry at the conversion of this laugh into a smile, as effected by less daring of his predecessors. Milton again gives to the Ocean, nose, as well as dimples :

Cheered with the grateful smell, old Ocean smiles ;

And Metastasio, in his beautiful Ode to Venus, has,

E i flutti ridono

Nel mar placati.

“The waves now placid play,

And laugh amidst the deep.”

All these, however, as well as our author, are far surpassed by Drayton, in his *Poly-olbion* ; where hill and dale, forest and river, are constantly described with male or female attributes. With respect to the streams, he is not satisfied with wedding them to various objects, but fairly subjects them to the pains of parturition. The instances are frequent ; but we may be content with the following, especially as it is explained and defended by his very learned illustrator :

When Pool, quoth she, was young, a lusty sea-born lass,
 Great Albion to this nymph an earnest suitor was,
 And bare himself so well, and so in favour came,
 That he in little time upon this lovely dame
 Begot three maiden Isles, his darlings and delight.

XLIII.

- What breast so firm unmoved by female charms ?
 284 Not thine, my friend : for now her waving arms,
 O'erhanging Bayas, in thy grasp enclosed,
 Rent her cœrulean vest, and charms exposed,
 Prove how successfully she tempts delay,
 288 And wins thee loitering from the lengthening way.

XLIV.

- Thence, satiate, lead along the gentle breeze
 That bows the lofty summits of the trees ;
 And pure with fragrance, that the earth in flowers
 292 Repays profuse to fertilizing showers ;
 Vocal with sounds the elephants excitè,
 To Devagiri wings its welcome flight.

XLV.

- There change thy form, and showering roses shed,
 296 Bathed in the dews of heaven, on Skanda's head ;
 Son of the Crescent's god, whom holy ire
 Called from the flame of all-devouring fire,

"As Albion (son of Neptune), from whom that first name of this Britain was supposed, is well fitted to the fruitful bed of this Pool, thus personated as a sea-nymph, the plain truth (as words may certify your eyes, saving all impropriety of object) is, that in the Pool are seated three isles, Bruntsey, Fursey, and St. Helen's, in situation and magnitude as I name them. Nor is the fiction of begetting the Isles improper, seeing Greek antiquities tell us of divers in the Mediterranean and the Archipelagus ; as, Rhodes, Delus, Hiera, the Echinades, and others, which have been, as it were, brought forth out of the salt womb of Amphitrite."—SELDEN'S Illustrations.

294.—Devagiri is the mountain of the deity, and may perhaps be the same with a place called, in the map, Dewagur, situated south of the Chumbul, in the centre of the province of Malwa, and precisely in the line of the Cloud's progress ; which, as we shall hereafter find, has been continued nearly due north from Oujein. This hill is the site of a temple of Kārtikeya ; which, as well as that of Śiva described above, we must suppose to have enjoyed, in the days of antiquity, considerable reputation, or they would not have been so particularly specified in the poem.

296.—Bathed in the dews of heaven.] "Moistened with the waters of the Mandākini," the celestial Ganges. Skanda, or Kārtikeya, is the son of Śiva and Pārvatī, and the Mars of Hindu mythology. There are various legends respecting his birth, one of which is presently noticed by the poet.

297.—Several instances of the solitary production of offspring occur in the Hindu as well as

To snatch the Lord of Swarga from despair,
 300 And timely save the trembling hosts of air.

XLVI.

Next bid thy thunders o'er the mountain float,
 And echoing caves repeat the pealing note;
 Fit music for the bird, whose lucid eye
 304 Gleams like the horned beauty of the sky;
 Whose moulting plumes, to love maternal dear,
 Lend brilliant pendants to Bhavāni's ear.

XLVII.

To him, whose youth in Śara thickets strayed,
 308 Reared by the nymphs, thy adoration paid,
 Resume thy road, and to the world proclaim
 The glorious tale of Rantideva's fame,
 Sprung from the blood of countless oxen shed,
 312 And a fair river through the regions spread.

in the Grecian mythology. Thus, as Pallas sprang from the brow of Jupiter, we have Skanda generated solely by the deity Śiva: Gangā springs from the head of the same deity and Ganeśa is the self-born son of the goddess Pārvatī. The miraculous birth of the warrior deity, Skanda, was for the purpose of destroying Tāraka, an Asur or demon, who, by the performance of continued and severe austerities, had acquired powers formidable to the gods. The eccentric genius of Southey has rendered it unnecessary, by his poem, "The Curse of Kehāma," for me to explain the nature or results of these acts of devotion. The germ of Skanda was cast by Śiva into the flame of Agni, the god of fire; who, being unable to sustain the increasing burden, transferred it to the goddess Gangā: she accordingly was delivered of the deity, Skanda; who was afterwards received and reared, among thickets of the Śara reed (*Saccharum Sara*), by the six daughters of a king, named Kṛittikā; or, according to other legends, by the wives of seven great Rishis or Saints. In either case, they form in astronomy the asterism of the Pleiades. Upon his coming to maturity, Skanda encountered and killed the demon, who had filled the region of Indra with dismay:—

"Emissumque imā de sede Typhoea terrā,
 Celitibus, fecisse metum." 2

305, etc.—Whose moulting plumes, to love maternal dear.] Skanda, or Kārtikeya, is represented mounted upon a peacock; and Bhavāni we have already seen is the wife of Śiva, and half-mother to this deity. We have also noticed the frequency of the allusion to the delight the peacock is supposed to feel upon the appearance of cloudy and rainy weather.

310.—Rantideva is the son of Sankṛiti, and sixth in descent from Bharatā. Vishṇu Purāṇa, p. 450.

311.—Sprung from the blood of countless oxen shed.] The sacrifice of the horse or of the cow,

XLVIII.

- Each lute-armed spirit from thy path retires,
 Lest drops ungenial damp the tuneful wires.
 Celestial couples, bending from the skies,
 316 Turn on thy distant course their downward eyes,
 And watch thee lessening in thy long descent,
 To rob the river's scanty stores intent;
 As clothed in sacred darkness not thine own,
 320 Thine is the azure of the costly stone,
 A central sapphire in the loosened girth
 Of scattering pearls, that strung the blooming earth.

the अश्वमेधा or गोमेधा, appears to have been common in the earliest periods of the Hindu ritual. It has been conceived that the sacrifice was not real, but typical; and that the form of sacrificing only was performed upon the victim, after which it was set at liberty. The text of this passage, however, is unfavourable to such a notion, as the metamorphosis of the blood of the kine into a river certainly implies that blood was diffused. The expression of the original, literally rendered, is, "sprung from the blood of the daughters of Surabhi," that is, "kine;" Surabhi being a celebrated cow produced at the churning of the ocean, and famed for granting to her votaries whatever they desired. "Daughter of Surabhi" is an expression of common occurrence, to denote the cow.

312.—And a fair river through the regions spread.] The name of this river is not mentioned in the text of the poem, but is said by the Commentators to be the Charmanvatī; and such a name occurs in Major Wilford's lists, from the Purāṇas, amongst those streams which seem to arise from the north-west portion of the Vindhya mountains. The modern appellation of the Charmanvatī is generally conceived to be the Chumbul, which corresponds with it in source and situation: and which, as it must have been traversed by the Cloud in its northerly course, would most probably have been described by the poet. It may be curious to trace the change of Charmanvatī into Chumbul; which seems very practicable, notwithstanding their present dissimilarity. Tavernier, describing the route from Surat to Agra by way of Brampore, calls this river the Chammelnadi; the possessive termination Vati (वती) having been confounded with the Nadi (नदी) "a river;" Chammelnadi is, therefore, the Chammel river. Again, the addition Nadi being regarded as superfluous, it has been dropped altogether, and we have the Chammel, or Chambel. The word Chammel may readily be deduced from Charman; as, in the dialects of Hindustan, the letters N and L are constantly interchangeable, and careless pronunciation may easily convert Chammel into Chammel, or Chambel.

314.—These two lines occur a little earlier in the Sanskrit; but as they seemed more connected with the two following, and to be rather awkward in their original position, they have been introduced here.

319.—In sacred darkness not thine own.] Being of the same dark blue colour as Kṛishṇa; a hue the poet charges the Cloud with having stolen.

XLIX.

- The streamlet traversed, to the eager sight
 324 Of Daśapura's fair impart delight;
 Welcomed with looks that sparkling eyes bestow,
 Whose arching brows like graceful creepers glow,
 Whose upturned lashes to thy lofty way
 328 The pearly ball and pupil dark display;
 Such contrast as the lovely Kunda shows,
 When the black bee sits pleased amidst her snows.

L.

- Hence to the land of Brahma's favoured sons,
 332 O'er Kuru's fatal field thy journey runs.
 With deepest glooms hang o'er the deadly plain,
 Dewed with the blood of mighty warriors slain.
 There Arjun's wrath opposing armies felt,
 336 And countless arrows strong Gāṇḍīva dealt,

324.—Daśapura, according to its etymology, should mean a district; that of the ten cities. It is said, however, by the Commentators, to be the name of a city; and by one of them, Mallināth, to be that of the city of Rantideva; if he is correct, it may possibly be the modern Rintimpore or Rantampore; especially as that town, lying a little to the north of the Chumbul, and in the line from Oujein to Tahnesar, is consequently in the course of the Cloud's progress, and the probable position of Daśapura.

329.—Such contrast as the lovely Kunda shows.] The Kunda (*Jasminum pubescens*) bears a beautiful white flower; and the large black bee being seated in the centre of its cup, they afford a very delicate and truly poetical resemblance to the dark iris, and white ball of a full black eye.

331.—Hence to the land of Brahmā's favoured sons.] Brahmāvarta (ब्रह्मावर्त) is the abode of Brahmā, or the holy land of the Hindus. It is thus described by Menu, ii. 17 :

सरस्वतीदृषद्वत्योर्देवनद्योर्धदन्तरम् ।

तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥

"Between the two divine rivers, Saraswatī and Drishadvatī, lies the tract of land which they name Brahmāvarta, because it was frequented by the gods."

332.—Kuru-Kshetra (कुरुक्षेत्र), the Field of the Kūrus, is the scene of the celebrated battle between them and the Pāṇḍus, which forms the subject of the Mahābhārata. It lies a little to the south-east of Tahnesar, and is still a place of note and pilgrimage. It is not far from Panniput, the seat of another celebrated engagement, that between the assembled Princes of Hindustan, and the combined strength of the Marhattas. This part of the country, indeed, presenting few obstacles to the movement of large armies, has in every period of the history of Hindustan been the theatre of contention.

Thick as thy drops, that, in the pelting shower,
Incessant hurtle round the shrinking flower.

LI.

O'er Saraswatī's waters wing your course,
340 And inward prove their purifying force ;
Most holy, since, oppressed with heaviest grief;
The ploughshare's mighty Lord here sought relief ;
No longer quaffed the wine-cup with his wife,
344 But mourned in solitude o'er kindred strife.

LII.

Thy journey next o'er Kanakhala bends,
Where Jahnu's daughter from the hills descends ;

335.—Arjun was the friend and pupil of Kṛishṇa, and the third of the Pāṇḍava Princes. He has been long ago introduced to European readers, especially in Sir Charles Wilkins' able translation of the Bhagavad-Gītā ; and appears, in the opening of that poem, in a very amiable light :

अहोवत् महत् पापं कर्तुं व्यवसिता वयम् ।

यद्वाज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४४ ॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे चेत्तरं भवेत् ॥ ४५ ॥

"Alas! that for the lust of the enjoyments of dominion we stand here ready to murder the kindred of our own blood. I would rather patiently suffer that the sons of Dhṛitarāshṭra, with their weapons in their hands, should come upon me, and kill me, unopposing, unarmed in the field."

336.—As the horses and swords of chivalry received particular names, so the weapons of the Hindu knights have been similarly honoured. Gāṇḍīva is the bow of Arjuna.

339.—The Saraswatī, or, as it is corruptedly called, the Sursooty, falls from the southern portion of the Himālayā mountains, and runs into the great desert, where it is lost in the sands. It flows a little to the north-west of Kuru-kshetra ; and though rather out of the line of the Cloud's progress, not sufficiently so to prevent the introduction into the poem of a stream so celebrated and so holy.

342.—We have here the reason why the waters of the Saraswatī are objects of religious veneration. Balarāma is the eldest brother of Kṛishṇa. He is called (लाङ्गली) Lāṅgālī, (हलभृत्) Halabhṛit, etc., from his being armed with a ploughshare ; which he is said to have employed, as bills were formerly used, for pulling his enemies down from their horses, etc., which enabled him, then to dispatch them with his club. Although Kṛishṇa took an active part in the warfare between the Kurus and Pāṇḍus, Balarāma refused to join either party ; and retired into voluntary seclusion, filled with grief at the nature of the contest : "deserting," the poet says, "his favourite liquor marked by the eyes of Revatī ;"—that is, emulating their brightness as she shared the revels of her husband. Viṣṇu Purāṇa, p. 510, 604.

345.—The name is Kalakhala in the original, but it more properly is as given above. The

Whose sacred waters to Bhagīrath given,
348 Conveyed the sons of Sagara to heaven.

meaning of the word, agreeably to a forced etymology, is thus explained in the Gangādwāra Māhātmya section of the Skanda Purāṇa:

खलः को नात्र मुक्तिं वै भजते तत्र मञ्जनात् ।

अतः कनखलं तीर्थं नाम्ना चक्रुर्मुनीश्वराः ॥

“What man (कः) so wicked (खल) as not to obtain (न) future happiness from bathing there? Thence the holy sages have called this Tirtha, by the name of Kanakhala.

It also occurs in this passage of the Hari Vansa portion of the Mahābhārata :

गङ्गाद्वारं कनखलं सोमी वै यत्र संस्थितः ॥

“Gangādwāra, Kanakhala, and where the moon impends :”

and, in both instances, is applied to the place where the Ganges descends into the low ground of Hindustān. The name is still retained; as appears from the testimony of an impartial witness, Lieut. Webb, in his Survey of the Sources of the Ganges; a survey which has essentially improved the geography of those regions:—“The party arrived at Haridwāra, and encamped at the village of Kanakhala (Kankhal), on the west bank of the Ganges, at the distance of about two miles from the fair.”—*Asiatic Researches*, xi. 449. The Ganges does not now descend at Kankhal; and it is a question for geologists to solve, whether the Ganges has, in the course of nineteen centuries, so corroded the skirts of the mountain, as to have thrown back the gorge through which she passes, a distance of two miles. See note on a view of Kankhal, *Oriental Portfolio*.

346.—[Where Jahnu's daughter from the hills descends.] Jahnu's daughter is Gangā, or the Ganges; which river, “after forcing its way through an extensive tract of mountainous country, here first enters on the plains.” It is rather extraordinary that Kālidāsa should have omitted the name of Haridwāra (Hurdwār), and preferred Kanakhala, especially as the former occurs in the Purāṇas, in the Skanda Purāṇa as mentioned in the note, page 450, vol. xi. of the *Researches*; and in this passage from the Matsya Purāṇa, cited in the Purāṇa Sarvasva :

सर्वत्र सुलभा गङ्गा त्रिषु स्थानेषु दुर्लभा ।

हरिद्वारे प्रयागे च गङ्गासागरसङ्गमे ॥

“The Ganges is everywhere easy of access, except in three places, Haridwāra, Prayāga, and her junction with the sea.”

Jahnu is the name of a sage, who, upon being disturbed in his devotions by the passage of the river, drank up its waters. Upon relenting, however, he allowed the stream to re-issue from his ear; and the affinity of Gangā to the saint arises from this second birth.

348.—[Conveyed the sons of Sagara to heaven.] The Ganges, according to the legend, was brought from heaven, by the religious rites of Bhagīratha, the great-grandson of Sagar; who, as well as that king, had engaged in a long series of acts of austerity, for the purpose of procuring the descent of the river to wash the ashes of Sagar's 60,000 sons. The youths had been reduced to this state by the indignation of Kapila, a saint, whose devotions they had disturbed in their eager quest of the horse that was to be the victim of an Aśwamedha by their father. Their misfortunes did not, however, cease with their existence; as their admission to Swarga depended, according to the instructions of Garuḍa, upon the use of the water of the Ganges in the administration of their funeral rites. At this period the Ganges watered the plains of heaven alone; and

She, who with smiling waves disportive strayed
 Through Śambhu's locks, and with his tresses played ;
 Unheeding, as she flowed delighted down,
 352 The gathering storm of Gauri's jealous frown.

LIII.

Should her clear current tempt thy thirsty lip,
 And thou inclining bend the stream to sip ;
 Thy form, like Indra's Elephant, displayed,
 356 Shall clothe the crystal waves with deepest shade ;
 With sacred glooms the darkening waves shall glide,
 As where the Jumna mixes with the tide.

LIV.

As Śiva's Bull upon his sacred neck,
 360 Amidst his ermine, owns some sable speck ;

it was no easy undertaking to induce her to resign those for an humble and earthly course. Sagara, his son Anuman, and grandson Dilipa, died without being able to effect the descent of the heavenly stream ; but his great-grandson, Bhagīratha, was more fortunate ; and his long-continued austerities were rewarded by the fall of the Ganges, the bathing of the ashes of his ancestors with the holy water, and the establishment of them in the enjoyments of Swarga. The whole story is told in the First Book of the Rāmāyaṇa, from the 32nd to the 35th section.

349.—She, who with smiling waves disportive strayed.] The earth being unable to bear the sudden descent of so great a river as the Ganges, Śiva was induced, at the intercession of Bhagīratha, to interpose his sacred head. Accordingly, Gangā first alighted on the head of the deity, and remained for a considerable period wandering amongst the tresses of his long and entangled hair, to the extreme jealousy and displeasure, according to Kālidāsa, of the goddess Gauri or Pārvatī, Śiva's consort.

355.—Thy form, like Indra's Elephant.] We have already noticed that presiding deities are attached to the various points of the compass, and that each of these deities is furnished with a male and female elephant. Amongst these, the most distinguished is Airāvata, the Elephant of Indra, in his capacity of Regent of the East.

358.—As where the Jumna mingles with the tide.] The waters of the Jumna, or Yamunā, are described as much darker than those of the Ganges at the point of their confluence, from the circumstances of the stream being less shallow and less discoloured with clay or sand. Occasionally, indeed, the waters of the Ganges there are so white from the diffusion of earthy particles, that, according to the creed of the natives, the river flows with milk. The confluence of rivers always forms a sacred spot in India : but the meeting of the Ganges and Jumna at Prayāga or Allahabad, from the sanctity of both the currents, and from the supposed subterraneous addition of the Saraswati, is a place of distinguished holiness.

So shall thy shade upon the mountain show,
 Whose sides are silvered with eternal snow ;
 Where Gangā leads her purifying waves,
 364 And the musk-deer spring frequent from the caves.

LV.

From writhing boughs should forest flames arise,
 Whose breath the air, and brand the Yak supplies ;

359.—As Śiva's Bull upon his sacred neck.] The Bull is the vehicle of Śiva, and the animal of the god is always painted of a milk-white colour.

364.—And the musk-deer spring frequent from the caves.] This animal is what is called the Thibet musk ; “ but its favourite residence is among the lofty Himalley (Himālaya) mountains, which divide Tartary from Hindustān.” See the best account of the musk-deer yet published, in Gladwin's Oriental Miscellany, Calcutta, 1798, accompanied with accurate drawings by Mr. Home, of the figure, teeth, hoofs, etc.

365.—Should forest flames arise.] The conflagration of the woods in India is of frequent occurrence ; and the causes of it are here described by the poet. The intertwining branches of the Saral (*Pinus longifolia*), of the Bambu, and other trees, being set in motion by the wind, their mutual friction engenders flame. This spread abroad by the air, and, according to the poet, by the thick tails of the Yak of Tartary or Bos Grunniens (from which Chowries are made), readily communicates to the surrounding foliage, dried up by the heat of the sun, and exceedingly inflammable. The burning of a forest is so well described in the Ritu Sanhāra, that I cannot avoid citing the passage, although its length perhaps requires an apology :

पटुतरवनदाहात् सुष्टशयप्ररोहाः
 परुषपवनवेगात् क्षिप्रसंशुष्कपर्णाः ॥
 दिनकरपरितापात् क्षीणतोयाः समन्ताद्
 विदधति भयमुच्चैरीक्षमाणा वनान्ताः ॥ २२ ॥

विकचनवकुमुभस्वच्छसिन्दूरभासा
 परुषपवनवेगोद्धूतवेगेन तूर्णम् ॥
 तरुविटपलतायालिङ्गनव्याकुलेन
 दिशि दिशि परिदग्धा भूमयः पावकेन ॥ २३ ॥

ध्वनति पवनपिङ्गः पर्वतानां दरीषु
 स्फुरति पटुनिनादः शुष्कवर्णस्थलीषु ॥
 प्रसरति तृणमध्ये लब्धवृष्टिः क्षणेन
 क्षपयति मृगवर्गं प्रान्तलग्नो द्वाग्निः ॥ २४ ॥

बहुतर इव जातः शाखलीनां वनेषु
 स्फुरति कनकगौरः कोटरेषु द्रुमाणाम् ॥
 परिणतदलशाखादुत्पतत्याशु वृक्षाद्
 भ्रमति पवनधूतः सर्वतोऽग्निर्वनान्ते ॥ २५ ॥

Instant afford the aid 'tis thine to lend,
 368 And with a thousand friendly streams descend.
 Of all the fruits that fortune yields, the best
 Is still the power to succour the distressed.

LVI.

Shame is the fruit of actions indiscreet,
 372 And vain presumption ends but in defeat.
 So shall the Śarabhas, who thee oppose,
 Themselves to pain and infamy expose ;
 When round their heads, amidst the lowering sky,
 376 White as a brilliant smile, thy hailstones fly.

LVII.

Next to the mountain, with the foot imprest
 Of him who wears the crescent for his crest,

The passage, omitting a few repetitions and excrescences, may be thus translated :

"The forest flames—the foliage, sear and dry,
 Bursts in a blaze beneath the torrid sky.
 Fanned by the gale, the fires resplendent grow,
 Brighter than blooming Safflower's vermil glow ;
 Brighter than Minium's fierceness, as they wind
 Around the branch, or shoot athwart the rind :
 Play through the leaves, along the trunk ascend,
 And o'er the top in tapering radiance end.
 The crackling Bambu rushing flames surround,
 Roar through the rocks, and through the caves resound.
 The dry blade fuel to their rage supplies,
 And instant flame along the herbage flies,
 Involves the forest tenants in its sphere,
 And in its rapid course outstrips the deer.
 Like palest gold the towering ray aspires,
 And wafting gusts diffuse the wasting fires :
 Wide fly the sparks, the burning branches fall,
 And one relentless blaze envelopes all."

373.—The Śarabha is a fabulous animal, described as possessing eight legs, and of a fierce untractable nature. It is supposed to haunt these mountains especially.

376.—White as a brilliant smile.] It is remarkable that a laugh or smile is always compared to objects of a white colour, by Hindu writers.

377.—Next to the mountain, with the foot imprest.] The fancied or artificial print of some saint or deity on hills or detached stones is a common occurrence in the creeds of the East. The idea is not confined to the inhabitants of Hindustān ; but is asserted similarly by those of Nepal, Ceylon, and Ava ; as may be seen in Turner's Journey to Nepal, Symes's Embassy to Ava, etc. The Mussulmans also have the same notion with respect to many of the Prophets ; for they believe that the marks of Adam's feet remain on a mountain in the centre of Ceylon ; and that

- Devoutly pass, and with religious glow
 380 Around the spot in pious circles go :
 For there have saints the sacred altar raised,
 And there eternal offerings have blazed,
 And blest the faithful worshippers ; for they
 384 The stain of sin with life shall cast away,
 And, after death, a glad admittance gain
 To Śiva's glorious and immortal train.

LVIII.

- Here wake the chorus :—bid the thunder's sound,
 388 Deep and reiterated, roll around,
 Loud as a hundred drums ;—while softer strains
 The swelling gale breathes sweetly through the canes ;

those of Abraham were impressed upon a stone which was formerly at Mecca, and which he had used as a temporary scaffold in constructing the upper part of the primary Kaaba. A number of similar stories may be found in Mirkhond, and other Mohammedan authors. The Himālaya mountains are the scene of most of Śiva's adventures, his religious abstraction, his love, marriage, etc. ; and the place here mentioned may have some connexion with the Ghāt, and neighbouring hill at Haridwāra, mentioned in Capt. Raper's account of the survey of the Ganges, by the name of Haraka Pairi, "the foot of Hara or Śiva."

380.—Around the spot in pious circles go.] Circumambulating a venerable object, or person, is a usual mark of profound respect. Thus, in Śakuntalā, Kanwa thus addresses his foster-daughter, on the eve of her departure :

वत्से इतः सद्यो ऊताग्नीन् प्रदक्षिणीकुरुष्व ।

"My best beloved, come hither quickly, and walk with me round the sacrificial fires."

And again, in the Rāmāyaṇa, we have the same ceremony described thus :

जनकस्य वचः श्रुत्वा पाणीन् पाणिभिरस्यूतम् ।

चत्वारस्ते चतसृणां वशिष्ठस्य मते स्थिताः ॥

अग्निं प्रदक्षिणं कृत्वा वेदिं राजानमेव च ।

ऋषीञ्चापि महात्मानः सहभार्या रघूद्वहाः ॥

"Hearing the words of Janaka, the four magnanimous supporters of Raghu's race, previously placed according to the direction of Vasiṣṭha, took the hands of the four damsels within theirs, and, with their spouses, circumambulated the fire, the altar, the king, and the sages."

A somewhat similar practice seems to have been in use among the Celtic nations. The Highland leech, who is called to the aid of Waverley, "would not proceed to any operation until he had perambulated his couch three times, moving from east to west, according to the course of the sun." And Sir Walter Scott observes, in a Note, that "the Highlanders will still make the 'deasil' (the circumambulation, or 'pra-dakṣiṇa') around those whom they wish well to."

And from the lovely songsters of the skies,
 392 Hymns to the victor of Tripura rise.

LIX.

Thence to the snow-clad hills thy course direct,
 And Krauncha's celebrated pass select;
 That pass the swans in annual flight explore;
 396 And erst a hero's mighty arrows tore.
 Winding thy way due north through the defile,
 Thy form compressed, with borrowed grace shall smile:
 The sable foot that Bali marked with dread,
 400 A god triumphant o'er creation spread.

391.—The lovely songsters of the skies] are the females of the Kinnaras, or demigods, attendant upon Kuvera, and the musicians of Swarga.

392.—Hymns to the victor of Tripura rise.] Tripura is the name of a city, or rather, as its etymology implies, three cities collectively: these formed the domain of a celebrated Demōn, or Asur, destroyed by Śiva, and were reduced to ashes by that Deity. According to the Commentators, we have here a full and complete concert in honour of Mahādeva.

394.—And Krauncha's celebrated pass select.] I have not been able to make anything of this pass or hole (क्रौञ्चरन्ध्र). The original text states it to be on the very skirt (उपतट) of the snowy mountain; and calls it also हंसद्वार, "the gate of the geese," who fly annually this way to the Mānasarovara lake. Krauncha is described as a mountain, in the Mahābhārat; and, being personified, is there called the son of Maināka. A mountain, also called Krauncha Meru, occurs in Mr. Wilford's lists amongst those mountains situated in the north. It must lie at some distance from the plains; and perhaps the Poet, by using the term उपतट, implies its relative situation with the loftiest part of the range or proper snow-clad mountains.

396.—And erst a hero's mighty arrows tore.] The Krauncha pass, or defile, in the Krauncha mountain, is said to have been made by the arrows of Bhṛigupati, or Paraśurāma, who was educated by Śiva on Mount Kailāsa, and who thus opened himself a passage from the mountains upon the occasion of his travelling southwards to destroy the Kshatriya or military race. Paraśurāma is an Avatār, or descent of Viṣṇu, in the person of the son of the Saint Jamadagni; and this Saint being also descended from the celebrated sage Bhṛigu, his son is named Bhṛigupati, or, Chief of that race. See Legend of Paraśurāma, Viṣṇu Purāṇa, p. 401. The fissure in the Krauncha mountain is, in the Vāyu and Vāmana Purāṇas, ascribed to Kārtikeya. *Ibid.* p. 169, note 10.

399.—The 'sable foot that Bali marked with dread.] The story of Bali and the Vāmana, or dwarf Avatār, was first told by Sonnerat, and has since been frequently repeated. As the former is a good specimen of the style in which Hindu legends were narrated by European travellers in the last century, it may be here inserted. "The fifth incarnation was in a Bramin dwarf, under the name of Vamen: it was wrought to restrain the pride of the giant Bely. The latter, after

LX.

Ascended thence, a transient period rest,
Renowned Kailāsa's venerated guest.

having conquered the gods, expelled them from Sorgon : he was generous, true to his word, compassionate, and charitable. Vichenou, under the form of a very little Bramin, presented himself before him while he was sacrificing, and asked him for three paces of land to build a hut. Bely ridiculed the apparent imbecility of the dwarf, in telling him that he ought not to limit his demand to a bequest so trifling ;—that his generosity could bestow a much larger donation of land. Vamen answered, that being of so small a stature, what he asked was more than sufficient. The prince immediately granted his request ; and, to ratify his donation, poured water into his right hand ; which was no sooner done, than the dwarf grew so prodigiously, that his body filled the universe ! He measured the earth with one pace, and the heavens with another ; and then summoned Bely to give him his word for the third. The prince then recognized Vichenou, adored him, and presented his head to him : but the god, satisfied with his submission, sent him to govern the Pandalon ; and permitted him to return every year to the earth, the day of the full moon, in the month of November.”—SONNERAT'S *Voyages in the East Indies*, Calcutta edition, vol. i. p. 22.

402.—[Kailāsa's venerated guest.] Kailāsa, as it here appears, a part of the Himālaya range, is in fable a mountain of costly gems or of crystal, the site of Kuvera's capital, and the favourite haunt of Śiva. I shall borrow, from the notes to Southey's "Curse of Kehāma," a description of it from Baldæus, curious enough in itself, but still more so for its strange medley of accuracy and incorrectness, and its uncouth transformation and commixture of the Sanskrit names. "The residence of Ixora (Īśwara or ईश्वर) is upon the silver mount Kalaja (Kailāsa or कैलास), to the south of the famous mountain Mahameru, being a most delicious place, planted with all sorts of trees, that bear fruit all the year round. The roses and other flowers send forth a most odoriferous scent : and the pond at the foot of the mount is enclosed with pleasant walks of trees, that afford an agreeable shade ; whilst the peacocks and divers other birds entertain the ear with their harmonious noise, as the beautiful women do the eyes. The circumjacent woods are inhabited by a certain people called Munis or Rixis (Rishis or ऋषि), who, avoiding the conversation of others, spend their time in offering daily sacrifices to their god."

"It is observable, that though these Pagans are generally black themselves, they do represent these Rixis to be of a fair complexion, with long white beards, and long garments hanging cross-ways, from about the neck down over the breast. They are in such high esteem among them, that they believe whom they bless are blessed, and whom they curse are cursed."

"Within the mountain lives another generation, called Jexaquinners (Yaksha or यक्ष, and Kinnara or किन्नर), and Quendra (Indra or इन्द्र), who are free from all trouble, and spend their days in continual contemplation, praises, and prayers to God. Round about the mountain stand seven ladders, by which you ascend to a spacious plain, in the middle whereof is a bell of silver and a square table, surrounded with nine precious stones of divers colours ; upon this table lies a silver rose, called Tamarapua (?), which contains two women as bright and fair as a pearl ; one is called Brigasiri (?), i.e. 'The lady of the mouth ;' the other Tarasiri (?), i.e. 'The lady of the tongue ;' because they praise God with the mouth and tongue. In the centre of this rose is the triangle of Quivelinga (Śiva-linga) ; which, they say, is the permanent residence of God."—BALDÆUS.

That mount, whose sides with brightest lustre shine,
 404 A polished mirror, worthy charms divine;
 Whose base a Rāvan from its centre wrung,
 Shaken, not sundered, stable though unstrung;
 Whose lofty peaks to distant realms in sight
 408 Present a Siva's smile, a lotus white.

LXI.

And lo! those peaks, than ivory more clear,
 When yet unstained the parted tusks appear,
 Beam with new lustre, as around their head
 412 Thy glossy glooms metallic darkness spread:
 As shows a Halabhṛita's sable vest,
 More fair the pallid beauty of his breast.

The latter part of this description is quite new to the Pandits, and I suspect is rather Mohammedan than Hindu. Little is said of Kailāsa in authentic Hindu legend. See Vishṇu Purāṇa, p. 172.

406.—Shaken, not sundered, stable though unstrung.] This alludes to a legend of Rāvaṇa's having attempted to remove the mountain from its situation; although he did not succeed as well as Satan and his compeers, when,

"From their foundations loosening to and fro,
 They plucked the seated hills;"

he considerably unhinged its foundations. The story perhaps originates with the curious vibrating rock at Mahābalipuram; of which it may be said, as is observed by Selden of Main-amber, i.e. Ambrose's stone in Cornwall, not far from Penzance, that "it is so great, that many men's united strength cannot remove it, yet with one finger you may wag it."

407.—Whose lofty peaks to distant realms in sight.] The lofty peaks of the Himālaya range of mountains are very justly stated by the poet to be visible to surrounding regions (प्रतिदिग्म). They are seen, in the south, from situations more remote than those in which any other peaks have been discerned; and the supposition of their exceeding even the Andes in elevation has been confirmed by recent inquiries.

412.—Thy glossy glooms metallic darkness spread.] The expression in the original (स्निग्धभिन्नाञ्जनार्मे) may be rendered, "shining like glossy powdered antimony," a preparation used for darkening the eye-lashes or the edges of the eye-lids, a practice common to the females of the East. It is also explained to mean merely, "black divided antimony;" and the shining greyish-blue of the sulphuret of antimony, the substance alluded to, may often be observed in the hue of heavy clouds.

413.—Halabhṛita (properly Halabhṛit) is a name of Balarāma; and implies, as has been before explained, his use of a ploughshare as a weapon. He is represented of a white colour, clothed in a dark-blue vest; and is thus alluded to in the introduction to the Gīta Govinda of Jayadeva:

LXII.

- Haply across thy long and mountain way
 416 In sport may Gaurī with her Śiva stray ;
 Her serpent bracelet from her wrist displaced,
 And in her arms the mighty god embraced.
 Should thus it fortune, be it thine to lend
 420 A path their holy footsteps may ascend ;
 Close in thy hollow form thy stores comprest,
 While by the touch of feet celestial blest.

LXIII.

- Then shall the nymphs of heaven, a giddy train,
 424 Thy form an instrument of sport detain ;
 And with the lightning, round each wrist that gleams,
 Shall set at liberty thy cooling streams.
 But should they seek thy journey to delay—
 428 A grateful solace in the sultry day—
 Speak harsh in thunder, and the nymphs shall fly
 Alarmed, nor check thy progress through the sky.

वहसि वपुषि विशदे वसनं जलदाभं हलहतिभीतिमिलितयमुनाभम् ॥
 केशव धृतहलधररूप जय जगदीश हरे ॥

Thus translated by Sir William Jones, in his Essay on the Chronology of the Hindus :

"Thou bearest on thy bright body a mantle shining like a blue Cloud, or like the water of the Yamunā tripping towards thee through fear of thy furrowing ploughshare, O Cesava! assuming the form of Balarāma, be victorious, O Heri! Lord of the Universe."

416.—In sport may Gaurī with her Śiva stray.] I have already noticed that these mountains are the scene of Śiva's loves and sports : they may still be considered as his favourite haunts, for some traces of him seem to start up in every direction amongst them. See the late Travels to the Source of the Ganges, and Col. Hardwicke's Tour to Sirinagur.

424.—Thy form an instrument of sport.] Literally, "They shall take thee as being the abode of an artificial water-work"—a jet-d'eau, or shower-bath ; or, according to some of the Commentators, a vessel for sprinkling water, either a common syringe or squirt, or the more elegant Asiatic apparatus in use for sprinkling perfumed water, especially rose-water—a Goolāb-pāsh.

425.—And with the lightning, round each wrist that gleams.] The diamond and thunderbolt according to Hindu notions are of one substance, and are called by the same appellation (वज्र). As the fall of the thunderbolt is usually followed by rain, and may thus be considered as its cause ; the propinquity and the mutual friction of the same substance upon the wrists of our young ladies is, in like manner, supposed to occasion the dispersion of the fluid treasures of the Cloud.

LXIV.

- Where bright the mountain's crystal glories break,
 432 Explore the golden lotus-covered lake;
 Imbibe the dews of Mānasa, and spread
 A friendly veil round Airavata's head;
 Or, life dispensing, with the Zephyrs go,
 436 Where heavenly trees with fainting blossoms blow.

LXV.

- Now on the mountain's side, like some dear friend,
 Behold the city of the gods impend;
 Thy goal behold, where Ganga's winding rill
 440 Skirts like a costly train the sacred hill;
 Where brilliant pearls descend in lucid showers,
 And Clouds, like tresses, clothe her lofty towers.

LXVI.

- There every palace with thy glory vies,
 444 Whose soaring summits kiss the lofty skies;
 Whose beauteous inmates, bright as lightning glare,
 And tabors mock the thunders of the air;

433.—Mānasa, Mānasarovara, or commonly Man-sarour, is a celebrated lake situated in the centre of the Himālaya mountains, and was long said to be the source of the Ganges and Brahmaputra rivers: with respect to the first of these, the statement has been found to be erroneous; and we have no positive proofs of its accuracy with regard to the latter. When the passage in the text was translated, the chief information regarding the latter was derived from the vague reports of Hindu Pilgrims. Since then, Mānasarovara was visited by that enterprising traveller, Moorcroft. He has not yet had a successor.

We here take leave of the geographical part of the poem, which is highly creditable to Kālidāsa's accuracy; and now come to the region of unmixed fable, the residence of Kuvera and his attendant demigods.

434.—A friendly veil round Airavata's head.] Indra's Elephant, ut supra, 355.

436.—Where heavenly trees with fainting blossoms blow.] Literally, the Kalpa trees, one of the five kinds which flourish in Indra's heaven. They are thus enumerated in the Amara Kosha:

पश्यते देवतरवो मन्दारः पारिजातकः ।
 मन्तानः कल्पवृक्षश्च पुंसि वा हरिचन्दनम् ॥

438.—The city of the gods impend.] Alakā, the capital of Kuvera.

The rainbow flickering gleams along the walls,
 448 And glittering rain in sparkling diamonds falls.

LXVII.

There lovely triflers wanton through the day,
 Dress all their care, and all their labour play;
 One while, the fluttering Lotus fans the fair,
 452 Or Kunda top-knots crown the jetty hair.
 Now, o'er the cheek the Lodh's pale pollen shines,
 Now midst their curls the Amaranth entwines.
 These graces varying with the varying year,
 456 Śirisha-blossoms deck the tender ear;
 Or new Kadambas, with thy coming born,
 The parted locks and polished front adorn.

LXVIII.

Thus graced they woo the Yakshas to their arms,
 460 And gems, and wine, and music, aid their charms.
 The strains divine with art celestial thrill,
 And wines from grapes of heavenly growth distil.

449.—I have availed myself of the aid of the Commentators to make out this passage rather more fully than it occurs in the original, and consequently more intelligibly to the English reader. The poet describes the toilet of the Yakshinis, or female Yakshas, through the six seasons of the year, by mentioning as the selected flowers, those peculiar to each period. Thus the Lotus blooms in Śarat or the sultry season, two months of our autumn; the Kunda (*Jasminum pubescens*) in Śisīra or the dewy season; the Lodh, a species of tree (*Symplocos racemosa*, Rox.), is in blossom in Hemanta or winter; the Kuruvaka (*Gomphrena globosa*) in Vasanta or spring; the Śirisha (*Mimosa Śirisha*) in the hot months, or Grishma; and the Nipa or Kadamba (*Nauclea Kadamba*) at the setting in of the rains. It is to the Commentators also that I am indebted for the sole occupation of the goddesses being pleasure and dress. The fact is,

“———To sing, to dance,
 To dress, and troll the tongue, and roll the eye,”

constitutes a very well-educated female, according to the customs of Hindustan. We cannot help, however, being pleased with the simplicity and propriety of taste which gives to the graceful ornaments of nature so prominent a part in the decoration of feminine beauty.

462.—And wines from grapes of heavenly growth distil.] So Milton, *Paradise Lost*, v. 426:

———In heaven, the trees
 Of life ambrosial fruitage bear, and vines yield nectar.

And again, line 835:

———Rubied nectar flows,
 Fruit of delicious vines, the growth of heaven.

The gems bestrew each terrace of delight,
 464 Like stars that glitter through the shades of night.

LXIX.

There, when the Sun restores the rising day,
 What deeds of love his tell-tale beams display !
 The withered garlands on the pathway found ;
 468 The faded lotus prostrate on the ground ;
 The pearls, that bursting zones have taught to roam,
 Speak of fond maids, and wanderers from home.

LXX.

Here filled with modest fears, the Yaksha's bride
 472 Her charms from passion's eagerness would hide ;
 The bold presumption of her lover's hands
 To cast aside the loosened vest, withstands ;
 And feeble to resist bewildered turns
 476 Where the rich lamp with lofty radiance burns ;
 And vainly whelms it with a fragrant cloud
 Of scented dust, in hope the light to shroud.

464.—Like stars that glitter through the shades of night.] Thus, B. Jonson :

The starres that are the jewels of the night.

470.—Speak of fond maids, and wanderers from home.] I have already mentioned that the Hindus always send the lady to seek her lover, and they usually add a very reasonable degree of ardour and impatience. Our poet, in another place, compares the female so engaged to a rapid current. Thus, in the Ritu Sanhāra :

निपातयन्त्यः परितस्तटद्रुमान्
 प्रवृद्धवेगैस्तलिलैरनिर्मलैः ।
 स्त्रियः प्रकामा इव जातविभ्रमाः
 प्रयान्ति नद्यस्त्वरितं पयोनिधिम् ॥

"Fast flow the turbid torrents, as they sweep,
 The shelving valleys to rejoin the deep :
 Impetuous as the maid whom passion warms,
 And drives impatient to her lover's arms,
 Along they bound with unresisted force,
 And banks and trees demolish in their course."

478.—Of scented dust.] She casts upon it a handful of Chūrṇa : which means not only any powdered or pounded substance, but especially aromatic powders ; which we may suppose to constitute part of an Indian lady's toilet, as they did in the last century of those of Europe, when the toilet of a belle was equipped

"With patches, powder-box, pulvil, perfumes."

LXXI.

- The gale that blows eternally their guide,
 480 High over Alakā the clouds divide
 In parted masses, like the issuing smoke
 Of incense by the lattice-meshes broke :
 Scattered they float, as if dispersed by fear,
 484 Or conscious guilt spoke retribution near :
 Their just award for showers that lately soiled
 Some painted floor, or gilded roof despoiled.

LXXII.

- Ere yet thy coming yields opposing gloom,
 488 The moon's white rays the smiling night illumine,
 And on the moon-gem concentrated fall,
 That hangs in woven nets in every hall ;
 Whence cooling dews upon the fair descend,
 492 And life renewed to languid nature lend.

LXXIII.

- What though while Śiva with the god of gold
 Delights a friendly intercourse to hold ;
 The Lord of Love, remembering former woe,
 496 Wields not in Alakā his bee-strung bow,
 Yet still he triumphs : for each maid supplies
 The fatal bow with love-inspiring eyes ;

486.—Some painted floor.] It is customary amongst the Hindus, upon festival occasions, to smooth and paint the ground on which worship is to be performed, or the assembly to be held. As this spot is generally in an open area within the walls of the house, a shower of rain is of course very hostile to such decoration.

489.—The moon-gem, or Chandrakānta (चन्द्रकान्त), which is supposed to absorb the rays of the moon, and to emit them again in the form of pure and cool moisture.

495.—The Lord of Love, remembering former woe.] This alludes to the fate which befel the Hindu Cupid upon his assailing Śiva, whom at the desire of the gods, he inflamed with the love of Pārvatī. Śiva, in his wrath, reduced the little deity to ashes, by a flame from the eye in his forehead ; and, although he was subsequently restored to animation, he is here supposed to remain in dread of his former enemy. The whole story is spiritedly told in Sir William Jones's Hymns to Camdeo and to Durgā.

And wanton glances emulate the dart,
 500 That speeds unerring to the beating heart.

LXXIV.

Northward from where Kuvera holds his state,
 Where Indra's bow surmounts the arching gate;
 Where on rich boughs the clustering flower depends,
 504 And low to earth the tall Mandāra bends;
 Pride of the grove, whose wants my fair supplies,
 And nurtures like a child—my dwelling lies.

LXXV.

There is the fountain, emerald steps denote,
 508 Where golden buds on stalks of coral float;
 And for whose limpid waves the swans forsake,
 Pleased at thy sight, the mount-encircled lake.

LXXVI.

Soft from the pool ascends a shelving ground,
 512 Where shades devoted to delight abound;
 Where the cœrulean summit towers above
 The golden circle of a plantain grove:
 Lamented haunts! which now in thee I view,
 516 As glittering lightnings girt thy base of blue.

499.—And wanton glances emulate the dart.] The eye darting arrows is an idea familiar to English poetry; as in these instances:

• Her eye darted contagious fire.—MILTON.
 Her eyes carried darts of fire,
 Feathered all with swift desire.—GREENE'S "Never too Late."
 I mote perceive how in her glancing sight
 Legions of loves with little wings did fly,
 Darting their deadly arrows fiery bright.—SPENSER, Sonnet 16.
 • And those love-darting eyes shall roll no more.—POPE'S "Elegy."

504.—The tall Mandāra.] The Coral-tree, *Erythrina Indica*.

506.—And nurtures like a child.] Tender attachment to natural objects is one of the most pleasing features in the poetical compositions of the Hindus. It is very frequently expressed, and perhaps in few places with more beauty than in the drama of Śakuntalā, where, upon departing from the bower of her foster-father, she bids adieu to the plants she had carefully tended, and the orphan fawn she had reared. The whole of this scene must be read with pleasure; and may be classed with the departure of Goldsmith's village family from Auburn, and the farewell of Eve to the bowers of Paradise.

LXXVII.

See where the clustering Mādhavi entwines,
 And bright Kuruvaka the wreath confines :
 Profuse Aśoka sheds its radiant flower,
 520 And budding Keśara adorns the bower :
 These are my rivals ; for the one would greet,
 As I would willingly, my charmer's feet ;
 And, with my fondness, would the other sip
 524 The grateful nectar of her honeyed lip.

LXXVIII.

A golden column, on a crystal base,
 Begirt with jewels, rises o'er the place.
 Here, when the evening twilight shades the skies,
 528 The blue-necked Peacock to the summit flies,
 And moves in graceful circles to the tone
 My fair awakens from her tinkling zone.

LXXIX.

These be thy guides—and faithfully preserve
 532 The marks I give thee : or e'en more, observe,

517.—The Mādhavi entwines.] This creeper (*Gartnera racemosa*, or *Banisteria Bengalensis*) is often alluded to by the Poets, for its superior elegance, and the beauty of its red blossoms.

518.—Kuruvaka is the crimson Amaranth. The Sanskrit name is also applied to a blue species of *Barleria*.

519.—Profuse Aśoka sheds its radiant flower.] *Jonesia Aśoka*; speaking of which, Sir William Jones says, "The vegetable world scarcely exhibits a richer sight than an Aśoka-tree in full bloom."

520.—And budding Keśara.] A tree yielding a strong-smelling flower (*Mimusops elengi*).

521.—These are my rivals, etc.] These allusions refer to some particular notions of the Hindus respecting the Keśara and Aśoka, which plants are said to blossom upon being touched respectively by the face or foot of a female: the story is, probably, originally poetical.

528.—The blue-necked Peacock to the summit flies.] The wild peacock, although it lays its nest upon the ground, is said by Captain Williamson to roost constantly on the loftiest trees.

530.—My fair awakens from her tinkling zone.] A girdle of small bells (बुद्धघण्टिका) is a favourite Hindu ornament; also silver circles at the ankles and wrists, which emit a ringing noise as the wearer moves.

Where painted emblems holy wealth design,
 Kuvera's treasures—that abode is mine.
 Haply its honours are not now to boast,
 536 Dimmed by my fate, and in my exile lost.
 For when the sun withdraws his cheering rays,
 Faint are the charms the Kamala displays.

LXXX.

To those loved scenes repaired, that awful size,
 540 Like a young elephant, in haste disguise;
 Lest terror seize my fair one, as thy form
 Hangs o'er the hillock, and portends the storm.

534.—Kuvera's treasures.]

Thick with sparkling oriental gems
 The portal shone.—PARADISE LOST, B. iii. 507.

For such Kuvera's nine treasures are sometimes supposed to be. Rāmāśrama, commenting upon Amara, thus enumerates them, from the Śabdārṇava;

पद्मोऽस्त्रियां महापद्मः शङ्खो मकरकच्छपौ ।
 मुकुन्दनन्दनीलाश्च खर्वश्च निधयो नव ॥

“The Padma, Mahāpadma, Śankha, Makara, Kachhapa, Mukunda, Nanda, Nila, and Kharva, are the nine Nidhis.” The Śabda Ratnāvali also has the same reading. In Hemachandra, and the Śabda Mālā, कुन्द is substituted for नन्द. Nidhi (निधि) is the generic name; but how it should be rendered into English, I am not prepared to say. Mr. Colebrooke calls the particular Nidhis, ‘auriferous gems.’ See his translation of the Amara Kosha. Some of the words bear the meanings of precious or holy things; thus, Padma is the Lotus; Śankha the shell or conch. Again, some of them imply large numbers: thus, Padma is 10,000 millions, and Mahāpadma is 100,000 millions, etc.; but all of them are not received in either the one or the other acceptation. We may translate almost all into things: thus, a lotus, a large lotus, a shell, a certain fish, a tortoise, a crest, a mathematical figure used by the Jains. Nila refers only to colour; but Kharva, the ninth, means a dwarf. Mr. Kindersley, translating through the medium of the Tamul, has called eight of Kuvera's gems, the coral, pearl, cat's-eye, emerald, diamond, sapphire, ruby, and topaz. The ninth he leaves undetermined. In Dr. Hunter's Dictionary I find one only of the nine in the Hindoostanee Language, نیل or نیلم Neelum or Neelmun, derived from नीलमणि ‘a blue gem,’ and interpreted the sapphire. पद्मराग, Padma-colour, means a ruby, and possibly the Padma may be the same; perhaps कच्छप, the tortoise, means tortoise-shell; and Makara may be an error for Maraka or Marakata, an emerald, or it may imply the same stone from the green colour of a fish: these, however, are mere conjectures. Agreeably to the system of the Tantrikas, the Nidhis are personified, and upon certain occasions, as the worship of Lakshmī, the goddess of prosperity, etc., come in for a share of religious veneration. They have also their peculiar mantras, or mystical verses.

538.—The Kamala is a name of the lotus.

Thence to the inner mansion bend thy sight,
 544 Diffusing round a mild and quivering light ;
 As when, through evening shades, soft flashes play
 Where the bright fire-fly wings his glittering way.

LXXXI.

There, in the fane, a beauteous creature stands,
 548 The first best work of the Creator's hands ;

546.—Where the bright fire-fly wings his glittering way.] The fire-fly presents a very beautiful appearance, as its soft and twinkling light is contrasted with the deep shade of the bushes, in which it may be seen in great numbers during the wet season. The phenomenon is common to the East and the West Indies ; and it may be amusing to see the effect produced by it on different persons and at different periods. Moore, meeting with it in America, writes some elegant stanzas on the subject ; and adds to the lightness of his verse, the solidity of prose in the authority of this note :—"The lively and varying illumination with which these fire-flies light up the woods at night gives quite an idea of enchantment. Puis ces mouches se developpant de l'obscurité de ces arbres, et s'approchant de nous, nous les voyions sur les orangers voisins, qu'ils mettoient tout en feu, nous rendant la vue de leurs beaux fruits, que la nuit avoit ravie, etc.—*L'Histoire Des Antilles.*" See Moore's Odes and Epistles. We have now to hear the description of a traveller of 1672, the learned and very devout Johannes Fryer, M.D. :—

"The next day, at twelve o'clock at noon, we struck into our old road at Moorbar, from whence, before, we were misguided : we packed hence by five in the afternoon, and left our burnt wood on the right-hand ; but entered another, which made us better sport, deluding us with false flashes, that you would have thought the trees on a flame, and presently, as if untouched by fire, they retained their wonted verdure. The Coolies beheld the sight with horror and amazement, and were consulting to set me down and shift for themselves ; whereof being informed, I cut two or three with my sword, and, by breathing a vein, let Shitan (the Devil) out, who was crept into their fancies ; and led them, as they do a startling jade, to smell to what their wall-eyes represented amiss ; where we found an host of flies, the subject both of our fear and wonder, which the sultry heat and moisture had generated into being, the certain prodromus of the ensuing rain, which followed us from the hills. This gave my thoughts the contemplation of that miraculous bush crowned with innocent flames that gave to Moses so pleasant and awful a prospect ; the fire, that consumes everything, seeming rather to dress than offend it."

548.—The first best work of the Creator's hands.] Literally, the first creation of Brahmā ; and "first" may refer to time, or to a degree : it most probably here means "best." So Milton, speaking of Eve :

Oh, Fairest of creation ! last and best
 Of all God's works.—PARADISE LOST, B. ix. 896.

We now enter upon, perhaps, the most pleasing part of this elegant little poem, the description of the Yaksha's wife. I may, perhaps, come under the denomination of those who, according to the illiberal and arrogant criticism of such a writer as a Mr. Pinkerton, prove, "That the climate of India, while it inflames the imagination, impairs the judgment ;" when, standing in very little

Whose slender limbs inadequately bear
 A full-orbed bosom, and a weight of care ;
 Whose teeth like pearls, whose lips like Bimbas show,
 552 And fawn-like eyes still tremble as they glow.

LXXXII.

Lone as the widowed Chakravāki mourns,
 Her faithful memory to her husband turns,
 And sad, and silent, shalt thou find my wife,
 556 Half of my soul, and partner of my life,
 Nipped by chill sorrow, as the flowers enfold
 Their shrinking petals from the withering cold.

awe of such a poetical censor, I advance an opinion, that we have few specimens, either in classical or modern poetry, of more genuine tenderness or delicate feeling.

551.—Whose lips like Bimbas show.] The Bimba (*Bryonia grandis*) bears a red fruit, to which the lip is very commonly compared.

553.—The Chakravāki is the ruddy goose (*Anas Casarca*), more commonly known in India by the appellation, Brahmany Duck or Goose. These birds are always observed to fly in pairs during the day, but are supposed to remain separate during the night. In the Hindoostanee Philology of Messrs. Gilchrist and Roebuck, an amusing account of the popular belief on this subject is thus given :—"This bird, in the poetry of the Hindus, is their turtle-dove, for constancy and connubial affection ; with the singular circumstance of the pair being doomed for ever to nocturnal separation, for having offended one of the Hindu divinities (Munis or Saints), whence :

"Chukwa chuknee do june in mut maro ko,e
 Ye mare kurtar ke ruen bichora ho,e.

"Mark Heaven's decree, and man forbear
 To aim thy shafts, or puny thunder,
 At these poor fowls, a hapless pair,
 Who pass the lonely nights asunder.

"If we believe popular tradition and assertions, the cause is so far confirmed by the effect observable in the conduct of these birds to the present day, who are said to occupy the opposite banks of a water or stream regularly every evening, and exclaim the live-long night to each other, thus :

"Chuku,ee muen a'oon? Nuheen nuheen chukwa.—
 Chukwa muen a'oon? Nuheen nuheen chuku,ee.

"Say, shall I come, my dear, to thee?
 Ah no, indeed, that cannot be.—
 But may I wing my love to you?
 Nay, chuck, alas! this will not do."

556.—Half of my soul, and partner of my life.] So Milton :

Part of my soul, I seek thee ; and thee claim,
 My other half.—

जीवितं मे द्वितीयम्, "My second existence," are the words of the original ; and the other

LXXXIII.

I view her now ! Long weeping swells her eyes,
 560 And those dear lips are dried by parching sighs.
 Sad on her hand her pallid cheek declines,
 And half unseen through veiling tresses shines ;
 As when a darkling night the moon enshrouds,
 564 A few faint rays break straggling through the clouds.

LXXXIV.

Now at thy sight I mark fresh sorrows flow,
 And sacred sacrifice augments her woe.
 I mark her now with Fancy's aid retrace
 568 This wasted figure and this haggard face.

expression, "my half," is not more uncommon in Sanskrit than in Western poetry. Thus these tender, and, as Mrs. Malaprop thinks, profane expressions of endearment seem to have obtained a very extensive circulation. "My life," "my soul," are common to most of the European languages; and the most frequent epithet by which a mistress is addressed in Persian or Hindoostanee, جان, is of a similar import. Amongst the Romans, "vita" and "anima" were used in the same manner, or even in the temperate warmth of friendship; as Horace calls Virgil;

Animæ dimidium meæ !

"Half of my soul!"

And Propertius, addressing his mistress, calls her his life :

Æratas rumpam, mea Vita, catenas.

"I'll burst, my Life, the brazen chains."

We may suppose the Romans derived these pretty words from the Greeks; and indeed, as we learn from Juvenal, vi. 194, they were very fond of employing, though not in the most becoming manner, the original terms *Ζωὴ καὶ ψυχὴ*, the English translation of which has been given at some length by Mrs. Tighe, in her poem of *Psyche*; and, with some addition, by Lord Byron, in his Anglo-Greek song, the burthen of which is the old sentiment in a modern antique shape, or "My Life, I love you," in the *Ζωὴ μου σὰς ἀγαπῶ*, of the Greek of the Morea.

566.—And sacred sacrifice augments her woe.] Thus Laodameia to Protesilaus, in Ovid :

Thura damus lacrymamque super.

"We offer incense up, and add our tears."

The Commentators, however, are not agreed how to interpret this passage in the original text, बलिव्याकुला, nor the expression निपतति पुरे, "She falls before thee." They seem, however, to conceive it means, that the approach of the Cloud reminding her of its being the period at which absent husbands usually return home, she recollects that the return of her own lord is proscribed; and therefore either falls in a swoon, or with excess of affliction. The sacrifice is to be performed to render the gods propitious, or it is a sacrifice called काकबलि, usually performed by women at the beginning of the rainy season. Some interpret पुरे "In the city," not "Before, in front."

Now from her favourite bird she seeks relief,
 And tells the tuneful Sārikā her grief;
 Mourns o'er the feather'd prisoner's kindred fate,
 572 And fondly questions of its absent mate.

LXXXV.

In vain the lute for harmony is strung,
 And round the robe-neglected shoulder slung;
 And faltering accents strive to catch in vain
 576 Our race's old commemorative strain :
 The falling tear, that from reflection springs,
 Corrodes incessantly the silvery strings;
 Recurring woe still pressing on the heart,
 580 The skilful hand forgets its grateful art,

570.—The Sārikā (Grakula religiosa) is a small bird, better known by the name of Mainā. It is represented as a female, while the parrot is described as a male bird; and as these two have, in all Hindu tales, the faculty of human speech, they are constantly introduced, the one inveighing against the faults of the male sex, and the other exposing the defects of the female. They are thus represented in the fourth story of that entertaining collection, the Bueta! Pucheesee :

मैना बोली कि पुरुष अधर्मी पापी दगावाज स्त्रीहत्या करने वाले होते हैं । यह सुनकर तोते ने कहा कि नारी भी दगावाज झूठी बेवकुफ लालची हत्यारी होती है ॥

Ladies have always been distinguished for maintaining pet animals; and the fancy seems to have been equally prevalent in the East and West, and in ancient or modern times. The Swallow of Lesbia, "*Passer deliciæ meæ puellæ*," may rival the Sārikā of the wife of the Yaksha, and Bullfinch of Mrs. Throckmorton. See Cowper's Poems.

573.—[In vain the lute for harmony is strung.] The lute is here put for the Vinā or Been, a stringed instrument of sacred origin, and high celebrity amongst the Hindus. In Bengal, however, players on this instrument are very rarely met with; and amongst the natives of this province, the English fiddle is its substitute. In the Jātras, or dramatic performances still current amongst them, I have seen the entrance of Nārada, the traditionary inventor of the Vinā, bearing, in its stead, a violin. The Vinā is much the most harmonious and scientific of all the Hindu instruments of music. A description of it may be found in the First Volume of the Asiatic Researches.

574.—"Robe-neglected" is here put for मलिनवस्त्रे, "dirty cloths." So Laodameia says :

Et quā possum squalore tuos imitare labores, etc.

"And with my squalid vesture ape thy toils."

576.—[Our race's old commemorative strain.] "The verse made in honour of my kindred:" a circumstance that points out some affinity to the songs of the ancient minstrels and family bards.

And idly wandering, strikes no measured tone,
But wakes a sad wild warbling of its own.

LXXXVI.

At times, such solace animates her mind
584 As widowed wives in cheerless absence find ;
She counts the flowers now faded on the floor,
That graced with monthly piety the door.
Thence reckons up the period, since from home,
588 And far from her, was I compelled to roam ;
And deeming, fond, my term of exile run,
Conceives my homeward journey is begun.

LXXXVII.

Lightened by tasks like these, the day proceeds ;
592 But much I dread a bitterer night succeeds,
When thou shalt view her on the earth's cold breast,
Or lonely couch of separation rest,
Disturbed by tears those pallid cheeks that burn,
596 And visions of her dearer half's return,

LXXXVIII.

Now seeking sleep, a husband to restore ;
And waking now, his absence to deplore ;
Deprived of slumber by returning woes,
600 Or mocked by idle phantoms of repose ;
Till her slight form, consumed by ceaseless pain,
Shews like the moon, fast hastening to its wane.

LXXXIX.

Crisp from the purifying wave, her hair
604 Conceals the charms, no more her pleasing care ;

586.—That graced with monthly piety the door.] The Hindus pay a species of adoration to many inanimate objects. Amongst others, the door-way or door-post receives such homage as is rendered by hanging up a flower or a garland there once a month.

591.—In this, and some of the following passages, considerable liberty has been taken with the order of the original.

And, with neglected nails, her fingers chase,
 Fatigued, the tresses wandering o'er her face.

XC.

Firm winds the fillet, as it first was wove,
 608 When fate relentless forced me from my love ;
 And never flowery wreaths, nor costly pearls,
 Must hope to decorate the fettered curls ;
 Loosed by no hand, until, the law divine
 612 Accomplished, that delighted hand is mine.

XCI.

Dull as the flower when clouds through æther sweep,
 Not wholly waking, nor resigned to sleep,
 Her heavy eyelids languidly unclosed
 616 To where the moon its silvery radiance throws
 Mild through the chamber : once a welcome light ;
 Avoided now, and hateful to her sight.

XCII.

Those charms that glittering ornaments oppress,
 620 Those restless slumbers that proclaim distress,
 That slender figure worn by grief severe,
 Shall surely gain thy sympathizing tear.
 For the soft breast is swift to overflow,
 624 In moist compassion, at the claims of woe.

XCIII.

The same fond wife as when compelled to part,
 Her love was mine, I still possess her heart.

607.—Firm winds the fillet as it first was wove.] The *Veṇī* is a braid into which the long hair of the Hindustani women is collected, when they have lost their husbands. The dancing-girls also wear their hair in this manner.

616.—To where the moon.] The moon is supposed to be the reservoir of *amṛita* or ambrosia, and to furnish the gods and manes with the supply. "It is replenished from the sun, during the fortnight of the increase. On the full moon, the gods adore that planet for one night; and for the first day, all of them, together with the *Pitṛis* and *Ṛishis*, drink one *kalā* or digit daily, until the ambrosia is exhausted."—*Vāyu Purāṇa*.

Her well-known faith this confidence affords,
 628 Nor vain conceit suggests unmeaning words.
 No boaster I! and time shall quickly teach,
 With observation joined, how just my speech.

XCIV—V.

O'er her left limbs shall glad pulsations play,
 632 And signs auspicious indicate the way;
 And like the lotus trembling on the tide,
 While its deep roots the sportive fish divide,
 So tremulous throbs the eye's enchanting ball,
 636 Loose o'er whose lids neglected tresses fall.

XCVI.

Soothed by expected bliss, should gentle sleep
 O'er her soft limbs and frame exhausted creep,
 Delay thy tidings, and suspend thy flight,
 640 And watch in silent patience through the night.
 Withhold thy thunders, lest the awful sound
 Her slumber banish, and her dreams confound;
 Where her fond arms, like winding shrubs, she flings
 644 Around my neck, and to my bosom clings.

XCVII.

Behold her rising with the early morn,
 Fair as the flower that opening buds adorn;
 And strive to animate her drooping mind
 648 With cooling rain-drops and refreshing wind;

631.—O'er her left limbs shall glad pulsations play.] Palpitations in the left limbs, and a throbbing in the left eye, are here described as auspicious omens, when occurring in the female; in the male, the right side is the auspicious side, corresponding with the ideas of the Greeks, thus described by Potter:—

“The third sort of integral omens were the *Παλμοὶ* or *Παλμικὰ οἰωνίσματα*, so called ἀπὸ τοῦ πάλλειν, ‘from palpitating.’ Such were the palpitations of the heart, the eye, or any of the muscles, called, in Latin, ‘saltationes,’ and *βόμβος*, or ‘a ringing in the ears,’ which in the right ear was a lucky omen; So also was the palpitation of the right eye, as Theocritus telleth us:

‘*Ἀλλέται ὀφθαλμός μοι ὁ δεξιός.*
 ‘My right eye twinkles.’”

Restrain thy lightnings, as her timid gaze
 Shrinks from the bright intolerable blaze;
 And murmuring softly, gentle sounds prepare,
 652 With words like these to raise her from despair:—

XCVIII.

“Oh, wife adored! whose lord still lives for thee;
 Behold his friend and messenger in me;
 Who now approach thy beauteous presence, fraught
 656 With many a tender and consoling thought!
 Such tasks are mine:—where absent lovers stray,
 I speed the wanderer lightly on his way;
 And, with my thunders, teach his lagging mind
 660 New hopes the braid of absence to unbind.”

XCIX.

As beauteous Maithilī with glad surprise
 Bent on the Son of air her opening eyes,
 So my fair partner's pleased uplifted gaze
 664 Thy friendly presence with delight surveys.
 She smiles, she speaks, her misery foregoes,
 And deep attention on thy words bestows;
 For such dear tidings happiness impart,
 668 Scarce less than mutual meeting to the heart.

660.—“The braid of absence” is the *Veṇī*: see Note on 607.

661.—Maithilī is a name of *Sitā*, derived from *Mithilā*, the place of her nativity, and the modern *Tirhut*. The allusion relates to the discovery of her in *Lankā*, by *Rāma*'s envoy, *Hanumān*, the Monkey-chief, said to be the son of the Wind.

668.—Scarce less than mutual meeting to the heart.]—They have a proverb similar to this in the *Hindustani* language, “A letter is half a meeting.” The expression is common in the poetry of the *Rekhta*, and occurs thus in a *Ghazal* by *Jirat*:

کہتی ہیں کہ مکتوب بے ہی نصف ملاقات

It also exists in the Arabic language; and is thus given in one of the Exercises of Captain Lockett's Translation of the *Mi'at Āmil*, and the *Sharah Mi'at Āmil*, or an Arabic Grammar and Commentary:

المراسلات كما قيل نصف المَلَاتَات

“Correspondence, they say, is half an interview.”

C.

Being of years protracted, aid thy friend,
 And with my words thine own suggestions blend !
 Say thus : 'Thy lord o'er Rāma's mountain strays,
 672 Nor cares but those of absence blight his days.
 His only wish by me his friend to know,
 If he is blest with health, that thou art so :
 For still this fear especially must wait
 676 On every creature of our passing state.

CI.

'What though to distance driven by wrath divine,
 Imagination joins his form with thine.
 Such as I view, is his emaciate frame ;
 680 Such his regrets ; his scorching pangs the same ;
 To every sigh of thine his sigh replies,
 And tears responsive trickle from his eyes.

CII.

'By thee unheard, by those bright eyes unseen,
 684 Since fate resists, and regions intervene,
 To me the message of his love consigned
 Pourtrays the sufferings of his constant mind.
 Oh ! were he present, fondly would he seek,
 688 In secret whisper, that inviting cheek ;
 Woo thee in close approach, his words to hear,
 And breathe these tender accents in thine ear.'

CIII.

"Goddess beloved ! how vainly I explore
 692 The world, to trace the semblance I adore.

675.—[For still this fear especially must wait.] It is to be recollected here, that even these heavenly beings are of a perishable nature, and subject to the infirmities of existence. The whole are swept away at each Mahā-pralaya, or destruction of the universe, .

"Which, like the baseless fabric of a vision,
 Leaves not a wreck behind."

Thy graceful form the flexile tendril shews,
 And like thy locks the peacock's plumage glows;
 Mild as thy cheeks, the moon's new beams appear,
 696 And those soft eyes adorn the timid deer;
 In rippling brooks thy curling brows I see,
 But only view combined these charms in thee.

CIV.

"E'en in these wilds our unrelenting fate
 700 Proscribes the union, love and art create:
 When, with the colours that the rock supplies,
 O'er the rude stone thy pictured beauties rise,
 Fain would I think, once more we fondly meet,
 704 And seek to fall in homage at thy feet;—

695.—Mild as thy cheeks, the moon's new beams appear.] Comparing a beautiful face to the moon has been supposed to be peculiar to oriental poets. Instances, however, may be found in English verse: perhaps that passage in Pope, where, speaking of an amiable female and the moon, he says, "Serene in virgin modesty she shines," may not be exactly in point, although the general idea is similar. Spenser, however, is sufficiently precise:

Her spacious forehead, like the clearest moon,
 Whose full-grown orb begins now to be spent,
 Largely displayed in native silver shone,
 Giving wide room to beauty's regiment.

698.—But only view combined these charms in thee.] This turn of the compliment, closely faithful to the original, conveys a high idea of the gallantry of a Hindu bard; and as this gallantry cannot be the ten times repeated detail of romantic folly or chivalrous frenzy, it may be considered as the natural expression of unsophisticated tenderness. We have in these lines a complete description of beauty, agreeably to Hindu fancy; and I do not think the series of comparisons will much suffer by being contrasted with any similar series in classical or modern writers.

701.—When, with the colours that the rock supplies.] "Having painted you with mineral colours" (धातुरङ्गैः), that is, according to the Commentators, with "red chalk," etc. Our very limited acquaintance with the high land which is the scene of the Yaksha's exile prevents our specifying the mineral substances which he may be supposed to have employed. The expression in the text, however, is one of many circumstances that render it probable that the mountains which run across the northernmost part of the peninsula are rich in the objects of mineralogical inquiry. We know that copper mines have been discovered in the eastern extremity of them, the ore of which is very productive. The Sālagrām stones, or Ammonites, are found in the Narmadā; and the several kinds of Makshicas, a class of ores not yet investigated, are usually called नदीज and तपीज, or "River-born," and "Tapti-born," in reference to their being found in the course of the Tapti river.

In vain;—for envious tears my purpose blight,
And veil the lovely image from my sight.

CV.

“Why should the god who wields the five-fold dart
708 Direct his shafts at this afflicted heart;
Nor spare to agonize an aching breast,
By sultry suns and banishment oppressed?
Oh, that these heavy hours would swiftly fly,
712 And lead a happier fate, and milder sky!

CVI.

“Believe me, dearest, that my doom severe
Obtains from heavenly eyes the frequent tear;
And where the spirits of these groves attend
716 The pitying drops in pearly showers descend,
As oft in sleep they mark my outstretched arms,
That clasp in blissful dreams thy fancied charms,

707.—Why should the god who wields the five-fold dart?] Kāmadeva, the Hindu Cupid, is represented as the Eros of the Greeks, armed with a bow and arrows. These weapons are of peculiar construction, and most poetically formed. The bow is of sugar-cane; the bow-string consists of a line of bees; and the arrows are tipped each with a separate flower. The weapons and application of the allegory will be best explained by a verse in Sir William Jones's Hymn to this deity:

He bends the luscious cane, and twists the string,
With bees how sweet, but, ah! how keen their sting!
He with five flowrets tips the ruthless darts,
Which through five senses pierce enraptured hearts,
Strong Chumpha, rich in odorous gold;
Warm Arka, nursed in heavenly mould;
Dry Nagesar, in silver smiling;
Hot Kriticum, our sense beguiling;
And last, to kindle fierce the scorching flame.
Love shaft, which gods bright Bear name.

In the Romaunt of the Rose there is something of a similar allegory: Cupid is armed with “ten brode arrows;” of which, “five were shaven well and dight,” and of a nature to produce virtuous attachment; while the other five, “also black as fiend in hell,” were “Pride,” “Villaine,” etc., and of pernicious properties.

715.—And where the spirits of these groves attend.] Sthali Devatās are, literally, “the deities of the soil;” so completely has Hindu, like Grecian faith, peopled inanimate nature.

Play through the air, and fold in fond embrace
720 Impassive matter and etherial space.

CVII.

"Soft and delightful to my senses blows
The breeze that southward wafts Himālaya's snows,
And rich impregnated with gums divine,
724 Exuding fragrant from the shattered pine,
Diffuses sweets to all, but most to me;—
Has it not touched? does it not breathe of thee?

CVIII.

"What are my tasks?—to speed the lagging night,
728 And urge impatiently the rising light:
The light returned, I sicken at the ray,
And shun as eagerly the shining day:
Vain are my labours in this lonely state;
732 But fate proscribes, and we must bow to fate.

CIX.

"Let then my firmness save thee from despair,
Who trust myself, nor sink beneath my care:
Trust to futurity; for still we view
736 The always wretched, always blest, are few:

733.—Let then my firmness save thee from despair.] We are scarcely prepared for this sudden fortitude of the Yaksha; but it is not by any means unnatural. The task of consoling partners in affliction necessarily diverts the mind from its own distress.

Reference to the principle is very frequent in the writings of the Hindus. The *Ātmana Bodha*, or "Knowledge of Spirit," a small treatise which contains the ethical part of the Vedānta philosophy, and which has been translated and published by Dr. Taylor, concludes with this stanza:

दिग्देशकालाद्यनपेक्ष सर्वगं
शीतादिहृन्नित्यसुखं निरञ्जनम् ।
यः स्वात्मतीर्थं व्रजते विनिष्क्रियः
सः सर्ववित् सर्वगतो मृतो भवेत्

"He who has made the pilgrimage of his own spirit, a pilgrimage in which there is no concern respecting situation, place, or time; which is everywhere; in which neither cold nor heat are experienced; which bestows perpetual happiness and freedom from sorrow; he is without action, knows all things, pervades all things, and obtains eternal beatitude."

Life like a wheel's revolving orb, turns round,
Now whirled in air, now dragged along the ground.

CX.

"When from his serpent couch, that swims the deep,
740 Śārangī rises from celestial sleep ;
When four more months, unmarked, have run their course ;
To us all gloom—the curse has lost its force :
The grief from separation born expires,
744 And Autumn's nights reward our chaste desires.

CXI.

"Once more I view thee, as mine eyes uncloze,
Laid by my side, and lulled by soft repose ;
And now I mark thee startle from thy sleep,
748 Loose thy enfolding arms, and wake to weep :
My anxious love long vainly seeks reply ;
Till, as the smile relumes that lucid eye,
Thy arch avowal owns, that jealous fear
752 Affrighted slumber, and aroused the tear.

A fine passage inculcating the same feeling occurs in Menu, ch. viii. 84, where the legislator exhorts a witness to speak the truth :

आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।

मा स्वमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥

"The soul itself is its own witness ; the soul itself is its own refuge : offend not thy conscious soul, the supreme internal witness of men."—Sir William Jones's Translation.

737.—Plutarch, in his "Consolation to Apollonius," has a similar idea in similar words :

Τροχού [γάρ] περιστρέχοντος, ἄλλοθ' ἢ τέρα

'Αψίς ὑπερθε γίγνεται', ἄλλοθ' ἢ τέρα.

"The wheel of Life is ever on the round,
While one part's up, the other's on the ground."

740.—The serpent couch is the great snake Ananta, upon which Vishṇu, or, as he is here called, the Holder of the bow Śārṅga (the horn-bow), reclines, during four months, from the 11th of Aśhāṛḥa to the 11th of Kartik ; or, as it has occurred in 1813 (the year in which the first edition was printed), from the 23rd of June to the 26th of October. The sleep of Vishṇu, during the four months of the periodical rains in Hindustan, seems to bear an emblematical relation to that season. It has been compared to the Egyptian hieroglyphical account of the sleep of Horus, typical of the annual overflow of the Nile, by the late Mr. Paterson, in his ingenious Essay on the Origin of the Hindu Religion—Asiatic Researches, vol. viii.

CXII.

- “ While thus, O goddess with the dark black eyes !
 My fond assurance confidence supplies,
 Let not the tales that idle tatlers bear,
 756 Subvert thy faith, nor teach thee to despair.
 True love, no time nor distance can destroy ;
 And, independent of all present joy,
 It grows in absence, as renewed delight,
 760 Some dear memorials, some loved lines excite.”

CXIII.

- Such, vast Dispenser of the dews of heaven !
 Such is my suit, and such thy promise given :
 Fearless, upon thy friendship I rely,
 764 Nor ask that promise nor expect reply.
 To thee the thirsty Chātakas complain ;
 Thy only answer is the falling rain :
 And still such answer from the good proceeds,
 768 Who grant our wishes, not in words, but deeds.

CXIV.

- Thy task performed, consoled the mourner's mind,
 Haste thy return these solitudes to find :
 Soar from the mountain, whose exalted brow
 772 The horns of Śiva's bull majestic plough,
 And, hither speeding, to my sorrowing heart,
 Shrunk like the bud at dawn, relief impart.

764.—Nor ask that promise nor expect reply.] We cannot help pausing here, to remark the ingenuity of the poet in the conduct of his work. He sets out with excusing the apparent absurdity of the Yāksha's addressing himself to a cloud as to a rational being, by introducing a pleasing and natural sentiment ; see 32. The Cloud has now received his charge ; and something is expected by way of reply, expressive either of refusal or assent. To have given the Cloud anything like the faculty of speech would have been straining probability overmuch ; and we see in the above lines with what neatness Kālidāsa has extricated himself from the dilemma.

773.—Thus Ovid, in his *Tristia* :

*Prospera sic vobis maneat fortuna, nec unquam,
 Contacti simili sorte, rogetis opem.*

“ So may on thee propitious fortune wait,
 Nor may'st thou need such aid, nor mourn so sad a fate !”

CXV.

With welcome news my woes tumultuous still,
776 And all my wishes tenderly fulfil !
Then, to whatever scenes invite thy way,
Waft thy rich stores, and grateful glooms convey;
And ne'er may destiny, like mine, divide
780 Thy brilliant spouse, the lightning, from thy side !

CXVI.

This said, he ceased :—the messenger of air
Conveyed to Alakā his wild despair.
The god of wealth, relenting, learnt his state,
784 And swift curtailed the limit of his fate;
Removed the curse, restored him to his wife,
And blest with ceaseless joy their everlasting life.

THE END.

AN EXPLANATION

OF THE

ABBREVIATIONS USED IN THIS VOCABULARY.

adj. . . . adjective.
adv. . . . adverb.
agt. . . . a noun of agency or verbal adjective.
ātm. . . . ātmane-pada.
cl. . . . class, or conjugation.
comp. . . composition.
compar. . . comparative.
du. . . . dual.
f. . . . feminine.
fut. . . . future.
fut. p. p. . future passive participle.
imp. . . . imperative.
ind. . . . indeclinable.
ind. p. p. . indeclinable preter-participle.
indef. . . indefinite.
m. . . . masculine.
m. f. . . . masculine and feminine.
m. n. . . . masculine and neuter.
n. . . . neuter.
p. . . . participle.
p. p. . . . past, or passive participle.
par. . . . parasmai-pada.

pass. . . . passive voice.
pl. . . . plural.
pot. . . . potential.
pres. . . . present.
pres. p. . . present participle.
pret. . . . preterite.
prep. . . . preposition.
pron. . . . pronoun.
pronom. . . pronominal.
rel. . . . relative.
s. . . . substantive.
sin. . . . singular.
1 c. . . . 1st case, or nominative.
2 c. . . . 2nd case, or accusative.
3 c. . . . 3rd case, or instrumental.
4 c. . . . 4th case, or dative.
5 c. . . . 5th case, or ablative.
6 c. . . . 6th case, or genitive.
7 c. . . . 7th case, or locative.
8 c. . . . 8th case, or vocative.
1 cl. . . . 1st class, or conjugation.
2 cl. . . . 2nd class, etc.

VOCABULARY.

अ

अवि

अ sounded short as "a" in "America."
 अ a, *ind.* No, not, in-, un-. A privative or negative particle, serving to depreciate and also to reverse the sense of the word to which it is prefixed: as, from सित sita, White, असित asita, Black. Prefixed to words commencing with a vowel, अ a is changed to अन् an.
 अंश anśa, *s.m.* The shoulder.
 अंशन्यस्ते anśa-nyaste, 7 c. *sin. n.* Laid (placed or thrown) on the shoulder. (स्कन्धार्पिते सति, स्कन्धदेशोपहिते, स्कन्धस्थापिते). Balabhadra, on account of his fair complexion, is likened by Kālidāsa to the snowy mountain.
 अंशुक anśuka, *s.n.* A leaf. अंशुकानि 2 c. *pl.*
 अकरोत् akarot, 1 *pret. par.* of कृ kṛi, 8 *cl.* Make.
 अक्षत akshata (*p.p.* of क्षण kṣaṇ with अ a), Unbroken; unhurt, unscathed. अक्षतैः 3 c. *pl. n.*
 अगणयत् agaṇayat, *pres. p. par.* of गण gaṇ, 10 *cl.* Count, reckon, with अ a. अगणयन् 1 c. *sin. m.* (अविवेचयन् Not discriminating.)
 अग्नि agni, *s.m.* Fire; heat. अग्निः 1 c. *sin.*
 अग्निम् 2 c. *sin.*
 अग्र agra, *s.n.* Top, summit, upper part, point, peak, tip. अग्रात् 5 c. *sin.* अग्राणि 1 c. *pl. adj.* First, early, chief, principal. Excellent, best.
 अग्रभूमीः agra-bhūmih, 2 c. *pl.* Chief places; upper parts. (अष्टप्रदेशान्, उपरिभूः द्वारेणाभ्यन्तरभागान् dwāreṇābhyantara-bhāgān).
 अङ्क anka, *s.n.* Mark, sign, note, impress. अङ्कात् 5 c. *sin.*

अङ्कित ankita (*p.p.* of अङ्कik-i), Marked, impressed, stamped. अङ्कितम् 2 c. *sin. m.* (चिह्नितं, मुद्रितं).
 अङ्कितेषु 7 c. *pl. n.*
 अङ्ग anga, *s.n.* The body (शरीर). Limb, member (अवयव). अङ्गम् 1 or 2 c. *sin.* अङ्गेन 3 c. *sin.*
 अङ्गे 7 c. *sin.*
 अङ्गलानिम् anga-glānim, (शरीरखेदम् śarira-khe-dam, गात्रखेदं gātra-khedam, देहस्य निदाघक्लेशं dehasya uidāgha-kleśam, अवयवानां ग्लानतां).
 अङ्गना anganā, *s.f.* A woman. अङ्गनाभिः 3 c. *pl.*
 अङ्गनानाम् 6 c. *pl.* (स्त्रीणाम्).
 अङ्गानुकूलः angānukūlah, अङ्गेषु angeshu, अनुकूलो anukūlo (हितकारी hita-kāri), अङ्गसुखदः anga-sukha-dah, शरीरसुखकरः śarira-sukha-karah. मान्यं बोध्यं शैत्यं सौगन्ध्यं च Softness, coolness, and fragrancy [of the wind] is to be understood.
 अचल achala, *s.m.* A mountain (as being immovable).
 अचलः 1 c. *sin.* अचलम् 2 c. *sin.* (पर्वतम्).
 अचिरात् achirāt, Shortly, presently, quickly, ere long, in a little while. Not long ago, recently. (अग्निमेव śighram eva, सम्प्रत्येव sampraty eva, अल्पाल्पकालेनैव alpālpā-kālenaiva.)
 अचेतन achetana, *adj.* Inanimate; unconscious insensible. अचेतनेषु 7 c. *pl. m.* or *n.*
 अक्ल achchha, *adj.* Clear, transparent, diaphanous.
 अक्लस्फटिकविशदम् achchha - sphaṭika - viśadam स्फटिकवत् swachchha-sphaṭikavat (निर्मलस्फटिकवत् nirmala-sphaṭikavat), शुभ्रं śubhram (शुक्लं śuklam).
 अजिन ajina, *s.n.* Skin, hide.

~~अञ्जन anjana, s.m. Collierium, antimony, applied to the eyes to make them bright and improve them: a universal article of the Eastern toilet.~~

अञ्जनस्नेहशून्यम् anjana-sneha-sūnyam, नेत्रस्नेहः कञ्जलसिक्कणं नेत्रशून्यं—कञ्जलस्निग्धतारहितं anjana-sneha-rahitam—अञ्जनस्नेहेन (कञ्जल-रसेन) शून्यं (रहितं) यत्तत्—विस्मृतो ध्रुवो विलासो यस्य तत्.

अट्ट atṭa, s.m. A room on the top of a house; but it is also applied to other structures, as the back of an edifice, a fortified place in front of a building, a room on the top of a temporary hall, or a particular kind of building.

अट्टहास atṭa-hāsa, s.m. A loud laugh in which the teeth are all displayed. अट्टहासः 1 c. sin. (महा-हास्यं mahā-hāsyam). It is said—

शृङ्गारः श्यामलो ज्ञेयः सितो हासः प्रकीर्तितः।
“Love is to be considered sombre. Laughter has been declared white.”

The laughter here alluded to was excited by the chagrin of Rāvaṇa (Rāvaṇa-vaimatyā).

अतस् atas, Hence, on this account, therefore, wherefore.

अति ati, prep. Beyond, over. Very.

अतिक्रम्य atikramya, ind. p.p. of क्रम, Pass, step, with अति, Beyond. (अतिवाह्य ativāhya, उल्लङ्घ्य ullāṅghya). अतिक्रान्त atikrānta, p.p. Gone beyond, overstepped. अतिक्रान्तः 1 c. sin. m. (अतीतः सन्).

अतितराम् atitarām, ind. Much, excessively, exceedingly. (अत्यर्थं atyartham, अतिशयेन atīśayena, नितान्त nitānta).

अतिथि atithi, s.m. A guest. अतिथिः 1 c. sin.

अतिमहत् ati mahat, 1 or 2 c. sin. n. Very great (अतिशयितं atīśayitam, अविकलं avikalam, साङ्गं sāṅgam, समग्रं samagram).

अतीत atita, p.p. (of इति, Go with अति ati, Beyond) Passed over, gone beyond. अतीतस् 6 c. sin. m. (अतिक्रान्तस् atikrāntasya).

अत्यन्त atyanta, adj. Endless, interminable, ceaseless, uninterrupted, unbroken. अत्यन्तम् 1 c. sin. n. (एकान्तिकं, अनवरतं, नियतम्). अत्यन्तालीकनं पानमुच्यते Intensely gazing is called “drinking.”

अत्यादित्य atyāditya, adj. Sun-surpassing, exceeding in brightness the sun. अत्यादित्यम् 1 c. sin. n. (सूर्यमतिक्रान्तं sūryam atikrāntam, दिन-

करादपि सातिशयं dinakarād api sātīśayam, सूर्यादपि तीव्रं sūryād api tivrām.) अतिशयोक्ति-रलङ्कारः “Hyperbole [is] a figure of rhetoric.” उक्तं च दण्डिना. It has been said by Daṇḍi—

विवक्षा या विशेषस्य लोकसीमानुवर्तिनी।

असावतिशयोक्तिः स्यादलङ्कारोत्तमा यथा ॥

“Whatever wish to speak of a peculiar quality transcends the limits of popular usage, the same is hyperbole, the highest of rhetorical ornaments.”

अत्र atra, ind. Here, in this place.

अदृश्य adṛśya, fut. p.p. (of दृश्य दृśī, See, with अत्र a) Not to be seen, invisible. अदृश्यः 1 c. sin. m. (अगम्यः सन् agamyah san, नेत्राविषयः सन् netravīśayah san, त्वदीयदृष्टिपातानामप्यपथ-भूतः सन् twadiya-dṛṣṭi-pātānām apy apatham-bhūtah san, अगोचरः agōcharah).

अद्रि adri, s.m. A mountain. अद्रेः 6 c. sin. अद्रौ 7 c. sin.

अद्रियहणगुरुभिः adri-graṇa-gurubhih, अद्रेः (पर्वतस्य parvatasya) यद् ग्रहणम् (आलम्बनं ālambanam) तेन गुरुभिः (गभीरैः)—देवगिरि-प्रतिशब्दसंवर्धितैः devagiri-pratīśabda-samvardhitaiḥ, “Augmented by the reverberations of Devagiri.” पर्वतप्राप्तिपीवरैः parvati-prāpti-pīvaraiḥ.

अधम adhama, adj. Low. Worthless, base. अधमे 7 c. sin. m. (नीचे niche, हीने hine, हीनजने hina-jane).

अधर adhara, s.m. The lower lip compared to a bud (किशलय kiśalaya) from its roseate hue and softness. अधरौष्ठ adharaushṭha, The lower and upper lips; the lips.

अधरकिशलयक्लिशना adhara-kiśalaya-kleśinā, अधर एव कोमलारुणत्वाभ्यां किशलयो नैवप-ल्वस्तं क्लिशाति (पीडयति). रक्तवर्णकोमलाधर-सन्तापकेन rakta-varṇa-komalādhara-santāpa-kena.

अधस् adhas, ind. Down, downwards. Below, beneath.

अधि adhi, prep. On, over, above, upon.

अधिक adhika, adj. Exceeding, excessive.

अधिकमुरभिम् adhika-surabhim, (नितान्तसुगन्धम् nitānta sugandham, अधिघ्राणतर्पणं adhighrāṇa-tarpaṇam, अतिशयितमनोरमं atīśayita-manora-mam, चन्दनादिदाहोद्भवं “arising from burning sandal,” etc.).

अधिकार adhikāra, *s.m.* Charge, office, post of authority, appointment of trust, duty.

अधिगुण adhi-guṇa, *adj.* Excellent, virtuous, worthy.

अधिगुणे 7 c. *sin. m.* (गुणवति guṇavati, अधि-
कगुणे adhikagūṇe, महागुणसम्पन्ने mahā-guṇa-
samppanne, गुणातिशयशालिनि guṇātishaya-śālīni,
जात्याबुक्कृष्टे "exalted in race," etc.)

अधिवसे: adhivaseh, *pot. par.* (of वस vas, 1 cl.
Dwell, with अधि adhi) Settle, sit or perch upon.
(अधिष्ठास्यसि adhishṭhāsyasi, आश्रये: āśrayeh,
वत्स्यसि vatsyasi).

अधीन adhina, *adj.* Dependent; underling.

अधुना adhunā, *ind.* Now, at present.

अध्यासे adhyāste, *pres. atm.* of आस ās, 2 cl. Sit,
with अधि adhi. (अधितिष्ठति adhitishṭhati,
अधिवसति adhivasati).

अध्वक्लान्तम् adhwa-klāntam (अध्वनि क्लिष्टं adhwa-
ni klishṭam, पथि श्रान्तं pathi śrāntam).

अध्वखिन्नान्तरात्मा adhwa-khinnāntarātmā, अध्वनि
or अध्वना (पथि or मार्गेण); खिन्नः (आयासितः
or श्रान्तो), -न्तरात्मा (सुखादिगुणाधारो), यस्य
तादृशः सन् (or यस्य स तथा) — पथि पथि प्रियाभिः
क्लीडनेन श्रान्तहृदयस [त्वं].

अध्वन् adhwan, *s.m.* Road, way.

अध्वशेषम् adhwa-śeṣham, गन्तव्यवर्तमानो = वशिष्टं
gantavya-vartmano 'vaśishṭam. अवशिष्टं वर्तमानं
avaśishṭam = vartma.

अध्वश्रमपरिगतम् adhwa-śrama-parigatam, अध्वनि
यः श्रम (आयासस) तेन परिगतं (समागतं). —
अध्वश्रमेण adhwa-śrameṇa (वर्तमानायासेन vartmā-
yāseṇa), व्याप्तम् vyāptam (आक्रान्तम् ākrāntam,
आगतम् āgatam, समागतम् samāgatam). — प्राप्ता-
पथक्लेशं prāpta-patha-kleśam, मार्गखेदाभिभूतं
mārga-khedābhibhūtam.

अध्वश्रमविनयने adhwa-śrama-vinayane, अध्वश्रमस्य
विनयने (खण्डने). मार्गखेदापनोदाय mārga-
khedāpanodāya, अध्वश्रमध्वंसनिमित्ते adhwa-
śrama-dhwansa-nimित्ते, अध्वायासखण्डके adhvā-
yāsa-khaṇḍake.

अन् ind. No, not, "un-, in-" (before a vowel).

अनतिप्रौढवंशप्रकाशः an-ati-praudha-vanśa-pra-
kāśaiḥ, अचिरात् (स्तोककाले stoka-kāle), प्रौढा
(निर्गता), ये वंशा (वेणवस), तद्वत् प्रकाशः (उद्योतो),
येषां ते (मरकतैः).

अनपेक्ष्य an-apekshya, *ind. p.p.* (of ईक्ष iksh, See,

with अप apa, and अन् an) Not regarding; irre-
spective of.

अनभिज्ञ anabhi-gya, *adj.* Ignorant, not versed,
unacquainted. **अनभिज्ञः** 3 c. *pl. n.* (अनभि-
जानितः "uninstructed," अकुशलः "inexpert,"
अप्रकाशकः "undemonstrative.")

अनभिलुलितज्याघाताङ्कात् an-abhi-lulita-jyā-ghā-
tāṅkāṭ, Not very pleasingly marked by the grazed
of the bowstring.

अनल्प analpa, *adj.* Not a little.

अनल्पाभ्यसूयः analpābhyasūyah, **अनल्पा** an-alpā
(महती mahatī), **अभ्यसूया** abhyasūyā (असूया
asūyā), यस्य स तथा yasya sa tathā. अतिक्रुद्धः
atikruddhah, अतिशयेनेर्ध्यालुः atishayenershyāluḥ,
अधिकद्वेषः adhika-dveshah. अतस् तन्मुखाश्रु-
मार्जनार्थं प्रसारितं करं मा रुन्धि ।

"Therefore, obstruct not the ray (or hand) stretched
forth to wipe away the tears from off her face."

अनिभृत anibhṛta, *adj.* Unrestrained, bold, immodest.

अनिभृतकरेषु anibhṛta-kareṣu (अनिवारितकरेषु
anivārīta-kareṣu, अनिधारितहस्तेषु anidhārīta-
hasteshu, चञ्चलहस्तेषु chaṇchala-hasteshu).

अनिर्मल anirmala, *adj.* Impure, turbid. **अनिर्मलः**
3 c. *pl. n.*

अनिल anila, *s.m.* Wind, air, breeze, gale. **अनिलः**
1 c. *sin.* (वायुः, वातः, आकाशवायुः), अनिलेन
3 c. *sin.* अनिलैः 3 c. *pl.*

अनु anu, *prep.* After, beyond. Like. Along.

अनुकच्छम् anukachchham, *ind.* Along the banks.
(कच्छे कच्छे kachche kachche, कच्छसमीपे kach-
chha-samīpe.)

अनुकनखलम् anu kānakhalam, After Kanakhala.
(कनखलसमीपं Kanakhala-samīpam, कनखलना-
मस्तीर्थस्य समीपे, In the vicinity of the tirtha
called Kanakhala.)

अनुकूल anukūla, *adj.* Favourable, propitious, kindly
disposed, friendly. **अनुकूलः** 1 c. *sin. m.* (पश्चाद्वर्ती
paśchād-vartī, पश्चाद्गामी paśchād-gāmī, पृष्ठानु-
यीयी priṣṭhānuyāyī, मृदुगतिः mṛidu-gatih,
शैत्यादिमान् śaityādīmān, "Possessing coolness,
etc.")

अनुकृति anukṛiti, *s.f.* A doing after, an aping of
the actions of another; imitation; likeness. (सादृश्य
sādrīśya, अनुकार anukāra.)

अनुक्रोश anukrośa, *s.m.* Tenderness, compassion, pity.

अनुक्रोशबुद्ध्या anukrośa-buddhyā (अनुग्रहबुद्ध्या anu-

graha-buddhyā, करुणान्तःकरणबुद्ध्या karuṇāntah-karapa-buddhyā, कृपया kṛipayā, सकृद्वचि-
वृत्त्या sakaruṇa-chitta-vṛtityā, उपकारधिया upa-
kāra-dhiyā).

अनुग anuga, *agt.* Following, pursuing; settling upon. (अनुगत anugata, अनुसारिन् anusārin.)

अनुचर anuchara, *s.m.* A follower, attendant, servant. अनुचरः 1 c. *sin.* (सेवकः).

अनुरूप anurūpa, *adj.* Fit, suitable. अनुरूपम् 2 c. *sin. m.*

अनुविद्ध anuviddha, *p.p.* (of विध् vidh, Pierce, with अनु anu) Set, studded, interlaced, stuck, ornamented; blended. अनुविद्धम् 1 c. *sin. n.* (मिश्रितं).

अनुसर anusara, *imp. par.* (of सू sū, 1 cl. Go, with अनु annu) Follow, pursue, proceed, move onwards. (आशु गच्छ āśu gachchha, अनुयाहि anuyāhi).

अनुसरेः anusareh, *pot.* (यायाः).

अनुसरण anusaraṇa, *s.n.* Interposal, interposition, intervention. (अनुसरणेन, उपगमनेन, आच्छादनेन āchchhādanena).

अन्त anta, *s.m.* End; close, period, termination.

अन्तः 1 c. *sin.* अन्ते 7 c. *sin.* (अवसाने).

अन्तःशुद्ध antah-śuddha, *p.p.* (of शुध् śudh, Be pure, with अन्तर antar) Pure within, purified inwardly.

अन्तःशुद्धः 1 c. *sin. m.* (अभ्यन्तरे शुद्धः abhyantare śuddhaḥ, पवित्रः pavitrah, निर्मलः nirmalah, निर्दोषः nirdoshah, निर्मलान्तःकरणः nirmalāntah-karapaḥ.)

अन्तःसारम् antah-sāram (समदतोयधारणेन प्रमत्तत्वेन प्रबलं samada-toya-dhāraṇena pramattatvena prabalam, जलपरिपूर्णं jala-paripūrṇam, अभ्यन्तरजलं abhyantara-jalam).

अन्तर antar, before certain consonants अन्तः antah or अन्तस् antas, Within. (अभ्यन्तरे abhyantare.)

अन्तर antara, *s.n.* Interval, intermediate or included space. अन्तरम् 1 c. *sin.*

अन्तरात्मन् antarātman, *s.m.* The internal feelings, heart or mind. अन्तरात्मा 1 c. *sin.*

अन्तर्भवन antar-bhavana, *s.n.* Inner apartment, interior of a building.

अन्तर्भवनपतिवाम् antar-bhavana-patitām (गृहमध्य-प्रविष्टां grīha-madhyā-praviṣṭām, गृहमध्यगतां, गृहमध्यप्रवेशार्हां "worthy of an entrance within the house").

अन्तर्वाप्यः antar-vāshpab, अभ्यन्तरे वाप्यो (अश्रु) यक्षिति—अन्तरश्रूणि antar-aśrūṇi, यस्स स तथा—

अतिधैर्येण अनभिव्यक्ताश्रुः सन् "Through extreme fortitude shewing no tears." शोकजलपूरितकण्ठः "Having his throat full of tears of grief." महतां धैर्यं युक्तमिति कृत्वा "Deeming fortitude as befitting the great."

अन्तर्हास antar-hāsa, *s.m.* A suppressed laugh, an inward smile.

अन्तस्ताप antas-tapa, *s.m.* Inward heat, burning pain, pungent sorrow. अन्तस्तापात् 5 c. *sin.*

अन्तस्तोयम् antas-toyam, अन्तर्गतं तोयं यस्स तं antargatam toyam yasya tam. अन्तर्भागे तोयानि (जलानि) यस्स स तथा.

अन्तसारम् antas-sāram, 2 c. *sin. m.* अन्तर antar, (मध्ये madhye), सारो sāro (जलं jalam, अथ च atha cha बलं balam), यस्स yasya, तम् tam.—अभ्यन्तरजलम् abhyantara-jalam.

अन्य anyā, *pronom.* Other, another. अन्यः 1 c. *sin. m.*

अन्यस्मिन् 7 c. *sin. m.* (मत्कार्यार्थगमनकालात्, than the time of going on account of my business).

अन्यथा anyathā, *ind.* Otherwise.

अन्यथावृत्ति anyathā-vṛtiti, 1 c. *sin. n.* (सविकारम् savikāram, विपरीतवृत्ति viparita-vṛtiti, उत्कण्ठितम् utkaṇṭhitam, स्वास्थ्याद्भ्रंशति swāsthyādbhraśyati, शृङ्गारचष्टाविकलम् śṛṅgāra-chesṭā-vikalam, अन्यप्रकारवर्तनशीलम् anya-prakāra-var-tana-śīlam, पूर्वस्वरूपाद्विपरीतस्वरूपम् pūrva-swarūpād viparita-swarūpam).

अन्यरूप anyā-rūpa, *adj.* Changed, altered, metamorphosed. अन्यरूपाम् 2 c. *sin. f.* (परिम्लानशरीरलावण्यतया परावर्तितरूपां parimlāna-śarīra-lāvaṇyatayā parāvartita-rūpām (विपरीतकाराम् viparitākārām), विरहेण जनितविकारां जातां मन्ये virahēṇa janita-vikārām jātām manye).

अन्यस्मिन् anyasmin, 7 c. *sin. m.* of अन्य anyā, *pron.* Other, another. (अन्यस्मिन् काले, सन्ध्याकालादन्यस्मिन् काले i.e. मध्याह्नादौ, सन्ध्याव्यतिरिक्ते).

अन्वित anwita (*p.p.* of इ i, Go, with अनु anu, After), Possessed. अन्वितानां 6 c. *pl. m.*

अप ap, *s.f. pl. only*, Waters. अपाम् 6 c. (जलानां).

अप apa, *prep.* Off, from, away.

अपगम apagama, *s.m.* Going off, departure, removal.

अपनयन apanayana, *s.n.* A taking away, removing. (दूरीकरणं dūri-karapaḥ, प्रमार्जनं pramārjana, आमर्दनं āmardana.)

अपरिगणयत् aparigaṇayat, *pres. p. par.* of गण gaṇ 10 cl. Reckon, count, calculate, with परि and अ.

अपरिगणयन् 1 c. sin. m. (अविचारयन् avichāra-
yan, अविवेचयन् avivechayan, Not discriminating).
अपाङ्ग apāṅga, s.n. The outer corner of the eye
(नयनान्त). अपाङ्गम् 1 or 2 c. sin. अपाङ्गैः 3 c. pl.
अपाङ्गप्रसर apāṅga-prasara, s.m. A side-glance, a
leer from the outer corner of the eye.
अपाय apāya, s.m. A going off, departure; with-
drawment, disappearance. अपाये 7 c. sin.
अपि api, ind. Even, though, although. Also. As-
suredly. Haply. It sometimes implies, Earnest
interrogation or enquiry; and is also an expletive.
अपेक्षा apekshā, s.f. Regard, consideration. अपेक्षया
apekshayā, 3 c. sin.
अप्रतीकार apratikāra, adj. Unresisting. अप्रती-
कारम् 2 c. sin. m.
अबल abala, adj. Without strength; weak, feeble.
(दुर्बल durbala).
अबला abalā, s.f. A woman (the weaker sex). A
wife. अबले 8 c. sin. (कृशाङ्गि, योषित्).
अबलविप्रयुक्तः abalā-viprayuktah (कान्ताविरहितः
kāntā-virahitah, कान्ताविरही kāntā-virahī, अब-
लया abalayā (स्त्रिया striyā), विरहितः virahitah).
By this expression (termed उक्तिपोष ukti-posha)
is implied not merely separation from his wife, but
exclusion from female society altogether, स्यन्तर-
सङ्गमाभावप्रतिपादनायेद् विशेषणम् sryanantara-
saṅgamābhāva-pratipādanāyedaṁ viśeṣhaṇam.
अबलावेणीमोक्षोत्सुकानि abalā-veṇī - mokshotsu-
kāni. अबलायाः abalāyāḥ (कान्तायाः kāntāyāḥ)
or अबलानां abalānām (विरहिणीनां स्त्रीणां vira-
bhīnīnām striṇām), या वेणी (जटीभूतः केशः jaṭi-
bhūtah keśah) तस्या मोक्षे tasyā mokshe (मोचने
mochane), उत्सुकं utsukam (कौतुकं kautukam),
येषां yeshām — (विरहिणीधम्मिल्लोद्देष्टुनोत्कण्ठि-
तानि).
अभाव abhāva, s.m. Non-existence, want, absence.
अभावे 7 c. sin.
अभि abhi, prep. Over, above, upon. Against, oppo-
site; before, in front, ob-
अभिख्या abhikhyā, s.f. Beauty. o Brilliancy, lustre.
अभिख्याम् 2 c. sin. (शोभाम् śobhām).
अभिगम abhigama, s.m. A visit. अभिगमम् 2 c.
sin. (ग्रहणं grahaṇam, सङ्गमं saṅgamam, अवगाहनं
nvagāhanam).
अभिज्ञान abhigyāna, s.n. A mark, sign, signal, or

token whereby a thing or person is known again
and recognized (even to the mere mention of some
particular incident or memorable transaction).

अभिज्ञानदानात् abhigyāna-dānāt (मज्जीवनसूचक-
वार्ताख्यानात् maj-jīvana-sūchaka-vārtākhyānāt).
अभिज्ञानस्य abhigyānasya (प्रत्ययहेतोर् दानात्
pratyaya-hetor dānāt, कथनात् kathanāt). एतद्-
भिज्ञानं षट्कर्णकं नास्तीति etad abhigyānam
ṣaṭkarnakam (six-eared; that is, to be shared
by three persons) nāsti.

अभिधा abhidhā, s.f. Name, title.

अभिनव abhinava, adj. New, young, fresh. अभि-
नवेः 3 c. pl. n. (नूतनैः nūtanaih, प्रत्ययैः praty-
agraih, विकाशोन्मुखैः vikāśonmukhaih).

अभिमत abhimata, p.p. (of मन man, with अभि
abhi), Wished, desired, approved, liked, relished.

अभिमतरसाम् abhimata-rasām, अभिमतो abhimato
(भीष्टो 'bhīṣṭo), रसः rasah (स्वादो swādo), यस्यास्य
yasyās, तादृशीं tadṛśīm—परमस्वादयुक्तां pa-
rama-swāda-yuktām.

अभिमतसुखान् abhimata - sukhān, अभिमतानि
सुखानि येषु तथा तान्—अभिलषितसुखसंयुक्तान्.

अभिमुख abhimukha, adj. Fronting, facing. अभि-
मुखम् abhimukham, 1 c. sin. n. used adverbially,
Fronting, facing, towards. अभिमुखगत अभि-
mukha-gata, adj. Opposite, over against, in face
of. अभिमुखगतान् 2 c. pl. m. (सम्मुखीनान्,
सम्मुखप्राप्तान्, सम्मुखस्थान्).

अभिराम abhirāma, adj. Beautiful, charming, de-
lectable. अभिरामा 1 c. sin. f. (अभिरमणीया
abhiramanīyā, मनोरमा mano-ramā, परमसुन्दरी
parama-sundarī).

अभिलाष abilāsha, s.m. Desire. अभिलाषम् 2 c. sin.

अभिलाषस्तथा चिन्ता स्मरणं गुणकीर्तनं ।

उद्देगश्च प्रलापश्चोन्मादश्च व्याधिरेव च ।

जडता मरणश्चेमे दशावस्थाः प्रकीर्तिताः ॥

"Strong desire; busy thought; recalling to mind;
proclaiming of excellencies; regret of absence;
incoherent talk; frenzy; sickness; insensibility,
and death—these have been called the ten states."

अभिलाषिन् abhilāshin, adj. Desirous, covetous,
greedy, longing. अभिलाषी 1 c. sin. m.

पुष्पायै स वामचरणमभिलषति तथाहमपि.

"For the sake of blossoms it (the Aśoka) longs for a
beautiful foot. So I also."

यथाहं कोपमुत्पाद्य तत्पादप्रहारं वाञ्छामि तथा सोऽपीत्यर्थः

"The meaning is, that as I, having roused [her] anger, long for a kick from her foot, so doth it also."

अभिलीन abhiliṇa, *p.p.* (of ली li, with अभि abhi), Embraced; embracing; shrouding. **अभिलीनः** 1 c. *sin. m.* सर्वतोभावेन संसृष्टः—अभिलीनीकृत्य लीनः (आश्रितः)—अभिलीनः सन्—समासिष्टः सन्—अधोव्याप्तः सन् कर्तरि क्तः "The passive participle in an active sense."

अभिलुलित abhilulita, *p.p.* (of लुल lul, Shake, with अभि abhi), Playful, sportive, unsteady.

अभिसारिका abhisārikā, *s.f.* A woman who makes an assignation or who keeps an appointment.

अभिसारयते कान्तं या मन्मथवशंवदा ।

स्वयं वाभिसरत्येषा धीरैरुक्ताभिसारिका ॥

"She who, avowing obedience to [or acknowledging the authority of] the god of Love, induces a lover to go forth to meet her, or who goes forth herself, is by the learned called Abhisārikā."

लज्जां हित्वा समाहृष्टा मदेन मदेनेन वा ।

अभिसारयते कान्तं सा भवेदभिसारिका ॥

"She [who] having cast away shame, [and] stimulated by drink or by passion, goes forth to meet a lover, will be an Abhisārikā."

अभीष्टरसाम् abhishṭa-rasām, **अभिमतो रसः** (खादो) यस्मात्खादृशीम्.

अभूत abhūt, 3 *pret. par.* of भू bhu, Become, be.

अभोग्य abhogya, *fut. p.p.* (of भुज bhuja, Enjoy, with अ a), Not to be enjoyed, incapable of being indulged. **अभोग्याः** 1 c. *pl. m.* (अभुज्यमानाः).

अभ्यन्तर abhyantara, *s.n.* Inner part, interior, middle.

अभ्यन्तरम् 2 c. *sin.*

अभ्यषिञ्चन् abhyashinchat, 1 *pret. par.* of षिञ्च shich, 6 cl. Sprinkle, with अभि abhi. (अभिषिक्तवान्, वर्ष, उच्चाभास—शिरांसि चिच्छेद, He cut off heads [with his crescent-shaped arrow-heads]).

अभ्यसूय abhyasūya, *adj.* Angry, vexed, impatient.

अभ्यसूयः 1 c. *sin. m.*

अभ्यसूया abhyasūyā, *s.f.* Calumny, detraction.

अभ्युद्यत abhyudyata, *p.p.* (of यम् yam, Restrain, with उत् ut and अभि abhi), Prepared, ready, on the point; exerting one's self. **अभ्युद्यतस्व** 6 c. *sin. m.*

अभ्युपेत abhyupeta, *p.p.* (of इ i, Go, with उप upa, and अभि abhi), Promised, pledged, agreed.

अभ्युपेतार्थकृत्याः abhyupetārtha-kṛtyāḥ, **अभ्युपेतं** (प्रतिज्ञातम् pratigyaṭam, अङ्गीकृतम् āngikṛitam),

अर्थस्व arthasya (प्रयोजनस्व prayojanasya), कृत्य kṛtyam, यैस्ते yais te, तथाभूताः tathābhūtāḥ, पुमांसो pumāṁso, नालस्व nālasya, भजते bhajate, तैस्तु मित्रकार्यं येन केनाप्युपायेन कर्तव्यं. Some regard the term अभ्युपेतार्थ as a vocative singular addressed to the Cloud: but by the majority of the Commentators this is not approved (न हृदं).

अभ्येति abyeti, *pres. par.* of इ 2 cl. Go, with अभि abhi, Before. (आगच्छति āgacchati, प्राप्नोति prāpnoti). यावत् सूर्योदयो भवति—सूर्योदयं यावत्. Some Commentators translate the phrase नयनविषयं यावदभ्येति भानुः

"As long as the sun continues within range of the eye, i.e., until the hour of sunset,"

आस्तसमयात् (आ अस्त समयात्); and this reading has been adopted by the learned Translator.

अभ्र abhra, *s.n.* A cloud.

अभ्रंलिह abhṛan-liha, *agt.* Cloud-licking; who or what touches or sweeps the clouds (sky-scraper).

अभ्रंलिहायाः abhṛanlihāgrāḥ, **आकाशस्पर्श** ākāśa-sparsa (or मेघस्पर्श megha-sparsā), अग्रं agram (चूडा chūḍā), येषां yeshām, ते तथा te tathā.

अतितुङ्गा इत्यर्थः—आकाशस्युच्छिखराः.

अभ्रवृन्दम् abhṛa-vṛindam, **मेघसमूहं** megha-samūham, **वारिवाहसमूहं** vārivāha-samūham.

अमर amara, *s.m.* A deity, an immortal.

अमरमिथुनप्रेक्षणीयाम् amara-mithuna-prekshaṇīyām, **देवस्त्रीपुरुषदर्शनीयां** deva-stṛī-puruṣa-darśanīyām.—चिदशानां (खिराणां or देयुगलानां deva-yugalanām), स्पृहणीयां "to be wished for."

अमुम् amum, 2 c. *sin. m.* of अदस् adas, *pron.* This, that.

अमृत amṛita, *adj.* Immortal. **अमृतः** 1 c. *sin. m.* *s.n.* Ambrosia, nectar, the liquor of immortality (with which the moon is supposed to be replenished every month).

अमृतशिशिरान् amṛita-śīśirān, **अमृतेन** (पीयूषेण or सुधया), शीतलान्—सुधावच्छीतलान्—पीयूष-तुल्यस्निग्धान्.

अमोघ amogha, *adj.* Not vain or fruitless, effectual, unerring. **अमोघैः** 3 c. *pl. m.* (अव्यर्थैः avyarthaiḥ, सफलप्रयोगैः saphala-prayogaiḥ).

अम्बु ambu, *s.n.* Water.

अम्बुवाह ambu-vāha, *s.m.* A cloud (water-carrier).

अम्बुवाहम् 2 c. *sin.* In the present case, not simply a carrier of water, but also a bearer of messages;

a match-maker or a negotiator of matrimonial alliances (घटक).

अभस ambhas, *s.n.* Water. अभसः 2 c. *sin.* (अलं, पयः).

अभोज ambho-ja, *s.n.* A lotus (water-grown).

अभोविन्दुग्रहणरभसान् ambho - vindu - grahaṇa-rabhasān, अभसां (जलानां) ये विन्दवः (कणास्) तेषां ग्रहणे (आदाने) रभसो (हर्षो) येषां, तान् (चातकान्).

अयम् ayam, 1 c. *sin. m.* (of इदम् idam, *pron.*) This.

अयमित ayamita, *p.p.* (of यम *caus. form.*, with अ a) Untrimmed, unpared, unclipped. Some read अपमित apamita, "Neglected."

अयमितनखेन ayamita-nakhena (अघटितकरुहेण aghaṭita-kararuheṇa, असंस्कृतनखेन asanskṛita-nakhena).

अरण्या aranya, *s.n.* A forest. अरण्येषु 7 c. *pl.*

अर्घ argha, *s.m.* An oblation of various ingredients to a god or Brahman. अर्घाय 4 c. *sin.*

अर्घ्य arghya, *s.n.* A respectful oblation to gods or to venerable men. अर्घ्यम् 1 c. *sin.*

अर्चिस् archis, *s.m.* Flame (दीप्ति dipti, शिखा śikhā).

अर्चिस्तुङ्गान् archis-tuṅgān, अर्चिः (शिखा) तुङ्गा (प्रवला) येषां तान्—अतिप्रवलतया प्रज्वलितान्—दीप्यतिशयादुच्छ्रितान् dipty-atīśayād uchchhritān, "Lofty through excess of light [or flame]."

अर्थ artha, *s.m.* Thing, affair, matter, object, design, substance, matter. Request, suit. अर्थः 1 c. *sin.*

अर्थाः 1 c. *pl.*

अर्थम् artham, *ind.* For, for the sake, on account.

अर्थित्व arthitwa, *s.n.* Supplication, entreaty; condition of a suppliant. अर्थित्वम् 2 c. *sin.* (याज्ञाभावं याचकत्वं, याचकभावत्वं, याचकवृत्तित्वं).

अर्ध ardhā, *s.n.* Half, moiety.

अर्धरूढैः ardhā-rūḍhaiḥ (अर्धजातैः, अर्धविकसितैः अर्धनिष्पन्नैः).

अर्धेन्दु ardhendu, *s.m.* A half-moon; lunar crescent.

अर्धेन्दुमौलि ardhendu-mauli, *s.m.* Śiva, the god whose diadem is a half-moon. अर्धेन्दुमौलिः 6 c. *sin.* (शशिखण्डशेखरस्य, शम्भोः, महेशस्य, महादेवस्य, शिवस्य).

अर्हसि arhasi, *pres. par.* (of अर्ह ṛh, 1 cl. Deserve, be worthy, deign) Thou oughtest or must. Wilt thou? (युज्यसे, योग्यो भवसि).

अलक alaka, *s.m.n.* A curl, lock, tress (चूर्णकुन्तला, चूर्णकेश, कच). अलकम् 1 or 2 c. *sin.* अलकैः 3 c. *pl.* (चूर्णकुन्तलैः, चूर्णकेशैः).

अलकत्व alakatwa, *s.n.* State of a curl, condition of a tress. अलकत्वात् 5 c. *sin.*

अलकपतिः alaka-patitaiḥ, अलकेशः (केशिभ्यो) गलितैः, चूर्णकुन्तलाद् गलितैः (च्युतैः).

अलका alakā, *s.f.* Name of a city, the capital of Kuvera, god of riches. अलकाम् 2 c. *sin.*

पुरा दानवमुखानां विश्वकर्मा बभूव सः ।

तेनेदं काञ्चनमयं निर्मितं पुरमुत्तमम् ॥

"Of the chiefs of the Dānavas of old was Viśvakarman; by him was constructed a splendid city made of gold."

अलकान्त alakānta, *s.m.* A ringlet, the end of a curl.

अलङ्घ्य alaṅghya, *fut. p.p.* (of लघि lagh-i, with अ a) Not to be surmounted, unsurmountable. अलङ्घ्यम् 2 c. *sin. m.* (लङ्घयितुमशक्यम् laṅghayitum aśakyam).

अलम् alam, Enough, sufficient, able, competent, adequate, equal to; sufficiently, adequately, thoroughly, plenteously (पर्याप्तं, अत्यर्थं, समर्थः समर्थः).

अलस alasa, *adj.* Lazy, sluggish, slow, tardy.

अलसगमना alasa-gamanā, मन्दगमनं (गतिर्) यस्यास् तादृशी—मृदुगतिः—मन्दरगतिः—मन्दगामिनी—न तु जघनदोषात् "but not from any defect in the hips."

अल्प alpa, *adj.* Little. Few.

अल्पाल्पा alpālpa, *adj.* Little and little; very little (अत्यन्ताल्प atyantālpa).

अल्पाल्पाभासम् alpālpa-bhāsam, अल्पा अल्पा भाः (प्रभा) यस्यास् तादृशीम्—अत्यन्ताल्पप्रभा यस्याः सा तथा तां.

अव ava, *prep.* Down.

अवकाश avakāśa, *s.m.* Open space. Opportunity, means, occasion, clear field, fair chance.

अवकीर्ण avakīrṇa (*p.p.* of कृ kṛi, with अव ava) Scattered, dispersed; discomfited, overthrown.

अवकीर्णान् 2 c. *pl. m.* (निभर्त्सितान्, तिरस्कृतान्, अवहेलितान् Reproved, rebuked, disgraced).

अवतीर्ण avatīrṇa, *p.p.* (of तृ tṛi, Pass, with अव ava) Descended (hence अवतार avatāra, "Descent from heaven: incarnation"). अवतीर्णाम् 2 c. *sin. f.* (प्रादुर्भूतां, आविर्भूतां, लब्धितां).

अवधि avadhī, *s.m.* Period, term, limit, time (मर्यादा mār्याdā, सीमा śīmā). अवधेः 6 c. *sin.* (सीम्नः, संवत्सररूपस्य).

अवधूत avadhūta, *p.p.* (of धू dhū, with अव ava)

यथाहं कोपमुत्पाद्य तत्पादप्रहारं वाञ्छामि तथा सोऽपीत्यर्थः

"The meaning is, that as I, having roused [her] anger, long for a kick from her foot, so doth it also."

अभिलीन abhilīna, *p.p.* (of ली li, with अभि abhi), Embraced; embracing; shrouding. अभिलीनः 1 c. *sin. m.* सर्वतोभावेन संस्रियः—अभिलचीकृत्य लीनः (आश्रितः)—अभिलीनः सन्—समास्रियः सन्—अधीत्याप्तः सन् कर्तरि क्तः "The passive participle in an active sense."

अभिलुलित abhilulita, *p.p.* (of लुल lul, Shake, with अभि abhi), Playful, sportive, unsteady.

अभिसारिका abhisārikā, *s.f.* A woman who makes an assignation or who keeps an appointment.

अभिसारयते कान्तं या मन्मथवशंवदा ।

स्वयं वाभिसारत्येषा धीरैरुक्ताभिसारिका ॥

"She who, avowing obedience to [or acknowledging the authority of] the god of Love, induces a lover to go forth to meet her, or who goes forth herself, is by the learned called Abhisārikā."

लज्जां हित्वा समाहृष्टा मदेन मदनेन वा ।

अभिसारयते कान्तं सा भवेदभिसारिका ॥

"She [who] having cast away shame, [and] stimulated by drink or by passion, goes forth to meet a lover, will be an Abhisārikā."

अभीष्टरसाम् abhishta-rasām, अभिमतो रसः (खादो) यस्मात्खादृशीम्.

अभूत् abhūt, 3 *pret. par.* of भू bhu, Become, be.

अभोग्य abhogya, *fut. p.p.* (of भुज bhuja, Enjoy, with अ a), Not to be enjoyed, incapable of being indulged. अभोग्याः 1 c. *pl. m.* (अभुज्यमानाः).

अभ्यन्तर abhyantara, *s.n.* Inner part, interior, middle.

अभ्यन्तरम् 2 c. *sin.*

अभ्यषिञ्चन् abhyashinchat, 1 *pret. par.* of षिच shich, 6 cl. Sprinkle, with अभि abhi. (अभिषिक्तवान्, ववर्ष, उचामास—शिरांसि चिच्छेद, He cut off heads [with his crescent-shaped arrow-heads]).

अभ्यसूय abhyasūya, *adj.* Angry, vexed, impatient.

अभ्यसूयः 1 c. *sin. m.*

अभ्यसूया abhyasūyā, *s.f.* Calumny, detraction.

अभ्युद्यत abhyudyata, *p.p.* (of यम् yam, Restrain, with उत् ut and अभि abhi), Prepared, ready, on the point; exerting one's self. अभ्युद्यतस् 6 c. *sin. m.*

अभ्युपेत abhyupeta, *p.p.* (of इ i, Go, with उप upa, and अभि abhi), Promised, pledged, agreed.

अभ्युपेतार्थकृत्वाः abhyupetārtha - kṛtyāḥ, अभ्युपेतं (प्रतिज्ञातम् pratigyaṭam, अङ्गीकृतम् angikṛitam),

अर्थस्य arthasya (प्रयोजनस्य prayojanasya), कृत्यं kṛtyam, यैस्ते yais te, तथाभूताः tathābhūtāḥ, पुमांसो pumāṁso, नालस्य nālasya, भजते bhajate, तैस्तु मित्रकार्ये येन केनायुपायेन कर्तव्यं. Some regard the term अभ्युपेतार्थ as a vocative singular addressed to the Cloud: but by the majority of the Commentators this is not approved (न हृद्यं).

अभ्येति abyeti, *pres. par.* of इ 2 cl. Go, with अभि abhi, Before. (आगच्छति āgachchhati, प्राप्नोति prāpnoti). यावत् सूर्योदयो भवति—सूर्योदयं यावत्. Some Commentators translate the phrase नयनविषयं यावदभ्येति भानुः

"As long as the sun continues within range of the eye, i.e., until the hour of sunset,"

आसप्तसमयात् (आ अस्त समयात्); and this reading has been adopted by the learned Translator.

अब्ध abhra, *s.n.* A cloud.

अब्धलिह् abhṛan-liha, *agt.* Cloud-licking; who or what touches or sweeps the clouds (sky-scraper).

अब्धलिहायाः abranlihāgrāḥ, आकाशस्पर्श ākāśa-sparsa (or मेघस्पर्श megha-sparsī), अग्रं agram (चूडा chūdā), येषां yeshām, ते तथा te tathā. अतितुङ्गा इत्यर्थः—आकाशस्पृशच्छिखराः.

अभ्रवृन्दम् abhrā-vṛindam, मेघसमूहं megha-samūham, वारिवाहसमूहं vārivāha-samūham.

अमर *s.m.* A deity, an immortal.

अमरमिथुनप्रेक्षणीयाम् amara-mithuna-prekshanīyām, देवस्त्रीपुरुषदर्शनीयां deva-stṛī-puruṣa-darśanīyām.—त्रिदशानां (खिचराणां or देयुगलानां deva-yugalānām), स्पृहणीयां "to be wished for."

अमुम् amum, 2 c. *sin. m.* of अदस् adas, *pron.* This, that.

अमृत amṛita, *adj.* Immortal. अमृतः 1 c. *sin. m. s.n.* Ambrosia, nectar, the liquor of immortality (with which the moon is supposed to be replenished every month).

अमृतशिशिरान् amṛita-śīśīrān, अमृतेन (पीयूषेण or सुधया), शीतलान्—सुधावच्छीतलान्—पीयूषतुल्यस्निग्धान्.

अमोघ amogha, *adj.* Not vain or fruitless, effectual, unerring. अमोघैः 3 c. *pl. m.* (अव्यर्थैः avyarthaiḥ, सफलप्रयोगैः saphala-prayogaiḥ).

अम्बु ambu, *s.n.* Water.

अम्बुवाह ambu-vāha, *s.m.* A cloud (water-carrier). अम्बुवाहम् 2 c. *sin.* In the present case, not simply a carrier of water, but also a bearer of messages;

a match-maker or a negociator of matrimonial alliances (घटक).

अभस ambhas, *s.n.* Water. अभः 2 *c. sin.* (जलं, पयः).

अभोज ambho-ja, *s.n.* A lotus (water-grown).

अभोविन्दुग्रहणरभसान् ambho - vindu - grahaṇa-rabhasān, अभसां (जलानां) ये विन्दवः (कणास्) तेषां ग्रहणे (आदाने) रभसो (हर्षो) येषां, तान् (चातकान्).

अयम् ayam, 1 *c. sin. m.* (of इदम् idam, *pron.*) This.

अयमित् आयमिता, *p.p.* (of यम *caus. form.*, with अ a)

Untrimmed, unpared, unclipped. Some read

अपमित् अपमिता, "Neglected."

अयमितनखेन ayamita-nakhena (अघटितकररुहेण aghaṭita-kararuheṇa, असंस्कृतनखेन asanskṛita-nakhena).

अरण्य aranya, *s.n.* A forest. अरण्येषु 7 *c. pl.*

अर्घ argha, *s.m.* An oblation of various ingredients to a god or Brahman. अर्घाय 4 *c. sin.*

अर्घ्य arghya, *s.n.* A respectful oblation to gods or to venerable men. अर्घ्यम् 1 *c. sin.*

अर्चिस् archis, *s.m.* Flame (दीप्ति dipti, शिखा śikhā).

अर्चिस्तुङ्गान् archis-tuṅgān, अर्चिः (शिखा) तुङ्गा (प्रबला) येषां तान्—अतिप्रबलतया प्रज्वलितान्—दीप्यतिशयादुच्छितान् dipty-atisāyād uchchh-ritān, "Lofty through excess of light [or flame]."

अर्थ artha, *s.m.* Thing, affair, matter, object, design, substance, matter. Request, suit. अर्थः 1 *c. sin.*

अर्थाः 1 *c. pl.*

अर्थम् artham, *ind.* For, for the sake, on account.

अर्थित्व arthitwa, *s.n.* Supplication, entreaty; condition of a suppliant. अर्थित्वम् 2 *c. sin.* (याज्ञाभावं

याचकत्वं, याचकभावत्वं, याचकवृत्तित्वं).

अर्ध ardhā, *s.n.* Half, moiety.

अर्धरूढैः ardhā-rūḍhaiḥ (अर्धजातैः, अर्धविकसितैः अर्धनिष्पन्नैः).

अर्धेन्दु ardhendu, *s.m.* A half-moon; lunar crescent.

अर्धेन्दुमौलि ardhendu-mauli, *s.m.* Śiva, the god whose diadem is a half-moon. अर्धेन्दुमौलिः 6 *c. sin.* (शशिखण्डशेखरस्य, शम्भोः, महेशस्य, महा-

देवस्य, शिवस्य).

अर्हसि arhasi, *pres. par.* (of अर्ह arh, 1 *cl.* Deserve, be worthy, deign) Thou oughtest or must. Wilt thou? (युज्यसे, योरयो मवसि).

अलक alaka, *s.m.n.* A curl, lock, tress (चूर्णकुन्तला, चूर्णकेश, कच). अलकम् 1 or 2 *c. sin.* अलकैः 3 *c. pl.* (चूर्णकुन्तलैः, चूर्णकेशैः).

अलकत्व alakatwa, *s.n.* State of a curl, condition of a tress. अलकत्वात् 5 *c. sin.*

अलकपतितः alaka-patitaiḥ, अलकेशः (विशेषो) गलितैः, चूर्णकुन्तलाद् गलितैः (च्युतैः).

अलका alakā, *s.f.* Name of a city, the capital of Kuvera, god of riches. अलकाम् 2 *c. sin.*

पुरा दानवमुखानां विश्वकर्मा बभूव सः ।

तेनैदं काञ्चनमयं निर्मितं पुरमुत्तमम् ॥

"Of the chiefs of the Dānavas of old was Viśwakarma; by him was constructed a splendid city made of gold."

अलकान्त alakānta, *s.m.* A ringlet, the end of a curl.

अलङ्घ्य alaṅghya, *fut. p.p.* (of लघि lagh-i, with अ a) Not to be surmounted, unsurmountable. अलङ्घ्यम् 2 *c. sin. m.* (लङ्घयितुमशक्यम् laṅghayitum aśakyam).

अलम् alam, Enough, sufficient, able, competent, adequate, equal to; sufficiently, adequately, thoroughly, plenteously (पर्याप्तं, अत्यर्थं, समर्थः समर्थाः).

अलस alasa, *adj.* Lazy, sluggish, slow, tardy.

अलसगमना alasa-gamanā, मन्दगमनं (गतिर्)

यस्यास तादृशी—मृदुगतिः—मन्थरगतिः—मन्द-गमिनी—न तु अचनदोषात् "but not from any defect in the hips."

अल्प alpa, *adj.* Little. Few.

अल्पाल्प alpālpā, *adj.* Little and little; very little (अत्यन्ताल्प atyantālpā).

अल्पाल्पभासम् alpālpā-bhāsam, अल्पा अल्पा भाः (प्रभा) यस्यास तादृशीम्—अत्यन्ताल्पप्रभा यस्याः सा तथा तां.

अव ava, *prep.* Down.

अवकाश avakāśa, *s.m.* Open space. Opportunity, means, occasion, clear field, fair chance.

अवकीर्ण avakirṇa (*p.p.* of कृ kṛi, with अव ava) Scattered, dispersed; discomfited, overthrown.

अवकीर्णान् 2 *c. pl. m.* (निभर्त्सितान्, तिरस्कृतान्, अवहेलितान् Reproved, rebuked, disgraced).

अवतीर्ण avatirṇa, *p.p.* (of तृ trī, Pass, with अव ava) Descended (hence अवतार avatāra, "Descent from heaven: incarnation"). अवतीर्णम् 2 *c. sin. f.* (प्रादुर्भूतां, आविर्भूतां, लब्धितां).

अवधि avadhī, *s.m.* Period, term, limit, time (मर्यादा mār्याdā, सीमा sīmā). अवधेः 6 *c. sin.* (सीम्बः, संवत्सररूपस्य).

अवधूत avadhūta, *p.p.* (of धू dhū, with अव ava)

Shaken, waved, brandished. अवधूतः 3 c. pl. n. (चालितः).

अवनतः avanata, p.p. (of णम णम, Bow, with अव ava) Bowed, bending, stooping (नम्रीभूते namri-bhūte, अवहृष्ट सङ्गते सति avaruḥya saṅgate sati, अवतीर्णे सति).

अवनिः avani, s.f. Earth, ground.

अवनिशयनाम् avani-śayanām, अवनिरेव (भूमिरेव) शयनं avanir eva śayanam (शय्या), यस्यास्ता— (कृतभूमिशयनां kṛtibhūmi-śayanām).

अवन्ती avanti, s.f. Nāgā city (पुरी), including the country (देश). अवन्तीम् 2 c. sin. Some read अवन्तीन्, equivalent to मालवदेशान् "Districts of Malwa."

अवमंस्थाः avamansthāḥ, 3 pret. ātm. of मन man, honour, with अव ava, "Despise." The augment has been dropped by virtue of the prohibitive particle मा mā.

अवलम्बः avalamba, agt. Hanging down. अवलम्बाः 1 c. pl. m.

अवलम्बिन् avalambin, agt. Hanging down. अवलम्बिनः 1 c. pl. m.

अवलम्बे avalambe, pres. ātm. of लवि lab-i, 1 cl. Hang, with अव, Support, stay (स्तभामि, सन्धारयामि, धियं प्रापयामि).

अवलेपः avalepa, s.m. Pride, arrogant pretension. Blow, shock, collision. अवलेपान् avalepān, 2 c. pl. (अक्षेपान् ākshepān, Taunts. प्रहारान् prahārān, Blows).

गर्वप्रहारयोक्तमवलेपपदं बुधेः ।

"The word 'avalepa' is by the sages spoken in [regard to] pride and a stroke."

अवश्यम् avaśyam, ind. Certainly, assuredly, undoubtedly, necessarily, inevitably (निश्चितं).

अवस्थाः avasthā, s.f. State, condition, circumstance (दशा). A part or hour of the day. अवस्थाम् 2 c. sin. अवस्थया 3 c. sin. अवस्थाम् 7 c. pl.

अवहितः avahita, p.p. (of धा, Hold, with अव ava) Attentive, heedful. अवहिता 1 c. sin. f. (सर्वधाना, अप्रमत्ता सती, कृतावधाना, सादरावधाना "respectfully attentive").

अविकलः avikala, adj. Full, complete, unimpaired, undiminished. अविकलम् 2 c. sin. n. (साङ्गं, सम्पूर्णं).

अविधवाः avidhavā, s.f. Not a widow. अविधवे 8 c. sin. (जीवितपतिके, जीवत्यतिके, सभर्तृके, पतिपति, जीवन्नर्तके).

अविरतः avirata, p.p. (of रम ram, with वि vi, and अ a) Ceaseless, unceasing, incessant, continual, uninterrupted.

अविरतसुखम् avirata-sukham (अविच्छिन्नसौख्यम् avicchhinnasaukhyam).

अविरतोत्कण्ठम् aviratotkanṭham (सततोत्कण्ठायुक्तम् satatotkanṭhā-yuktam). कदा द्रक्ष्यामि कदा लप्स्यामि इत्याद्यनवरोत्कलितं

"Grieving incessantly, saying when shall I behold, when shall I obtain [him], etc."

अविश्वासिन् aviśwāsīn, adj. Distrustful, unconfiding. अविश्वासिनी 1 c. sin. f. (विश्वासरहिता, निष्प्रत्यया).

अविहतः avihata, p.p. (of हन han, Strike, with वि vi, and अ a), Unobstructed, unimpeded.

अविहतगतिः avihata-gatib, अविहता गतिर् (गमनं) यस्य सः—अवाधितं गमनं यस्य तादृशः—अविलम्बगतिः (सफलगतिः) सन्—पवनप्रकोपादस्खलितगमनः कामरूपत्वाद् देवराजामात्यत्वाच्च "From assuming any form at will, and from being the minister of Kuvera."

अव्यापन्नः avyāpanna, p.p. (of पद् pad, Go, with आ ā, वि vi, and अ a) Not dead, not extinct; still alive. अव्यापन्नः 1 c. sin. m. (कुशली, अविनष्टः, कष्टसूया जीवति). अव्यापन्नाम् 2 c. sin. f. (जीवन्तीम्, अमृताम्, धृतप्राणाम् "Held in life").

अशरणः āśaraṇa, adj. Destitute of refuge; unprotected, defenceless, unsupported. अशरणम् 1 c. sin. n. (अनाश्रयं, परिचायरहितं, चाणवर्जितं, अनाथं, रक्षकरहितं, इतिकर्तव्यतामूढं सम्पादितं "Become puzzled what to do").

अशस्त्रः āśastra, adj. Unarmed. अशस्त्रम् 2 c. sin. m. अशिशिरः āśīśira, adj. Hot, scalding, अशिशिरेः 3 c. pl. n.

अशिशिरता āśīśiratā, s.f. Heat. अशिशिरतया 3 c. sin. (उष्णतया, उष्णत्वेन).

अशोकः āśoka, s.m. The Asoka-tree (sorrowless). अशोकः 1 c. sin.

"This tree grows about as high as an ordinary cherry-tree. The flowers are fascicled, fragrant just after sunset and before sunrise, when they are fresh with evening and morning dew; beautifully diversified with tints of orange-scarlet, of pale yellow, and of bright orange, which grows every day, and forms a variety of shades according to the age of each blossom, that opens in the fascicle."—Sir Wm. Jones on Select Indian Plants.

अश्रु *asra, s.n.* A tear. अश्रुम् 2 c. *sin.* अश्रिः 3 c. *pl.* (वाप्यः, नयनजलेः).

अश्रु *asru, s.m. or n.* A tear. अश्रुम् 2 c. *sin.* (वाप्यं).
अश्रुभिः 3 c. *pl.* (नेत्रजले; netra-jalaiḥ, नेत्राश्रुभिः
netrāmbhubhiḥ).

अश्रुद्रुतम् *asru-drutam*, Dissolved in tears (वाप्यपरि-
सृतम् "Drowned in tears").

अश्रुलेशः *asru-leśāḥ* (नेत्रजलविन्दवः, वाप्यविन्दवः).

अष्टाङ्ग *aṣṭāṅga, adj.* Eight-membered, eightfold.

असकल *asakala, adj.* Not total or full; partial, in-
complete (असम्पूर्णं asampūrṇa).

असकलव्यक्ति *asakala-vyakti*, न सकला व्यक्तिर्यस्य
तत् — असकलव्यक्तिमतः, अपगतसमस्ताभिव्यक्ति-
भावं, अविद्यमानैकदेशप्रकाशं — असम्पूर्णभि-
व्यक्तिस् (तस्याः प्रियायाः).

असकृत् *asakrit, ind.* Not once; oft, often, repeatedly,
again and again, incessantly; urgently, with im-
portunity.

असहन *asahana, adj.* Impatient of, unable to endure.
असहनाः 1 c. *pl. m.* (असहमानाः सोढुमसहनाः
सन्तः, श्रोतुमक्षमाः).

असि *asi, pres. par. of अस as*, 2 cl. *Be.*

असित *asita*, Black (the reverse of white).

असितनयन *asita-nayana, adj.* Black-eyed. असित-
नयने 8 c. *sin. f.* (छणलोचने, इन्दीवरलोचने,
नीलोत्पलनेत्रे, चटुलनयने, कज्जलवलोचने "hav-
ing eyes like lampblack").

असुखिन् *asukhin, adj.* Unhappy. असुखिनम् 2 c.
sin. m.

असौ *asau, 1 c. sin. f.* (of अदस् *adas, pron.*) It, that.

अस्त *asta, p.p. (of अस as)* Removed, set aside,
thrown off.

अस्तकोपः *asta-kopah, 1 c. sin. m.* Laid aside anger;
his anger being cast away (निर्गतक्रोधः सन् *nir-
gata-krodhah san*).

अस्तङ्गमितमहिमा *astan - gamita - mahimā*, अस्तं-
गमितो (नाशितो) महिमा (स्वर्गमुखानुभवजनकं
महत्त्वं *swarga-sukhānubhava-janakām mahat-
twam*, "Greatness yielding the enjoyment of the
bliss of Paradise") यस्य एवम्भूतः.

अस्तम् *astam, ind.* Disappearance, setting, vanishing.

अस्ति *asti, pres. par. (of अस 2 cl. Be)* Is, exists
(तिष्ठति, वर्तते).

अस्त्री *astri, s.f.* Not the feminine (gender), i.e. mas-
culine or neuter. अस्त्रियाम् 7 c. *sin.*

अस्थान *asthāna, s.n.* Not the place, out of place.

अस्थानोपगतयमुनासङ्गमेन *asthānopagata-yamunā-
saṅgamenā*, अस्थाने (प्रयागव्यतिरिक्तस्थाने or
देशे at a place or spot besides Prayāg), उपगताया
(मिलिताया) यमुनायाः सम्पर्केण प्रयागे हि
गङ्गायाः शुभ्रं जलं यमुनायाः छण्णजलेन मिलितं.
Any one who has made the tour of Switzerland is
here reminded of the confluence of the azure
Rhône and gray Arve, below the town of Geneva.
अस्पृशन् *asprīṣan, 1 pres. par. of स्पृश sprīś*, 6 cl.
Touch.

अस्मदीय *asmadiya, adj.* Belonging to me, my own.

अस्मदीयम् 1 c. *sin. n.* (आत्मदीयम् *ātmadiyam*).

अस्मात् *asmāt, 5 c. sin. m. n. of इदम् idam, pron.*
This. From this, hence, on this account. अस्मात्
परम् *asmāt param*, After this, beyond this.

अस्मिन् *asmin, 7 c. sin. m. n. of इदम् idam, pron.*
This (आगारस्थोदाने, गृहोदाने).

अस्य *asya, 6 c. sin. m. n. of इदम् idam, pron.* This.

अस्याः *asyāḥ, 6 c. sin. f. of इदम् idam, pron.* This.

अहन् *ahan, s.n.* A day. अहः 1 c. *sin.* अहनि or
अहि 7 c. *sin.* (दिवसे, दिने).

अहम् *aham, 1 c. sin. common gender of अस्मद्
asmad, pron. I.*

अहोवत *ahovata, ind.* Alas!

आ ā long, as in "father."

आ ā, To, unto, as far as, a prefix governing the fifth
case. Prefixed to certain adjectives, it conveys
the sense of diminution, corresponding to the word
ईषत् *īṣhat*, A little, somewhat; as आनील *ānila*,
Verging to blue, blueish; आरक्त *ārakta*, Some-
what red, pink.

आकाङ्क्षत् *ākāṅkṣhat, pres. p. par. of काक्षि kākṣi-*,
1 cl. with आ ā, Long for, wish, desire. आकाङ्क्ष-
न्तीम् 2 c. *sin. f.* (कामयामानाम् *kāmayāmānām*).

आकाश *ākāśa, s.m.* Air, atmosphere, æther, empty
space.

आकाशप्रणिहितभुजम् *ākāśa - praṇihita - bhujaṃ*
(शून्यप्रसारितबाहुम् *śūnya - prasārita - bāhum* —
आकाशार्पितबाहुम् *ākāśārpita-bāhum*). आकाशे
7 c. *sin.* (निर्विषये, शून्ये).

आकुल ākula, Crowded, crammed, filled to confusion, swarming. Disturbed, disordered. Distressed.

आकुलः 3. c. pl. m. n.

आकुलग्रामचैत्याः ākula-grāma-chaityāḥ, आकुलाः (सङ्कीर्णा, व्याप्ता), ग्रामोद्देशवृत्ताः (अश्वत्यादयः पूज्यतरवः) येषु ते तथा—आकुलानि (सङ्कीर्णानि) ग्रामेषु चैत्यानि (देवायतनानि) येषु ते तथोक्ताः

आकिलासात् ākailāsāt, As far as to [the mountain] Kailāsa. किलासपर्वतपर्यन्तं, पृथिव्यन्तं यावत् “Even to the extremity of the earth.”

आक्षिपत् ākshipat, pres. p. par. of क्षिप kship, 6 cl. Throw, fling, cast, with आ ā. आक्षिपत्सु 7 c. pl. m. (दूरीकुर्वत्सु dūri-kurvatsu).

आखण्डल ākhaṇḍala, s.m. A name of the god Indra.

आखण्डलस्य 6 c. sin. (शक्रस्य, इन्द्रस्य).

आख्या ākhyā, s.f. Name, appellation.

आख्यात ākhyāta, p.p. (of ख्या khyā, with आ ā) Said, spoken, declared, announced. आख्याते 7 c.

sin. m. or n. पूर्वोक्ते वाक्ये आख्याते (कथिते) — उक्ते सति, भवता कथिते सति—सन्देशहारित्वेन स्वपरिचये कथिते सति. Others read it actively, as commencing: उक्तवति प्रकृतत्वात् त्वयि आख्याते इति आरम्भे कर्तरि क्तः.

आख्येय ākhyeya, fut. p.p. of ख्या khyā, Say, with आ ā, To. आख्येयम् 2 c. sin.

आगण्डलम् ā-gaṇḍa-lambam, गण्डस्थलगामिनं, कपोलस्रस्तं, गण्डस्थलपर्यन्तगामिनं, असंयतत्वेन गण्डपर्यन्तव्याप्तं तैलमार्जनादभावात् “From the want of rubbing with oil,” etc.

संस्कारं नखकेशदिर्न कुर्यात् प्रोषिते पती ।

“Whilst the husband is away from home she should make no trimming of nails, hair, etc.”

आगत āgata, p.p. (of गम gam, Go, with आ ā) Come, arrived. आगतम् 2 c. sin. m. or n. (सम्प्राप्तम्).

आगम āgama, s.m. Approach, arrival. आगमे 7 c.

आगार āgāra, s.n. House, dwelling, mansion, home.

आगारम् 1 c. sin. (मन्दिरम्).

आघात āghāta, s.m. A stroke, blow.

आघ्राय āghrāya, ind. p.p. of घ्रा ghrā, Smell, sniff up, with आ ā, To, at (शिक्षित्वा, उपलभ्य. न केवलं चक्षुषप्रत्यक्षेण “Not only by ocular evidence,” घ्राणप्रत्यक्षेणाप्याह).

आतप ātapa, s.m. Sunshine, heat, glare.

आतपत्र ātapa-tra, s.n. A large umbrella, used in the East as a parasol.

आत्मन् ātman, s.m. Soul, self. आत्मा 1 c. sin.

आत्मानम् 2 c. sin. आत्मना 3 c. sin. (न पुनरन्येन)

आत्मनः 6 c. sin.

आत्मविम्बम् ātma-vimbam (निजशरीरम् nija-śarīram, स्वमूर्तिम् swa-mūrtim).

आत्माभिलाष ātmābhilāsha, s.m. Soul's desire, own wish (स्वकीयवाञ्छितं, आत्ममनोरथं).

आददान ādadāna, pres. p. ātm. of दा dā, Give, with आ ā, Take. आददानः 1 c. sin. m. (गृह्णन्).

आदर्श ādarśa, s.m. A mirror, looking-glass. आदर्शस्य 6 c. sin. (दर्पणस्य, स्फुरितत्वात् रजतत्वात् वा स्फटिकमयत्वेन, प्रतिविम्बहेतुत्वात्).

आदातुम् ādātum, inf. (of दा dā, Give, with आ ā) To take (ग्रहीतुं).

आदाय ādāya, ind. p.p. (of दा dā, Give, with आ ā) Having taken.

आदि ādi, in comp. Commencing with, etcetera. आदेः 6 c. sin.

आद्य ādya, adj. First. आद्ये 7 c. sin. m. (प्रथमे).

आद्या 1 c. sin. f. आद्यम् 1 c. sin. n. (प्रथमं,

प्रधानं, प्राथमिकं). आद्यैव ādyaiva, The very first

(प्रथमैव, प्रथमा, प्राथमिकी). सा विनिर्मिता न पुनरन्या, तादृशी.

आधान ādhāna, s.n. A taking, receiving. Fructification, growth (निष्पत्ति, उत्पादन, आरोपण).

आधि ādhi, s.m. Mental agony, anxiety, anguish (मानसी व्यथा).

आधिलामम् ādhi-kshāmām, आधिर् (मानसी व्यथा or मनोव्यथा) तेन चामां (कृशां).—मनःपीडया सञ्जातकार्श्याम्. Bharata says:

प्रथमा त्वभिलाषः स्याद् द्वितीया गुणकीर्तनं ।

अवस्था कथिता सा तु तृतीया चानुचिन्तितम् ॥

परिदेवितं चतुर्थी तु पञ्चसुद्वेगलक्षणा ।

अनुसृतिस्तु षष्ठी स्यात् सप्तमी जडता मता ॥

उन्मादाख्या चाष्टमी स्यान्नवमी व्याधिसञ्ज्ञिका ।

मरणाख्या तु दशमी दशावस्था वियोगिनाम् ॥

“The conditions of those who are separated (from the object of their affection) are ten, and may be thus defined; the first state, desire; the second, rehearsal of the virtues; the third, meditation; the fourth, lamentation; the fifth, regrets; the sixth, cherished recollection; the seventh, insensibility; the eighth, madness; the ninth, sickness; the tenth, death.”

आनन ānana, *s.n.* Face, countenance, visage, phiz.

आननश्रीः ānana-śrīḥ, मुखशोभा mukha-śobhā.

आननस्पर्शलोभात् ānana-sparsa-lobhāt, वदनस्पर्शतृष्णया, लम्बुखसम्पर्कलोभात्.

आपः āpah, 1 *c. pl.* of अप् ap, *s.f.* Water.

आपन्न āpanna, *p.p.* (of पद् pad, with आ ā) Unfortunate, afflicted.

आपन्नार्तिप्रशमनफलाः āpannārti-prasāmana-phalāḥ, आपन्नानां (प्राप्तविपदां जनानां, दुःखप्राप्तानां, दुःखितानां) या आर्तिः (पीडा) तस्या यत्प्रशमनं (प्रशान्तिम्) तदेव फलं (प्रयोजनं) यासां तासु तथा (भवन्ति)—विपदस्तपीडाशान्तिप्रयोजना (भवन्ति) vipad-grasta-pīḍā-śānti-prayojanā (bhavanti).

आपृच्छस्व āpṛcchhasva, *imper. ātm.* of प्रच्छ prachchh, Ask, 6 *cl.* with आ ā, Take leave of, bid adieu. प्रियवचनेन आमन्त्र्य सभाषय—साधो यामीत्यामन्त्रणेन सभाजय.—मुखमास्तां भवान्, अहं गत्वा आगच्छामीत्यात्मविमोचनार्थं सुहृत्सम्भावनया प्रश्न इति वृद्धाः So say the ancients.

आबद्ध ābaddha, *p.p.* (of बन्ध bandh, with आ ā) Tied, bound.

आबद्धमालाः ābaddha-mālāḥ, आवद्धा (रचिता) माला याभिस्ताः—आविद्धमालाः—आवद्धस्रजः छतपङ्क्तयः.

आभरण ābharana, *s.n.* Ornament.

आभा ābhā *s.f.* Beauty, lustre (क्वि, शोभा, दीप्ति).

आभोग ābhoga, *s.m.* Prominence, protuberance, convexity, fulness (परिपूर्णाता). आभोगात् 5 *c. sin.*

आमन्द्र āmandra, *adj.* Low, somewhat deep-toned, grumbling (thunder-cloud when fraught with rain).

आमन्द्राणाम् 6 *c. pl.* (ईषद्वन्मोराणाम् ishadvambhirāṇām).

आमोक्षन्ति āmokshyanti, 2 *fut. par.* of मुच much, Discharge, emit, dart, let loose, let fly, with आ ā, At, towards (दास्यन्ति).

आमोद āmoda, *s.m.* A diffusive perfume, strong scent, powerful aroma. पञ्चमहाभूतमध्ये पृथ्वीस्वभावः

"Amongst the five great elements [this is] the property of earth."—MANU, chapter i.

आम्र āmra, *s.m.* The mango-tree. आम्रैः 3 *c. pl.*

आम्रकूट āmra-kūṭa (Mango-peak), Name of a mountain. आम्रकूटः 1 *c. sin.* आम्राः (चूताः)

कूटेषु (शिखरेषु) यस्य स—आम्रकूटो नाम सानु-

मान् (पर्वतः).—आम्राणां कूटः (समूहो) यत्र तन्नामा सानुमान् (पर्वतः).

आयत्त āyatta, *p.p.* (of यत yat, with आ ā) Dependant. आयत्तम् 1 *c. sin. n.* (अधीनं adhinam).

आयाम āyāma, *s.m.* Length.

आयुष्मत् āyushmat, *adj.* Long-lived (a friendly form of addressing). आयुष्मन् āyushman, 8 *c. sin. m.* (हे दीर्घजीविन्).

आरम्भ ārambha, *s.m.* Commencement, beginning, undertaking, enterprise, effort, attempt, endeavour.

आरम्भः 1 *c. sin.* (उदयः, कामिजनविजयव्यापारः kāmī-jana-vijaya-vyāpārah). आरम्भे 7 *c. sin.*

आराध्य ārādhyā, *ind. p.p.* (of राध rādhi, Finish, with आ ā) Worship, propitiate, gratify (समुपास्य, पर्युपास्य, उपास्य, परितोष्य, पूजयित्वा).

आरुह्य āruhya, *ind. p.p.* of रुह ruh, with आ ā, Mount, ascend, ride (आक्रम्य Overspreading, overlaying).—नवसलिलविन्दुसेकाभिरामं छलेत्यर्थः The meaning is, "having rendered delectable by the effusion of drops of fresh water."

आरूढ ārūḍha, *p.p.* (of रुह ruh, Ascend, with आ ā) Ascended, mounted, mounting. आरूढम् 2 *c. sin. m.*

आरूढे 7 *c. sin. m.* (अधिष्ठिते सति, आश्रिते).

आरोहण ārohaṇa, Ascent, rising, ascending. आरोहणेषु 7 *c. pl.* (उपरिगमनेषु, शृङ्गप्रतिशृङ्गोत्थानेषु).

आर्त ārta, *p.p. irreg.* (of च्छत rit, Hate) Pained, afflicted. Disturbed, confounded. आर्ताः 1 *c. pl. m.*

आर्ति ārti, *s.f.* Pain, suffering.

आर्द्र ārdra, *adj.* Wet, moist; bedewed. Reeking. Tender, soft. आर्द्रः 1 *c. pl. m.* आर्द्रैः 3 *c. pl. m.*

आर्द्राः 2 *c. pl. f.* (स्तिमिताः, तिमिताः).

आर्द्रनागाजिनेच्छाम् ārdra-nāgājinechchām, सशोणित or सरक्त Bloody (रुधिरार्द्र Blood-soaked), गजचर्म Elephant-hide, धारण Wearing, अभिलाष Desire.

आर्द्रान्तरात्मा ārdrāntarātmā, आर्द्रः (स्निग्धो) न्तरात्मा (चेचन्नो) यस्य तादृशः—सरसचित्तः—आर्द्रचित्तः—कोमलान्तःकरणः—स्तिमिताभ्यन्तरः भवांस्य जलाधारत्वात् तथाविधः.

"And you, from containing water [are] of that kind."

आलुप्यते ālupsyate, 2 *fut. ātm.* of लभ labh, Gain, with आ ā, Receive, obtain (आपत्यते, प्राप्यति, आपद्यते, आश्रयिष्यति).

आलम्बन ālambana, *s.n.* A supporting, sustaining.

आलम्ब्य ālambhya, *s.m.* Slaughter, killing (विनाश).
आलम्ब्यजाम् ālambhajām, 2 c. *sin. f.* Sprung from slaughter.

आलम्बन ālambhana, Slaughter, slaying (विनाशन).
आलिख्य ālikhya, *ind. p.p.* (of लिख likh, Write, with आ ā) Having portrayed, delineated, drawn, sketched (सम्यक् चित्रयित्वा "Having accurately painted," निर्माय, सन्निवेश).
आलिङ्गन āliṅgana, *s.n.* An embracing.

आलिङ्गित āliṅgita, *p.p.* (of लिङ्ग lig-i, with आ ā) Embraced. आलिङ्गितानाम् 6 c. *pl. s.n.* An embrace. आलिङ्गितानि 2 c. *pl.*

आलिङ्ग्य āliṅgya, *ind. p.p.* (of लिङ्ग lig-i, with आ ā) Having embraced (आश्लिष्य).

आलिङ्ग्यन्ते āliṅgyante, *pres. pass.* (of लिङ्ग lig-i, with आ ā) Are embraced (आश्लिष्यन्ते, परिलभ्यन्ते, पूज्यन्ते).

आली āli, A row, a line (पङ्क्ति, श्रेणी).

आलुप्यते ālupyate, *pres. pass.* of लुप lup, Disturb, with आ ā, Confuse, bedim (आच्छादयते, पिधीयते, अववृण्यते).

आलेख्य ālekhya, *s.n.* A picture, painting. आलेख्यानाम् 6 *pl.* (चित्राणाम्, प्रासादीयचित्राणाम् "Palatial pictures").

आलोक āloka, *s.m.* A sight, looking; sight, view, aspect. आलोके 7 c. *sin.* (दर्शने).

आवर्ज्य āvarjya, *ind. p.p.* of वृज vṛij, 10 *cl.* Quit, with आ ā, Turn down slantwise, direct askance (तिर्यक् कृत्वा, विस्मयकौतुकात् अधः कृत्वा, निचिष्य, परमादरेण पश्यन्तस्तर्कयिष्यन्ति, अन्यतश्च चूषि निवर्त्य).

आवर्त āvarta, *s.m.* Whirlpool, eddy (जलधम).

आवर्तका āvartakā, *s.f.* A whirlpool.

आवली āvali, *s.f.* A row, string, necklace.

आवाम् āvām, 1 c. *du.* (of अस्मद् asmad, *pron.* I) We both, we two.

आविर्भूत āvir-bhūta, *p.p.* (of भू bhū, Become, with आविस् āvis, Manifest) Appeared, manifested, become visible.

आविर्भूतप्रथममुकुलाः āvir-bhūta-prathama-mukulāḥ (प्रकाशीभूतप्रथमकुटुमलाः prakāśibhūta-prathama-kuṭmalāḥ (or आद्या मुकुलाः), यासां तादृशीः.

आशा āśā, *s.f.* Hope, desire, wish (मनोरथ). Quarter, region. आशाम् 2 c. *sin.*

आशाबन्ध āśā-bandha, *s.m.* Confidence, trust, expectation. आशाबन्धः 1 c. *sin.* (आशिव बन्धः).

प्रिय आगमिष्यतिवेत्याशाखरपरञ्जुः

"The cord, consisting of the hope (or simply the rope of expectation), that [my] beloved will surely come."

आशु āśu, Quickly, speedily, hastily.

आश्रम āśrama, *s.m.* A hermitage, the abode of retired saints or sages (मुनीनां वासस्थानम्).

आश्रमेषु 7 c. *pl.* (तपस्विवासोचितप्रदेशेषु in spots fit for hermits' dwellings).

सुशीतानि सुगन्धीनि वनानि च सरांसि च ।

सम्भोगेष्वनुकूलानि दहन्ति विरहे भृशम् ॥

"Very cool and fragrant groves and pools [are] agreeable in fruition; [but] in absence they scorch intensely."

आश्रमस्थ āśrama-stha, *agt.* Staying, or a sojourner amongst hermitages. आश्रमस्थः 1 c. *sin. m.*

आश्लिष्ट āślishṭa, *p.p.* (of श्लिष ślish, Embrace, cling, with आ ā, To) Embraced, hugged.

आश्लिष्टसानुम् āślishṭa-sānum आश्लिष्टानि (आलिङ्गितानि) सानूनि (शिखराणि) येन स तं—आलिङ्गितपर्वतैकदेशम्, आक्रान्तपर्वतैकदेशम्—आलिङ्गितः सानुः (प्रस्थः), or आलिङ्गितं सानु (शृङ्गं) येन स तथा तं (or येन तादृशं). वर्षणार्थं प्राप्तपर्वतैकदेशम्—एतेन वाताहननाभावादस्य स्थैर्यं सूचितम्.

"By this, the stillness of it [the cloud] is denoted from the absence of all action of the wind."

आश्लेष āślesha, *s.m.* Embracing; an embrace, hug.

आश्वसत् āśwasat, *pres. p. par.* (of श्वस śwas, 2 *cl.* Breathe, with आ ā) Revive, derive comfort, draw solace. आश्वसन्त्यः 1 c. *pl. f.* (आश्वसं गच्छन्त्यः, विश्वसिताः, प्रतीचमाणाः).

आश्वस्य āśwāsyā, *ind. p.p.* (of श्वस śwas, Breathe, *casual form*, with आ ā) Having consoled (उपजीव्य).

आश्वस्य 1 c. *sin. n.* To be ascertained (अवधारणीयं), to be inquired about (जिज्ञास्यं) to be begged, craved, or prayed for (प्रार्थनीयं).

आषाढ āśhāḍha, *s.m.* The month Āśhāḍha (June-July). आषाढस्य 6 c. *sin.*

आसन्न āsanna, *p.p.* (of षद् shad, Sit, with आ ā) Near, nigh at hand. आसन्ने 7 c. *sin. m.* (समीपगते,

निकटवर्तिनि, सन्निहिते, सन्निष्ठे, वृथ्वर्थम् उप-
स्थिते, प्राप्ते सति).

आसादयत् āsādayat, *pres. p. par.* (of षद् shad, Go, causal form, with आ ā) Obtaining, attaining, finding. आसादयन्ती 1 *c. sin. f.* (प्राप्तवती, प्राप्तवन्ती).

आसाद्य āsādyā, *ind. p.p.* (of षद् shad, Go, with आ ā) Having attained, reached, obtained or received; obtaining, receiving (प्राप्य, लब्ध्वा).

आसार āsāra, *s.m.* A hard shower, a heavy rain. आसारेण 3 *c. sin.* (जलधारया, महावृथा, वेगवर्षणेन, वृष्टिधारासम्पातेन). आसारेः 3 *c. pl.* (जलधाराभिः).

आसारप्रशमितवनोपप्लवम् āsāra-prasamita-vano-paplavam, आसारेण वृष्टिधारासम्पातेन प्रशमितो (नाशितो) वनोपप्लवो (वनोपद्रवो) येन स तं— (त्वां परोपकारिणं “thee a helper of others”).

आसीन āsīna, *pres. p. atm.* (of आस ās, 2 *cl.*) Sitting, seated; lying, reclining. आसीनः 1 *c. sin. m.* आसीनानाम् 6 *c. pl.* (उपरिगतानां, उपरिष्ठानां, उपविष्टानां).

आसेवन्ते āsevante, *pres. atm.* (of शेव shev, 1 *cl.* Serve, with आ ā), Addict one's self, give up one's self (पिबन्ति, भुञ्जते).

आस्वाद āswāda, *s.m.* Taste, flavour, enjoyment.

आह āha, He says (वदति, उक्तवान्). आहुः āhuh, They say. See ब्रू brū in Grammar.

आहत āhata, *p.p.* of हन han, Strike, with आ ā. आहतेषु 7 *c. pl. n.* (ताडितेषु सत्सु, वादितेषु सत्सु, वाद्यमानेषु सत्सु Being beaten, being played upon).

इ i, short, as in “pit,” “fill.”

इच्छा ichchhā, *s.f.* Wish, will, desire. इच्छाम् 2 *c. sin.* इच्छामि ichchhāmi, *pres. par.* of इष ish, 1 or 6 *cl.* Wish (अभिनयामि).

इच्छारतैः ichchhā-rataih, इच्छा कृतानि रतानि तैः—अभिलषितसुरतैः, अभीष्टसुरतैः, वाञ्छा-सुरतैः, यथाभिलषितसुरतप्रयोगैः, अभीष्टपुरुषा-यितचिचवत्, पाश्चात्तानादिभिः. The two last doubtless are taken from the कामशास्त्र.

इतस् itas, *ind.* Hither, this way.

इति iti, Thus. Since, because. A particle indi-
cating words spoken, or thoughts entertained,
expressed, or implied in the sentence immediately
preceding it.

इत्थम् ittham, *ind.* Thus, in this manner. अनेन प्रकारेण, एवम्प्रकारेण, वक्ष्यमाणप्रकारेण, पूर्वो-
क्तप्रकारेण. इत्थभूत ittham-bhūta, Being or be-
come thus; thus circumstanced, engaged, or em-
ployed. इत्थभूताम् 2 *c. sin. f.* (पूर्वाक्तानेकचे-
ष्टाविशिष्टाम् “Distinguished by the many actions
before-mentioned”).

इदम् idam, 1 or 2 *c. sin. n. pron.* This.

इन्दु indu, *s.m.* The moon. इन्दोः 6 *c. sin.* (चन्द्रस्य).

इन्दुलग्नोर्मिहस्ता indu-lagnormi-hastā, इन्दो (शशु-
शिरस्थचन्द्रे) लग्नः (संसक्तः or सम्बद्धः) ऊर्मिः
(कल्लोलः, or तरङ्ग) एव हस्तो यस्याः सा (गङ्गा).

इन्द्र indra, *s.m.* The god Indra. In comp. Chiefest.

इन्द्रचाप indra-chāpa, *s.m.* Indra's bow, the rainbow.

इन्द्रनील indranila, *s.m.* The sapphire. इन्द्रनीलैः
3 *c. pl.* (मणिविशेषैः, मरकतमणिभिः).

इन्द्रिय indriya, *s.n.* An organ of sense, divided into
three classes, ज्ञानेन्द्रिय, कर्मेन्द्रिय, and अन्तरि-
न्द्रिय or organs of perception and action, and the
internal organs; the first are the eye, ear, nose,
tongue, and skin; the second, the organ of speech
or larynx, hand, foot, anus, and parts of genera-
tion; the last are, मनस् the mind or organ of
thought; बुद्धि the organ of apprehension; अहङ्कार
the organ of selfishness; and चित्त the heart or
organ of feeling.

इव iva, As, like, as it were.

इष्ट ishta, *p.p.* (of इष ish) Wished, desired, coveted,
longed for. इष्टान् 2 *c. pl. m.* (अभीप्सितान्,
अभिलषितान्, मनोभिलषितान्, वाञ्छनीयान्).

ई i, long, as in “police,” “marine.”

इक्ष्यामाण ikshyamāṇa, *pres. p.p.* (of ईक्ष iksh, See)
Being beheld, gazed at. इक्ष्यामाणाः 1 *c. pl. m.*

इप्सित ipsita, *p.p.* (of आप āp, in *desid. form*)
Wished to be obtained, desired to be got, longed for.

इप्सितार्थक्रिया ipsitārtha-kriyā, अभिलषितवस्तु-
सम्पादनं abhilashita-vastu-sampādanam. It is said,

नीचो वदति न कुर्वते न वदति कुर्वते सज्जनो हि लोकः ।

"A low fellow says, [but] does not; whilst a good man speaks not; he acts."

रिग *isā*, *s.m.* A lord. रिग *isā*, 8 *c. sin.*

रिगर *iswara*, *s.m.* A lord, chief. रिगराः 1 *c. pl.*

उ *u*, short, as in "pull," "full," "bush."

उक्त *ukta*, *p.p.* (of वच *vach*) Said, spoken; asserted.

उक्तम् 1 *c. sin. n.*

उग्र *ugra*, *adj.* Angry, wrathful. Cruel, fierce, fell. Hot, sharp.

उग्रशोकम् *ugra-śokām*, बहुतरशोककुलम्—तीव्रदुःखाः.

उच्च *uchcha*, *adj.* High, tall, lofty. Great, much.

उच्चैः 3 *c. pl. m. n.* (तुङ्गैः, उन्नतैः).

उच्चैर्भुज *uchchair-bhuja*, *adj.* Having the arms up-lifted (उर्ध्वबाहु). *s.m.* An ascetic who holds his arms extended above his head constantly, till they have become fixed in that position and incapable of being drawn down.

उच्चैर्भुजतश्चनम् *uchchair - bhuja - taru - vanam*,

उच्चैर्भुजा (उच्छ्रितबाहवः) तद्वत् उच्छ्रितत्वात्तरवो (वृक्षास) तेषां वनं (समूहं or मण्डलं)—उच्चैर् (उन्नतं) भुजतश्चनं (दीर्घममण्डलं) "Ascetic-resembling forest."

उच्चैस् *uchchais*, *ind.* High, tall, lofty; aloft, on high.

Great, much. दीर्घतरं—उच्चैस्तरः—उच्छ्रितः—माहात्म्ययुक्तः—महान्—प्राशुमहानुभावः.

उच्छ्रिलीन्द्र *uchchhīlindra*, *s.n.* A mushroom.

उच्छ्रिलीन्द्रातपचाम् *uchchhīlindrātapatrām*. उन्नतानि यानि शिलीन्द्राणि (छचिकाः कन्दली पुष्पाणि वा) ताव्येवातपचाणि यस्यां तादृशीम्.

उच्छ्रुन् *uchchhūna*, *adj.* Swelled up, swollen. उच्छ्रुन्म् 1 *c. sin. n.* (उद्यतश्चयर्थः, उत्क्रान्तम्).

उच्छ्राय *uchchhrāya*, *s.m.* Height, eminence, elevation. Summit, peak, ridge. उच्छ्रायः 1 *c. sin.*

उच्छ्रायैः 3 *c. pl.*

उच्छ्रसित *uchchhwāsita*, *p.p.* (of श्वस *śwas*, Breathe, with उत् *ut*) Heaving, beating. Blooming, enlivened, gladdened. Unfastened, untied. उच्छ्रसिता 1 *c. sin. f.* (विकसिता, उल्लसिता). *s.n.* An undoing, slackening, loosening, unfastening, untying.

उच्छ्रास *uchchhwāsa*, *s.m.* A sigh.

उच्छ्रासित *uchchhwāsita*, *p.p.* (of श्वस *śwas*, Breathe, *causal form*, with उत् *ut*) Breathless, out of breath. Much, excessive. Loosened, disjointed. Raised, lifted up (उत्तोलित).

उच्छ्रासिन् *uchchhwāsin*, *agt.* Full of sighs, sighing. उच्छ्रासिना 3 *c. sin. n.*

उज्जयिनी *ujjayinī*, *s.f.* The city Oojein. उज्जयि-न्याः *ujjayinyāḥ*, 6 *c. sin.* श्व मेघो नायकः उज्जयिनी नायिका Here the cloud is the lover, and Oojein is the heroine.

उदुम्बर *udumbara*, *s.m.* The glomerous fig-tree. It is said that minute ants are hatched in the ripe fruit, whence it is named Jantu-phala (fruit of living creatures); and the Pandits compare it to the mundane egg. उदुम्बराणाम् 6 *c. pl.*

उत् *ut* or उद् *ud*, *prep.* Up. Off, from, out of.

उत्क *utka*, *adj.* Desirous, eager, longing, wishing for, panting after. उत्काः 1 *c. pl.*

उत्कण्डयन्ति *utkaṇṭhayanti*, *pres. par.* of कठि *kath-i*, 10 *cl.* with उत् *ut*, Inspire with tender emotions, set on a longing or pining after.

उत्कण्डा *utkaṇṭhā*, *s.f.* Desire, regret, a languishing or pining after an absent object.

उत्कण्डाविरचितपदम् *utkaṇṭhā-virachita-padam*, उत्कण्डया विरचितानि पदानि (वाक्यानि) यस्यां स तथोक्तं पदं—उत्कण्डया विरचितं (कृतं) पदम् (आस्यद्) यच्च तादृशं.

उत्कण्डित *utkaṇṭhita*, *p.p.* of कठि *kath-i*, 10 *cl.* with उत् *ut*, Distressed, sorrowful, regretting, wishing, sorrowing for, pining after. उत्कण्डितेन 3 *c. sin. n.* (उत्कण्डायुक्तेन).

उत्कण्डिता *utkaṇṭhitā*, *s.f.* A woman whose lover or husband is sorely missed or deeply regretted.

विरहे जायते यस्या उत्कण्डाललितं मनः ।

उत्कण्डतेति सा नाम्ना विदग्धेरभिधीयते ॥

"She, whose mind is racked with regret during separation, is by the knowing ones designated by the name 'Utkanṭhitā.'"

उत्कण्डोच्छ्रसितहृदया *utkaṇṭhochchhwāsita-hṛdayā*, उद्वेगेन उच्छ्रसितम् (उल्लङ्घितं) हृदयं (चित्तं) यस्यां तादृशी—(उत्कण्डितेन (अतीत्युक्तेन) विकसितचिन्ता (प्लवकितहृदया) सती—उत्कण्डया उच्छ्रसितं (उत्सुकं) हृदयं यस्याः तथाभूता सती—कान्त-

वृत्तान्तश्रवणोत्कण्ठया पुलकितहृदया सती—
उच्छसितं (प्राप्तमुखं) हृदयं यस्याः सा.

उत्कम्प utkampa, *s.m.* Shake, tremor, trembling, agitation, unsteadiness. उत्कम्पात् 5 *c. sin.*

उत्कषण utkashana, *A* furrowing, turning up with a plough (कषण, उत्कर्षण, उत्खनन, उत्पादन).

उत्क्षेप utkshepa, *s.m.* A throwing or tossing up. उत्क्षेपात् 5 *c. sin.* (दृढ्यर्थम् ऊर्ध्वविक्षेपात्).

उत्खात utkhāta, *p.p.* (of खन khan, Dig, with उत् ut) Dug, raked, or scraped up (उत्पाटित).

उत्तम uttama, *adj.* High, eminent, exalted, supreme, excellent. Beautiful. उत्तमानाम् 6 *c. pl.* (महतां).

उपकारज्ञत्वादृशनां upakārāgya-twādrīśanām, महात्मनाः त्वं चोत्तम आकाशगामित्वात्).

उत्तमस्त्रीसहायाः uttama-stri-sahāyāḥ, उत्तमकुलोद्भवाः (परिणीताः) स्त्रियः सहायाः येषां ते तथा—
Virtuous females, of opposite character to those
वेष्टा spoken of before. प्रशस्तवनिताद्वितीयाः
सन्तः—ललिताङ्गनासहचराः सन्तः.

उत्तर uttara, *pronom.* Northern. उत्तरेण *ind.* Northwards. (वायव्यां दिशं, उत्तरस्यां दिशि).

उत्तराशाम् uttarāśām (उत्तराम् आशाम्, उत्तरां दिशं, कौवेरीं दिशम्, उदीचिदिशं).

उत्तीर्य uttīrya, *ind. p.p.* (of तृ trī, Traverse, with उत् ut) Having crossed (सङ्क्रम्य, उलङ्घ्य, अतिक्रम्य).

उत्थाप्य utthāpya, *ind. p.p.* (of उठा shthā, Stand, *caus. form*, with उत् ut) Having made to arise, having roused, or awakened (प्रबोध्य, जागरयित्वा).

उत्थित utthita, *p.p.* (of उठा shthā, with उत् ut) Arisen, uprisen. उत्थिते 7 *c. sin. m.* (क्षतोत्थाने सति, प्रबुद्धे सति).

उत्पत utpata, *imp. par.* of पत pat, 1 *cl.* Fall, with उत् ut, Arise, ascend, mount up (उद्गच्छ, उत्तिष्ठ). उत्पतति, *pres.*

उत्पल utpala, *s.n.* A blue lotus. A water-lily. उत्पलानाम् 6 *c. pl.*

उत्पश्यामि utpaśyāmi, *pres. par.* of दृश् drīś, 1 *cl.* See, with उत् ut, View, behold, foresee, seem to see, anticipate (उत्प्रेक्षे, तर्कयामि, जानामि).

उत्पाद्य utpādyā, *ind. p.p.* (of पद pad, Go, *caus. form*, with उत् ut) Having caused or produced (जनयित्वा).

उत्पीड utpīḍa, *s.m.* A gush, outflow (आपूर).

उत्प्रेक्षा utprekshā, *s.f.* Comparison in general, poetical or rhetorical.

उत्सङ्ग utsaṅga, *s.m.* The haunch or part above the hip, the flank. The lap. The side or edge. उत्सङ्गे 7 *c. sin.* (कोठे, चङ्गे, ऊर्ध्वसङ्गे, मध्यदेशे, "central region").

उत्सर्ग utsarga, *s.m.* Discharge, voidance; expenditure, waste. उत्सर्गात् 5 *c. sin.*

उत्सुक utsuka, *adj.* Anxious, longing for. Zealously active for the accomplishment of a gratifying object. उत्सुकानि 2 *c. pl. n.*

उत्सेक utseka, *s.m.* Excess, overflow. उत्सेकात् 5 *c. sin.* (आधिक्यात्).

उदक् udak, *ind.* Northern.

उदक udaka, *s.n.* Water. उदकेषु 7 *c. pl.*

उदङ्मुख udang-mukha, *adj.* Facing the north. उदङ्मुखः, (उत्तराभिमुखः सन् अलङ्कामभिसन्धाय "Making for Alakā.")

उदङ्ग udang, *adj.* North, northern. उदीचीम् 2 *c. sin. f.* (उत्तराम्).

उदन्त udanta, *s.m.* Tidings, intelligence. उदन्तः 1 *c.*

उदय udaya, *s.m.* Rise, rising. उदये 7 *c. sin.* (प्रत्युषे).

उदयन udayana, *s.m.* Name of an ancient king, who was also styled वत्सराज Vatsa-rāja.

उदयनकथाकोविदयामवृद्धाम् udayana-kathā-kovidā-grāma-vṛiddhām, उदयनस्य (पूर्वकालीनस्य उदयननाम्नो राज्ञः) कथायां (चरितकीर्तने) विज्ञाः (पण्डिताः) यामवृद्धा (यामीणवृद्धजनाः or यामस्य स्वविराः, प्रमाणीभूतजनाः, or यामजर-तुल्यवयवजाः) यस्यां सा तथा तां.

उद्गातुम् udgātum, *inf.* of गै gai, Sing, with उत् ut, Up. उद्गातुकामा udgātu-kāmā, उच्चैर्गातुमिच्छन्ती, उद्गातुम् (उच्चैर्गातुं) कामो यस्याः सा—उद्गातुकामा, उच्चैर्गानं कर्तुमभिलषन्ती.

उद्गार udgāra, *s.m.* A vomiting, or ejecting anything from the mouth. Exhalation. उद्गारम् 2 *c. sin.*

उद्गारिणि udgārin, *agt.* Ejecting anything, as saliva; breathing out, sending forth in exhalations. उद्गारिभिः 3 *c. pl. n.* (प्रकाशकैः).

उद्गीर्ण udgīrṇa, *p.p.* (of गृ गृ, Swallow, with उत् ut) Ejected, cast forth. Breathed out, exhaled. उद्गीर्णैः 3 *c. pl. m.*

उद्गृहीत udgṛhīta, *p.p.* (of ग्रह grah, Take, with उत् ut) Taken up, turned back, upraised (उत्तोलित).

उद्गृहीतालकान्ताः udgṛhīṭalakāntāḥ, उत्तोलिता

अलकानाः (चूर्णकुन्तलप्रान्तभागा) याभिस्तासुषा-
उद्गृहीता (उर्ध्वं चित्रा) अलकानां (चूर्णकुन्तलानां)
अन्ताः (प्रान्तभागा) याभिस्तदादृशः सत्यः एतेना-
लकदीर्घमुक्तं. विरहे अलकसंस्कारो न भवत्येव
प्रोषितभर्तृणां केशसंस्काराभावात्. It is said:

मलिनं वसनं ध्यानमेकवेणीधरं शिरः ।

अङ्गरागपरित्यागो नालकानां च कर्तनम् ॥

"Dingy raiment, meditation, the head wearing a single
braid, renunciation of paint for the person; nor yet
the clipping of locks."

उद्घट्टन udghaṭṭana, *s.n.* Friction.

उद्दाम uddāma, *adj.* Unbridled. Excessive. उद्दामानि
2 c. *pl.* न० (विक्लितलज्जारज्जुनि, उत्कटानि
उन्नतानि, उन्नतं दाम (लज्जारूपरज्जुः) यव).

उद्दिष्ट uddiṣṭa, *p.p.* (of दिष्ट diṣṭ, with उत् ut) Men-
tioned, pointed out, described. उद्दिष्टम् 2 c. *sin. f.*

उद्धूत uddhūta, *p.p.* (of धू dhū, Shake, with उत् ut)
Shaken off. Stirred up, stimulated.

उद्धूतपापाः uddhūta-pāpāḥ, उद्धूतं (निर्गमितं) पापं
यस्ते, निष्पापाः सन्तः, त्यक्तपापाः सन्तः, निरस्त-
कल्मषाः सन्तः, विगतकल्मषाः, दूरं त्यक्तपापाः सन्तः

उद्यत udyata, *p.p.* (of यम yam, with उत्) Ready,
prepared. उद्यतः 1 c. *sin. m.*

उद्यान udyāna, *s.n.* A garden, lawn, grove, pleasure-
garden, pleasaunce (उपवन, आराम, निर्गमदेश,
क्रीडावन). उद्यानम् 2 c. *sin.* उद्याने 7 c. *sin.*
उद्यानानाम् udyānānām, 6 c. *pl.*

उद्वर्तन udvartana, *s.n.* A darting upwards.

उद्वह udvaha, *s.m.* A son. उद्वहाः 1 c. *pl.*

उद्वेग udwega, *s.m.* Fear, fright. Anxiety, distress,
uneasiness, shock.

चिन्तानिश्वासखेदादीरुद्वेगो नाम जायते ।

"By anxiety, sighing, grief, etc., arises distress of mind."

It is said:

तिष्ठत्यनिमिषदृष्टिं दीर्घं निश्वासति गच्छति ध्यानम् ।
रोदिति वाप्यावृताची भावो यं स्थात तथोद्वेग इति ॥

"She stands, the eye steadily fixed—sighs deeply—
surrenders herself to contemplation; weeps, the eyes
being suffused with tears. This is the condition
thus termed 'udwega'."

उद्वेष्टनीय udweshṭāniya, *fut. p.p.* (of वेष्ट veshṭ, En-
close, with उत् ut) To be unbound. उद्वेष्टनीया
1 c. *sin. f.* (मोचनीया, पतिव्रतात्वात् नापरेणेति).

उन्निद्र unnidra, *adj.* Sleepless. उन्निद्राम् 2 c. *sin. f.*
(त्यक्तनिद्राम्, उत्सृष्टनिद्रा, जागरूका).

उन्मुख un mukha, *adj.* Looking upwards. उन्मुखी
1 c. *sin. f.* उन्नतं (प्रकाशं गतं) मुखं यस्याः सा—
उन्मुखीभिः 3 c. *pl.* (ऊर्ध्वोक्षितवदनाभिः) "Through
apprehension that the sky may fall."

उन्मेष unmesha, *s.m.* A winking or twinkle of the eyes.

उप upa, *prep.* By, near.

उपकर्तुम् upakartum, *inf.* of कृ kri, with उप upa,
To aid, help, assist, render a service.

उपकार upakāra, *s.m.* Aid, assistance, help. उपकारः
1 c. *sin. m.*

उपगत upagata, *p.p.* (of गम gam, Go, with उप upa)
Gone near, encountered, met; mingling. Obtained.
Befallen. उपगतः 1 c. *sin. m.* उपगतम् 1 c. *sin. n.*
(प्राप्तम्, उपस्थितं, घटितं).

उपगम upagama, *s.m.* Approach. उपगमज्ज, upaga-
maja, *adj.* Born or springing up on the arrival.

उपगमजम् 1 c. *sin. n.* (भवदागमसम्भवं, मेघोप-
गमजं, वार्षिकं).

उपगूढ upagūḍha, *p.p.* (of गूह guh, with उप upa)
Embraced. *s.n.* An embrace. उपगूढम् 1 c. *sin.*

उपचित upachita, *p.p.* (of चि chi, Gather, with उप
upa) Collected, assembled; increased, augmented;
heaped. उपचितैः 3 c. *pl. n.*

उपचितबलिम् upachita-balim, उपचितो (दत्तो)
बलिः (पूजाद्रव्यं) यस्मै—(विरचितपूजाविधिम्—
उपहीकितपूजोपहारम्—उपहितबलिं).

उपचितरसाः upachita-rasāḥ, उपवृद्धितरसाः सन्तः—
प्रवृद्धतृष्णाः, दृढतरानुरागाः.

उपचितवपुः upachita-vapuh (संवर्धितशरीरः सन्—
उपचिताकृतिः, स्थूलशरीरः, प्रवृद्धशरीरः, परि-
पुष्टशरीरः, स्फीतमूर्तिः—तव धूमघटितं शरीरं
तदुमेन मिलितं सत् पुष्टं भावि—मेघस्य धूम-
योनित्वात् वर्धितशरीरः सन्).

उपजिगमिषु upajigamishu, *agt.* Desirous of going
near, anxious to approach. उपजिगमिषोः 6 c. *sin.*
(उपगन्तुमिच्छोः).

उपतटम् upataṭam, *ind.* Near the skirt. प्रान्तदेशस-
मीपे, तटस्य समीपम्, तटानां समीपे.

उपपाद्य upapādy, *fut. p.p.* (of पद् Go, with उप
upa) To be effected, done, demonstrated, or proved.
उपपाद्यः 1 c. *sin. m.* (कार्यः, करणीयः, सम्पाद्यः
रचनीयः). तस्या तस्याः काश्चैव वृथ्वा खण्डयितव्यं.

उपलव upaplava, *s.m.* Disaster, catastrophe, calamity.

उपलवम् 2 c. *sin.* (उपद्रवम्).

उपमेय upameya, *fut. p.p.* (of मा mā, Measure, with उप upa) To be compared, comparable. उपमेयम् (उपमातव्यम्, उपमार्हम्) "Worthy of comparison".

हरवृषभस्य शुभत्वात् हिमत्वं "Snowiness," मेघस्य शामवर्णत्वात् पङ्कत्वं "Muddiness." Daṇḍi says:

न लिङ्गवचने भिन्ने न हीनाधिकता ऽपि वा ।

उपमाद्रूपणायान् यत्रोद्देशो न धीमताम् ॥

"Neither gender or number being different,—neither deficiency or redundancy are sufficient to mar a comparison, provided sensible persons be not shocked."

उपयुज्य upayujya, *ind. p.p.* of युज् yuj, Join, with उप upa, Take (as meat or drink). (गृहीत्वा, सेवित्वा, पीत्वा, आदाय, उपभुज्य).

उपरि upari, Up, upward, above (ऊर्ध्व).

उपल upala, *s.m.* A rock, a stone.

उपलविषमे upala-vishame, उपलः (प्रस्तरः or पाषाणैर्) विसदृशे (निम्नोन्नते)—पाषाणेन उच्चनीची-भूते—पाषाणशिलादनुरे pāṣāṇa-silā-danture.

उपवन upavana, *s.n.* A garden, a grove (आराम).

उपहार upahāra, *s.m.* A complimentary gift, a present to a superior. उपहारः 1 c. *sin.* (उपहीकनं).

उपान्त upānta, *adj.* Near, close to. *s.n.* Side, skirt, base. उपान्ते 7 c. *sin.*

उपान्तस्फुरिततडितम् upānta - sphurita - taditam,

उपान्ते upānte (समीपे) स्फुरिता (दीपिता) तडित (विद्युत्) यस्य तं (त्वां).

उपेक्षेत upeksheta, *pot. ātm.* of ईक्ष iksh, 1 *cl.* See, with उप upa, Leave, abandon, neglect (त्यजेत्, अवधीरयेत्).

उर्वी urvī, *s.f.* Earth, ground. उर्वीम् 2 c. *sin.*

उर्थाः 6 c. *sin.* (पृथिव्याः, भूमेः).

उल्का ulkā, *s.f.* A spark, flame. A torch, brand,

उल्कावधितचमरीबालभारः ulkā - kshayita - chamari-bāla-bhārah, उल्काभिः (ज्वालाभिः, स्फुलिङ्गैः) वधितः (दग्धः, प्राप्तनाशः or नाशितः) चमरीणां (मृगभेदानां, मृगविशेषाणां) बालभारः (केशसमूहो or पुच्छस्थकेशवृन्दं) येन तादृशः सन्.

उल्लङ्घित ullāṅghita, *p.p.* (of लघ् lagh-i, Go, with उत् ut) Passed over or beyond, advancing without obstacle, impediment, or difficulty.

उल्लङ्घिताध्वा ullāṅghitādhwā (अतिक्रान्तो ऽध्वा (पन्था) येन स तथा or तादृशः सन्).

उष्ण uṣṇa, *adj.* Hot, scorching, scalding. Sharp,

acute. उष्णम् 2 c. *sin. m.* उष्णाभिः 3 c. *pl. f.*

उष्णीः 3 c. *pl. n.* (अशीतलैः). यीष्मसन्नापिता हि

नवघनजलकण्ठाभाद् वाय्वमुष्मां वमन्ति grishma-santāpitā hi nava-ghana-jala-kaṇa-lābhād vāṣhpam ushmāṇam vamanī.

इयन्तु पर्वतनिर्घ-

रोत्त्रिषा "This is a poetical comparison of the

mountain-torrents." स्निग्धानां विरहसङ्गतानां

वाय्वपातो भवति.—यद्य विरहविधुरो भवति सो

ऽपि प्रियजनसंयोगमवाप्य उष्माणमश्रुं मुञ्चतीति.

ऊ ū, long, as in "rule," "rude."

ऊन ūna, *adj.* Less. ऊनः 1 c. *sin. m.*

ऊरु ūru, *s.m.* The thigh. ऊरुः 1 c. *sin.*

नखचतानि पश्यन्त्या गूढस्थानेषु योषितः ।

प्रियस्मृतेरभिनवा प्रीतिर्भवति पेशला ॥

"Pleasure new [and] lively, from the remembrance of a lover, arises [in the mind] of a woman whilst beholding nail-marks on the parts [usually] concealed."

ऊर्ध्व ūrdhwam, *ind.* Upwards; onwards, further.

ऊर्मि ūrmi, *s.m.* A wave.

ऊर्मि ūrmi, *s.f.* A wave. A current, flowing of water.

ऋ ṛi, as in "writ," "rill."

ऋतु ṛitu, *s.m.* A season (of which there are six).

ऋषि ṛishi, *s.m.* A sage, saint. ऋषीन् 2 c. *pl.*

ए e, as in "there," "whey."

एक eka, *pronom.* One, a, a single. Unique, peerless,

matchless. Lone, solitary. एकः 1 c. *sin. m.* एकम्

2 c. *sin. m.* or 1 c. *sin. n.* एकाम् 2 c. *sin. f.*

एकपत्नी eka patnī, *s.f.* A faithful wife (एक एव

पतिर्यस्याः सा). एकपत्नीम् 2 c. *sin.*

एकवेणी eka veṇī, एकीकृत्य बद्धा वेणी.—एकभूतवेणी.

वेणीबन्धनं प्रोषितनाथानामाचारः

"Binding of the braid is an established custom of those whose lords are absent from home."

It is said :

तथा प्रोषितनाथा या व्यसनाभिद्रुताशयाः ।

वेशः स्वात्मलिनस्तासाम् एकवेणीधरं शिरः ॥

"Thus, the raiment of those who have their lords away from home, whose purposes are crossed by ill-luck, should be soiled, the head wearing a single braid."

It is said :

सम्भोगे ये सुखं कुर्युस्ते दुःखं विरहे भुञ्जन् ।

"They who enjoy most in fruition, suffer most in absence."

एकस्थ ekastha, *agt.* Standing together, combined, collected in one place. एकस्थम् 1 c. *sin.* n.

एकस्थले स्थित—एकच (वस्तुनि) स्थितं (न वर्तते). एकान्तम् ekāntatas, *ind.* Solely, only, exclusively. (सर्वप्रकारेण, अत्यर्थे, नियमेन, नैरन्तर्येण).

एतत्पुरस्तात् etat-purastāt, *ind.* Eastward of this (not in front). पुरस्तादयत इति व्याख्यानं न युक्तं.

अयतः शक्रचापं तु न शोभनफलप्रदम् ।

“But Indra's bow in front no auspicious fruit affords.”

एतद् etad, 1 or 2 c. *sin.* n. of एतद् etad, *pron.* This.

एतस्मात् etasmāt, 5 c. *sin.* n. of एतद् etad, *pron.* This.

(पूर्वोक्तनिर्दिष्टात्, पूर्वोक्तात्, अभिधानदानात्).

एतान् etān, 2 c. *pl.* m. of एतद् etad, *pron.* This.

एतौ etau, 2 c. *du.* m. of एतद् etad, *pron.* This.

एत्य etya, *ind.* p.p. (of इ i, Go, with आ ā) Having come. Having met, found, obtained (आगत्य, प्राप्य).

एनम् enam, 2 c. *sin.* m. of एतद् etad, *pron.* This.

एनाम् enām, 2 c. *sin.* f. of एतद् etad, *pron.* This.

एभिः ebhih, 3 c. *pl.* m. or n. of इदम् idam, *pron.* This.

एव eva, *ind.* Indeed, verily, truly. Likewise, also.

Even, very, self-same. Alone, only (केवलं).

एवम् evam, *ind.* So, in like manner; thus, in this manner (पूर्वोक्तरीत्या “in the aforesaid fashion”).

एषु eshu, 7 c. *pl.* m. or n. of इदम् idam, *pron.* This.

एष्यति eshyati, 2 *fut. par.* of इ i, Go; attain (गमिष्यति, प्राप्स्यति).

ऐ ai, as in “aisle,” “aye,” “eye.”

ऐरावत airāvata, *s.n.* Name of Indra's elephant.

ऐरावतस्य 6 c. *sin.* (स्वर्गराजगजस्य).

ओ o, as in “bore,” “stone.”

ओघ ogha, *s.m.* Stream, flow. ओघः 1 c. *sin.*

ओष्ठ oshṭha, *s.m.* The lip, especially the upper.

औ au, as in “now,” “hour.”

औत्सुक्य autsukya, *abs. s.n.* Perturbation, extreme uneasiness, fidget. औत्सुक्यात् 5 c. *sin.* (उत्कण्ठा-

पर्याकुलत्वात् utkanṭhā-paryākulatwāt, उत्कण्ठितत्वात्, उन्नमस्कत्वात्, उन्नमस्कात्). It is said:

निद्रानाशस्तथा चिन्ता भ्रान्तिश्चौत्सुक्येति ।

“Loss of sleep, care, and bewilderment (is the sad lot) of those of anxious minds.”

क k, as in “key.”

कः kah, 1 c. *sin.* m. of किम् Who? which? what? ककुभ kakubha, *s.m.* A kind of timber-tree of which boats are built (Pentaptera Arjuna).

ककुभसुरभी kakubha-surabhau, अर्जुनपुष्पसुगन्धी (मेघागमे “At the advent of the rainy season”).

कच्चित् kachchit, *ind.* Assuredly, certainly. Also a particle of kind, gentle, bland, and courteous inquiry (कीमलप्रश्ने komala praśne).

कच्छ kachchha, *s.m.* Marshy ground, a marsh, a morass. Ground bordering water or watery soil, as the bank of a river, the margin of a lake or tank, mound or causeway.

कटाक्ष kaṭāksha, *s.m.* A glance, a leer. कटाक्षान् 2 c. *pl.* (लोचनान्तर्विलोकितानि lochanānta-vilokītāni, “Glances through the corner of the eye”).

कठिन kaṭhina, *adj.* Hard, stiff, unpliant, crisp.

कठिनविषमाम् kaṭhina-vishamām, कठोरनिष्क्रान्ता kaṭhora-nimnonnatām.—जटीभूता बद्धलेन “Become matted through being confined—” (त्वगिन्द्रियक्षेशकारिणी).

कण kaṇa, *s.m.* A drop. कणैः 3 c. *pl.*

कणिका kaṇikā, *s.f.* A droplet; an atom.

कण्ठ kaṇṭha, *s.m.* or n. The neck, the throat.

कण्ठच्छविः kaṇṭha-chchhavih, कण्ठस्य द्युतिरिति कृत्वा kaṇṭhasya dyutir iti kṛitwā, “Thus saying.”

कण्ठच्युतभुजलतायन्त्रि kaṇṭha-chyuta-bhuja-latā-granthi, कण्ठात् (गलात्) च्युतः (स्रस्तः or खलितो) भुजलतयोर्यन्त्रिर् (वन्धनम्, अन्योन्यमिलनं) यवतत्—आशेषविच्छेदो मा भवतु.

कण्ठलग्ना kaṇṭha-lagnā, कण्ठासक्ता kaṇṭhāsaktā.

कण्ठाशेषप्रणयिनि kaṇṭhāślesha-praṇayini (कण्ठालिङ्गितार्थिनि kaṇṭhālīngitārthini, कण्ठालिङ्गनप्रार्थनावति kaṇṭhālīngana-prārthanāvati, कण्ठस्थोशेषानुरागिनि जने व्यवहिते).

कतिचित् katichit, 2 c. *pl.* common gender, pronom.

A few, several. कतिचिन्मासान् A few months.

“The number [is] not stated; eight months, however, are to be understood” (सङ्ख्या नाभिहिता तथापि चाष्टौ मासा बोद्धव्याः). See verse 110.

कतिपय katipaya, How many? So many, several.

कतिपयदिनस्थायिहंसाः katipaya-dina-sthāyi-han-sāb, कतिपयानि दिनानि (अल्पदिनं or अल्पदिवसं)

स्थायिनः (स्थितिशीलाः or स्थातुं शीलं येषाम्) एवं

हसाः येषु ते तथा. The reason assigned for the lingering of the swans is "in order to feed on the rose-apple" (जम्बुफलभोगार्थं).

कथञ्चित् kathañchit, Somehow or other, by some means; by any means; with difficulty (तात्पर्यातिशयेन, महता कष्टेन).

कथम् katham, ind. How? in what manner (केन प्रकारेण)?

कथमपि kathamapi, ind. Somehow or other, with difficulty (केनापि प्रकारेण, महाकष्टेन, महता कष्टेन, महता प्रयत्नेन, गरीयसा प्रयत्नेन, अतिदुःखेन, कष्टसृष्ट्या—विरहिणामुन्मादकत्वात् "From the excitement of lovers parted").

कथयत् kathayat, pres. p. par. of कथ, 10 cl. Say, tell, declare, explain, describe. कथयतः 6 c. sin.

कथयितुम् kathayitum, inf. (of कथ kath, 10 cl.) To speak, tell (वक्तुम्, भणितुम्).

कथा katha, s.f. Talk, discourse, conversation. Story, history.

कथित kathita, p.p. (of कथ kath) Told, related, mentioned, spoken, said, declared; confessed, owned.

कथिते 7 c. sin. m. कथिताम् 2 c. sin. f. कथितम् 1 c. sin. n. (उक्तम्).

कदम्ब kadamba, s.m. Name of a plant (Nauclea Kadamba). कदम्बैः 3 c. pl.

"The Kadamba-flower, when full blown, is invested with projecting antheræ, like the erect bristles of a hedgehog. Delight, according to the Hindus, gives a bristling elevation to the down of the body. Speaking of the Kadamba or Nipa, Sir W. Jones declares it to be the most elegant among Indian trees, in the opinion of all who have seen it, and one of the holiest among them, in the opinion of the Hindus. It may justly be celebrated amongst the beauties of summer, when the multitude of aggregate flowers, each consisting of a common receptacle perfectly globular, and covered uniformly with gold-coloured florets, from which the white thread-form styles conspicuously emerge, exhibits a rich and singular appearance on the branchy trees, decked with foliage charmingly verdant. The flowers have an odour, very agreeable in the open air, which the ancient Indians compared to the scent of new wine; and hence they call the plant Hali-priya, as beloved by Halin, that is, by the third Rāma, who was evidently the Bacchus of India."

कदल kadala, s.m. The plantain-tree.

कदलस्तम्ब kadala-stambha, s.m. The stem of the plantain-tree (to which, from its smooth, tapering form, the thigh of a woman has been compared).

कदली kadali, s.f. The plantain-tree (रम्भा rambhā).
कनक kanaka, s.n. Gold.

कनककदलीवेटनः kanaka-kadali-veshtanah, सुवर्ण-वर्णरक्षानां suvarṇa-varṇa-rambhānām वेटनम् veshṭanam (आवरणं, चतुर्दिगवस्थानं chatur-dig-avasthānam), यत्र yatra.

कनककदलीस्तम्बगौरः kanaka-kadali-stambha-gaurah, रसयुक्तरामकदलीप्रकाण्डवद् गौरः (पाण्डुरः, पीतवर्णः)—वस्त्रावृतत्वादीषत्पाण्डुरः "Palish from being veiled with muslin."

कनकनलिनीः kanaka-nalinaiḥ (स्वर्णपद्मीः, कनक-कमलैः).

कनकनिकष kanaka-nikasha, s.m. The touch-stone for testing the purity of gold.

कनकनिकषच्छायया kanaka-nikasha-chchhāyayā, कनकधर्षणपाषाणरेखया इव कान्तिर्यस्याः सा तथा तथा—सुवर्णरेखामण्डितशानमनोज्ञतया suvarṇa-rekhā-maṇḍita-śāna-manogayatayā. कनक-

परीचार्थं पाषाणविशेषे कृतस्वर्णरेखा कान्तिरुज्ज-या. अनेन तवातिपुच्छं भावि, or विद्युतोऽत्यलं ध्वनितं—महती विद्युद् अभिसारिकाणां भयहेतुः "Great lightning is a cause of dread to females going to meet their lovers at night."

कनकनिकषवत् kanaka-nikashavat, कनकपरीचार्थं पाषाणविशेषे कृतस्वर्णरेखावत्.

कनकवलयभ्रंशरिक्तप्रकोष्ठः kanaka-valaya-bhranśa-rikta-prakoshṭhah, कनकवलयस्थ (कनकवलययोः or स्वर्णकटकयोर्) भ्रंशेन (पातेन or अधः पातेन) रिक्तः (or रिक्तौ) प्रकोष्ठः (कूर्परादधः प्रदेशः or प्रकोष्ठौ) यस्य स तथा.—कनकपातेन शून्यबाहुः—

एतेन विरहात् दुर्बलत्वं (विह्वलत्वं) भूषणेऽनादरश्च सूचितम् "Hereby weakness, from separation, and indifference to ornament is denoted." Bharata says:

स्मरानलद्वये काये भूषां न वज्रं मन्यते ।

"On the body being emaciated by the flames of Love, one bestows not much thought on ornament."

कन्दारः kaudara, s.m. n. A cave, cavern. कन्दरेषु 7 c. pl. (दरीषु, गुहागर्तेषु, गुहासु).

कन्दली kandali, s.f. A sort of tree, the banana (तृणभेदः, तृणविशेषः—गजभक्ष्यतृणविशेषः "A kind of herbage, food for elephants"). कन्दलीः 2 c. pl.

कन्या kanyā, s.f. A daughter, maiden, damsel, girl. कन्याम् 2 c. sin.

कपाल kapāla, s.m. n. A skull, cranium.

कपिशः kapiśa, *adj.* Brown, russet. कपिशम् 2 c. *sin. m.*

कपोलः kapola, *s.m.* The cheek.

कमलः kamala, *s.m.* A lotus. कमलम् 1 c. *sin.*

कमलानि 2 c. *pl.*

कमलमुकुलैः kamala-mukulaib (पद्मकुटुम्बैः padma-kuṭmalaib, पद्मपुष्पैः padma-puṣpaih).

कमलवदनः kamala-vadana, *s.m.* A lotus-face, i.e., a lovely face. कमलवदनात् 5 c. *sin.* (पद्मरूपमुखात्). In this passage, खण्डितात्वं is attributed to the Lotus, and नायकत्वं to the Sun; the figure being called रूपक "metaphor."

कम्पः kampa, *s.m.* Tremor. Flash, glare (of lightning).

करः kara, *s.m.* The hand. A ray of light; a beam of the sun or moon. An elephant's trunk. करेण 3 c. *sin.* करेषु 7 c. *pl.*

करकाः karakā, *s.f.* Hail.

करणः karaṇa, *s.m.* An organ of sense. The body.

करणीः 3 c. *pl.* करणेषु 7 c. *pl.*

करणविगमात् karaṇa-vigamāt, करणं (शरीरं) तस्य विगमो (ऽपायस) तस्मादूर्ध्वं-देहत्यागात्, देहत्यागं प्राप्य-यच्च कुचापि मरणात्-अन्यस्मिन् जन्मनि. करधृतम् kara-dhṛitam (हस्तनिर्मुक्तं hasta-nirud-dham), अन्यापि नायिका नायकेन वसने ऽपनीते साकांक्षापि भुजाभ्यां तदवलम्बने धारयति.

"Sachant qu' un peu de résistance,
Vaut mieux que trop de complaisance."

कररुधः kara-rudh, *agt.* Ray-obstructing, hand-obstructor. कररुधि 7 c. *sin. m.* (रश्मिरोधके सति, किरणरोधके, किरणावरोधकारिणि सति, हस्तरोधिनि सति. — अतस्तत्सुखाश्रुमार्जनार्थप्रसारितं करं मा रुन्धि Therefore obstruct not the hand (ray or beam) outstretched to wipe the tear from off her face.

कररुहः kara-ruha, *s.m.* A finger-nail.

कररुहपदैः kararuha-padaib, (नखचिह्नैः, नखव्रणरेखाभिः, नखचतैः, सुरतकालोचितैः, नखधाराङ्कितैः).

करिन् karin, *s.m.* An elephant.

करुणा karuṇā, *s.f.* Tenderness, pity, compassion.

करुणावृत्तिः karuṇā-vṛttib, करुणायां (छपया) वृत्तिः (प्रवर्तनं 'A tendency') यस्य तादृशः—दयाशीलः, छपाशीलः "Disposed to pity."

करोति karoti, *pres. par.* of कृ कृ, 8 cl. Make, do (in verse 46) निवेशयति niveśayati, Inserts.

कर्णः karṇa, *s.m.* The ear. कर्णे 7 c. *sin.* (श्रवणे).

कर्णविभ्रंशभिः karṇa-vibhraṇśibhih, कर्णेष्वो विभ्रंशितैः (or पतितैः), श्रोत्रच्युतैः.

कर्तुम् kartum, *inf.* of कृ कृ, 8 cl. Make (विधातुं चिचयितुं, सम्पादयितुं).

कलः kala, *s.m.* A low or soft sound, as humming, buzzing, etc. अव्यक्तमधुर "Indistinct and sweet."

कलत्रः kalatra, *s.m.* A wife.

कलभः kalabha, *s.m.* A young elephant (गजबालक).

कलभतनुताम् kalabha-tanutām, कलभस्य (करिपो-तस्य) तनुः (शरीरं) तस्य भावम्—करिपोतशरीरत्वं—करिशावप्रमाणदेहता.

कलाः kalā, *s.f.* A sixteenth of the moon's diameter, a digit.

कलामात्रशेषाम् kalā-mātra-śeśām, कलामात्रं शेषो यच्च सा तथा—एककलावशिष्टा चन्द्रस्य.—छणचतुर्दशी "On the fourteenth night of the wane."

कल्पः kalpa, *s.m.* One of the trees of Swarga.

कल्पन्ते kalpante, *pres. atm.* of कृ कृ, 1 cl. Be fitted or qualified. समर्था भवन्ति, सम्पद्यन्ते, योग्या भवन्ति.

कल्पवृक्षप्रसूतम् kalpa-vṛkṣha-prasūtam, (देवद्रुमो-त्पन्नं deva-drumotpannam, दुर्लभं "Scarce, rare."

कल्पवृक्षांशुकानि kalpa-vṛkṣhāṇśukāni, कल्पवृक्षा-णाम् अंशुकानि, आतपाद्यभावार्थावरणवस्त्राणि.

कल्पितः kalpita, *p.p.* (of कृ कृ) Made, prepared.

कल्पितार्घ्याय kalpitārgbhāya, कल्पितो (निर्मितो) ऽर्घः

(पूजाविधि) र्यस्मै—निर्मितार्घ्याय—दत्तार्घ्याय—सम्पादितपूजाविधये sampādita-pūjā-vidhaye.

कल्याणः kalyāṇa (*fem.* -णी), *adj.* Happy, virtuous.

कल्याणिः kalyāṇi, 8 c. *sin. f.* (मङ्गललक्षणीपते—कल्याणभागिनि—सुभगे).

कश्चित् kaśchit, 1 c. *sin. m.* of किञ्चित् kiñchit, *pron.* Some one. A certain. The Commentators declare that the reason for the suppression of the Yaksha's name is given in the following lines :

मित्रद्रोहं प्रकुर्वन्ति ये च विश्वासघातकाः ।

तेषां नाम न कुर्वन्ति पद्यादौ च चिशेषतः ॥

"They mention not, and especially in verse, etc., the name of those who inflict injury on a friend, and are betrayers of confidence."

Again :

न नामग्रहणं कुर्यात् छपणस्य गुरोस्तथा ।

अभिज्ञप्तस्य परित्याज्य मातापित्रोर्विशेषतः ॥

"One should not mention the name of a miser, or of a spiritual teacher, of one lying under a curse, and of a wife; and particularly of a mother and father."

(स्वामिद्रोहितात् (or वक्षकत्वात्) यचनाम-कीर्तनं न युक्तं).

कषाय kashāya, *adj.* Astringent. Fragrant. कषायः 1 c. *sin. m.*

कस्य kasya, 6 c. *sin. m.* of किम् *pron.* What? (कस्य जनस्य, कस्य जन्तोः, कस्य संसारिणः, कस्य पुरुषस्य).

कस्याञ्चित् kasyāñchit, 7 c. *sin. f.* of किञ्चित् kinchit, *pronom.* Some, a certain (among the numerous edifices of the kind existing in Oogein).

काङ्क्षति kāṅkshati, *pres. par.* of काञ्चि kāksh-i, 1 c. *l.* Long for, desire (अभिलषति).

काञ्चन kānchana, *s.n.* Gold (सुवर्ण). *adj.* Golden, of gold. काञ्चनी kānchani, 1 c. *sin. f.* (काञ्चननिर्मिता, स्वर्णनिर्मिता, कणकमयी, सीवर्णी, हिरण्यमयी).

काञ्ची kānchī, *s.f.* A woman's zone or girdle.

It is said :

काञ्च्यादिक्रणनं भङ्ग्या गमनं गात्रदर्शनम् ।

यूनः पुरो विदग्धाया मनोरागं प्रकाशयेत् ॥

"The tinkling of the girdle, etc., the walk with a jaunty air, the display of the person before a youth, will reveal the soul's affection of a coquette."

कांतर kātara, *adj.* Confused, disturbed, troubled, disordered, agitated, dispirited. कातरेण 3 c. *sin. n.* (व्याकुलेन, उत्कण्ठितेन).

कातरत्वं kātaratwa, *s.n.* Perplexity, anxiety, dejection, despondency. कातरत्वम् 2 c. *sin.* (अधीरत्वं, अधैर्यं, व्याकुलत्वं).

कानन kānana, *s.n.* A forest, a grove, garden, lawn.

काननामैः kānanāmraiḥ, (वनामैः, वनाम्रवृक्षैः, वनचूतैः).

काननोदुम्बराणाम् kānanoḍumbarāṇām, (वनजनुफलानां, वनभवोदुम्बरवृक्षफलानां).

कान्त kānta (*p.p.* of कम) Loved, admired. Beautiful, elegant. A universal favourite. An innamorato; a husband. कान्तः 1 c. *sin. m.* (कमनीयः, चारुः, सकलजनकमनीयः).

कान्तो रतिगुणकृष्टो न जहाति यदन्तिकम् ।

विचित्रविधमासक्ता सा स्यात् स्वाधीनभर्तृका ॥

"She [who] being wholly given up to various blandishments, whose society an innamorato allured by her skill in the arts of love never quits, is Swādharma-bhartrikā."

कान्ता kāntā, *s.f.* A wife. A mistress. Any beloved or lovely woman. कान्तया 3 c. *sin.*

कान्तार s. m. n. A bad or difficult road. कान्तारे 7 c. *sin.*

कान्ताविरहगुणः kāntā-viraha-guṇaḥ, कान्ता-विरहेण गुह्य (दुःसहस) तेन — कान्तायाः (स्वप्नेयस्या) विरहातिशयेन — कान्तायाः यो विरहो (विच्छेदः) तेन गुणः (महता दुर्वहत्वात्). कान्ति kānti, *s.f.* Beauty, splendour, lustre. कान्तिम् 2 c. *sin.* कान्तेः 6 c. *sin.*

रूपयौवनलावण्यैरुपभोगोपवृद्धिः ।

अलङ्करणमङ्गानां कान्तिरित्यभिधीयते ॥

"That graceful adornment of bodies with [elegance] of form, youth and beauty concentrated for enjoyment, is called 'Kānti' (loveliness)."

कान्तिमत् kāntimat, *adj.* Splendid, beauteous. कान्ति-मत् 1 c. *sin. n.* (उत्कृष्टं, प्रशस्तशोभायुक्तं, सर्वोत्तमं).

कान्तोदन्तः kāntodantah, कान्तस्व वातो (or वृत्तान्तः), वल्लभवातो. In the Guṇa-rasākara it is said :

ब्रह्मचारी वरो धीमान् मायाभिमानवर्जितः ।

धीरोऽप्युदारो निःशङ्को वक्ता भूतः स्त्रिया भवेत् ।

"A religious student, a bridegroom, a man of sense, one exempt from guile and pride, grave, generous, unsuspecting, may hold converse with a female."

काम kāma, *s.m.* Passion, desire, love. कामात् 5 c. *sin.*

Willingly, at pleasure (इच्छानुरूपत्वात्, यदृच्छया, अनङ्गोद्रेकात्, मृद्वारेच्छात्, रतिवाणातिशयात्).

कामचारिन् kāma-chārin, *agt.* Going, or who goes where he pleases. कामचारिन् 8 c. *sin.* (स्वेच्छया

गामिन्, सर्वत्रेच्छया गमनसमर्थः, स्वतन्त्रविहारिन्).

कामपि kāmapi, 2 c. *sin. f.* of किमपि kimapi, *pron.* Some, a certain (स्त्रियं, सुन्दरीम्, कामिनीम्).

कामरूप kāma-rūpa, *adj.* Assuming any form at pleasure. कामरूपं 2 c. *sin. m.* (इच्छारूपधारिणं,

इच्छागृहीतदेहं, स्वेच्छाधीनाकारं, इच्छाधीनविग्रहं, दुर्गादिसन्तरणचमं "able to cross defiles," etc.).

कामार्त kāmārta, *adj.* Love-sick. कामार्ताः 1 c. *pl. m.*

(स्मरार्ताः, मन्त्रथपीडिताः, कामविह्वलाः, कन्दर्प-परवशाः मदनानुराजनाः कामान्धाः). Bharatasays,

प्रदह्यमानः कामार्तो द्वितीयये नियोजयेत् ।

कामद्वृत्ती बुधाः प्राहुः कामावस्थानिवेदनात् ॥

"One sick with love, being consumed, should despatch a female messenger into (her) presence. On account of making known the state of passion, sages call her Kāma-dūti (love-messenger)."

कामिन् kāmīn, *s.m.* A lover. An impassioned, amorous or wanton fellow. • A fond and uxorious husband.

कामी 1 c. *sin.* (रागी, कामुकः, कामातिशययुक्तः, स्ववनितासङ्गाभिभाषी सन्, व्यसनाभिभूतचित्तः).

कामिनी kāmīnī, *s.f.* A loving or affectionate woman ; an amorous damsel, fond maiden. कामिनी 1 c. *sin.*

कामिनीनाम् 6 c. *pl.* (अतिशयितकामानां, अभि-सारिकाणां).

कामिलक्ष्येषु kāmī-lakshyeshu, कामिष्वेव शरक्षेषु
“Poor, miserable, helpless.” कामिनं लक्ष्यं कृत्वा.
कामुकत्वं kāmukatva, *s.n.* Amorousness, lechery, lewdness. कामुकत्वस्य 6 c. *sin.* (कामितायाः, शृङ्गारित्वस्य, विलासितायाः, विलासित्वस्य, निर्लज्जत्वस्य, साहसिकत्वस्य).

कारणं kārṇa, *s.n.* Cause, reason.

कार्श्यं kārśya, *s.n.* Leanness, emaciation. कार्श्यम् 2 c. *sin.* (कृशत्वं, दीर्घत्वं, क्षीणतां, वैवर्ष्यं, विरहदीर्घत्वं. Figuratively, खल्वजलतां, अल्प-जलत्वं “Scantiness of water”).

कालं kāla, *s.m.* Time, season. काले 7 c. *sin.* काले काले kālē kālē (वर्षे वर्षे “Year by year.” प्रतिवर्षं, प्रतिप्रावृट्कालं or आगमनं).

कालिदासं kālīdāsa, *s.m.* The poet Kālīdāsa (from काली kālī, The goddess Durgā, and दास dāsa, A slave, the final of काली kālī being made short.

काव्यं kāvya, *s.n.* A poem.

किंस्वित् kinswit, *ind.* Hey ! What ! Is it not ? (ननु). किं kim is used in a question (प्रश्ने), स्वित् swit in doubt (वितर्के).

किञ्चित् kinchit, *pron. indef.* Something, somewhat, a little (ईषत् ishāt).

किञ्चिद्गूढः kinchid-ūnah (अल्पहीनः, किञ्चित्स्तोकं, किञ्चिदल्पः, मङ्गलप्रायः, अत्यल्पगूढः).

कितवः kitava, *s.m.* A rogue (used here as a term of endearment). कितवः 8 c. *sin.* (धूर्तं, वञ्चकं).

किन्नरी kinnarī, *s.f.* A female kinnara or chorister of Swarga. किन्नरीभिः 3 c. *pl.* (किमुरुषाङ्गनाभिः, देवतागायननारीभिः).

किमपि kimapi, *pron. indef.* Somewhat, a little, something indistinctly uttered.

किमुनर् kim punar, How much more ! how therefore ! (किमु What then ? किं वाच्यं, किं वक्तव्यं Is it to be said ? Can it be supposed ? न वाच्यमेव Truly not be said. किं न स्यात् Should it not be ? अत्यर्थं स्यात् It must be exceedingly. विरहिणां मेघदर्शनमुद्दीपनमित्यर्थः “The meaning is that the sight of clouds to those absent from home is inflammatory.”)

किल kila, *ind.* Verily, assuredly. Probably, possibly, haply.

किशलयः kiśalaya, *s. m. n.* A young shoot. A sprout or bud (to which the rosy lip of a mistress is compared by the poet). किशलयेषु 7 c. *pl.*

किशलयपुटान् kiśalaya-puṭān, पल्लवपुटान्, नवपल्लवकोरकान्.

कीचकः kichaka, *s.m.* A bambu whistling or rattling in the wind. Any hollow bambu, reed, or cane.

कीचकाः 1 c. *pl.* (वेणवः, वेणुविशेषाः, सरन्ध्रवंशाः, सखिद्रवंशाः).

कीर्तिं kīrti, *s.f.* Fame, renown, glory. कीर्तिम् 2 c. *sin.* (यश्चः—चर्मण्यत्याख्यां नदीं the river called Charmanvati (Chumbul), designated likewise as “Rantideva’s glory.” तत्कृतत्वात् शैल्ययोगात्—शुक्लजला हि या नदी प्रसिद्धिः).

कुञ्जं kuñja, *s.m.* A bower, an arbour. कुञ्जे 7 c. *sin.* (लतागृहे latā-grihe).

कुटजं kuṭaja, *s.m.* Name of a certain medicinal plant.

कुन्दं kunda, *s.m. n.* A sort of jasmine.

कुन्दचेपानुगमधुकरश्रीजुषाम् kunda-kshepānuga-madhukara-śrījushām, कुन्दपुष्पाणां चेपं (स्तवकम्) अनुगच्छन्ति ये मधुकरा (भ्रमरास्) तेषां श्रियं (शोभां) जुषन्ति (भजन्ति) यानि नानि तथा तेषां—कुन्दस्य (कुमुदस्य) यः चेप (उत्चेपणं) तस्यानुगा (=नुयायिनो) मधुकरा (भ्रमरास्) तेषां.

कुन्दसमानदन्ती kunda-samāna-dantī, *s.f.* A female whose teeth resemble the jasmine (in whiteness).

कुन्दसमानदन्ति 8 c. *sin.*

कुपितं kúpita, *p.p.* (of कुप kup) Incensed, offended, angry, jealous. कुपिताम् 2 c. *sin. f.*

कुमुदं kumuda, *s.n.* The white esculent water-lily. Kumuda seems to be a general name for beautiful aquatic flowers.

कुमुदविशदानि kumuda-viśadāni (कुमुदवद् विशदानि, किरवत् शुभानि, अतिस्वच्छानि, धवलानि). कुमुदविशदैः kumuda- viśadaih (मृणालवच्छुम्भैः, निर्मलैः, अतिशुक्लैः).

कुरुवकः kuruvaka, *s.m.* The crimson amaranth. कुरुवकम् 1 c. *sin. n.*

“Names of plants generally become neuter, to signify the produce of the plant; viz. it, blossoms and fruits: some add the root, and even the leaf.”—COLEBROOKE’S Translation of Amara Kosha.

कुशवकवृते: kuruva-ka-vṛteḥ, कुशवकेण वृतिर् (विष्टम) प्राचीर or आवर्तन) यस्य तादृशस्य—स्वर्णश्लिष्टी-प्राचीरस्य.

कुशव kurushwa, *imp. ātm.* of कृ कृ, 8 cl. Make. कुर्वत् kurvat, *pres. p. parṣṭ* of कृ कृ, 8 cl. Do, make, perform. कुर्वन् kurvan, 1 c. *sin. m.* (सम्पादयन् भविष्यति वर्तमानप्रयोगः “The use of the present in [the sense of] the future”).

कुर्वीथा: kurvithāḥ, *pot. ātm.* of कृ कृ, 8 cl. Make. कुल kula, *s.n.* A herd, flock of animals of the same species; bevy, covey. कुलैः 3 c. *pl.*

कुलिश kuliśa, *s.m. n.* A thunderbolt.

कुवलय kuvalaya, *s.n.* Any water lily. The blue lotus.

कुवलयदलप्रापि kuvalaya-dala-prāpi, कुवलयस्य (नीलोत्पलस्य) दलं (पत्रं) प्राप्नोतीति कृप्—नीलोत्पलदलधारिणि, nilotpala-dala-dhāriṇi—कुवलयदलालङ्कारयोगे—इन्दीवरदलालङ्कार-शोभनशीले. प्रापि is the 7 c. of प्राप् and an epithet of कर्णे. Some of the Commentators, probably deeming it unfair that in the same sentence one noun should monopolize two attributives, whilst another has none, understand the word प्रापि as the neuter of प्रापिन्, and an epithet of वह्ने. नीलोत्पलदलं प्राप्तुं (सदृशीकर्तुं) शीलं यस्य तत्तथा. कुवलयदलभ्राजि, कुवलयदलेन भ्राजत इति.

कुवलयरजोगन्धिभिः kuvalaya-rajo-gandhibhiḥ, उत्पलपरागगन्धिभिः utpala-parāga-gandhibhiḥ. इन्दीवरपरागसौरभसम्बन्धिभिः indīvara-parāga-saurabha-sambandhibhiḥ. By imbibing the water of the Gandhavatī (so named from its aromatic perfume), and from beholding the gambols of the lasses in the stream, you will derive काम “pleasure;” and by a visit to the holy fane, धर्म “virtue.”

कुश kuśa, *s.m.* Sacrificial grass.

“The leaves of this most celebrated grass are very long, with margins acutely sawed downwards, but smooth on other parts, even on the keels, and with long points, of which the extreme acuteness was proverbial among the Hindus. The Pandits often say of a very sharp-minded man, that his intellects are as acute as the point of a Kuśa-leaf.”—Sir W. Jones' *Select Indian Plants*.

कुशल kuśala, *s.n.* Well-being, welfare, happiness; tidings of health. कुशलम् 2 c. *sin.* कुशलैः 3 c. *pl.* *adj.* Happy, well. Clever, eloquent. Expert, skilful.

कुशलिन् kuśalin, *adj.* Happy, well. कुशलिन्म 2 c. *sin. m.* (कल्याणवन्तम्, समाधियुक्तं).

कुसुम kusuma, *s.n.* A flower. कुसुमैः 3 c. *pl.* (कुसुमैः कूटजैः, गिरिमल्लिकापुष्पैः, गिरिमल्लिकाभिः “with mountain-jasmines”).

कुसुमसदृशम् kusuma-sadṛśam, पुष्पतुल्यम् सुकोमलत्वात् Like a flower from extreme delicacy.

कुसुमसुरभिषु kusuma-surabbishu, कुसुमैः सुगन्धिषु—परित्यक्तं माध्यादि गृहोपरि चिष्यते, तत्पुष्पप्रयोगात् सुरभिषु—क्रीडाखलं (गृहं) हि प्रकीर्णपुष्पप्रकरं भवति. It is said:

वैशमोच्चलं खगं मष्टं प्रकीर्णकुसुमोत्करम् ।

क्रीडोपकरणैर्युक्तं पिण्डधूपमनोहरम् ॥

“A splendid mansion, towering to the sky, sprinkled, strewed with heaps of flowers, furnished with the appliances of pastime, charming the senses by cakes and incense.”

कुसुम्भ kusumbha, *s.n.* Safflower (Carthamus tinctorious).

कूजित kūjita, *s.n.* The cry of a bird, cooing. कूजितम् 2 c. *sin.* (हृत्).

कूट kūṭa, *s.m.* The peak of a mountain. A heap, quantity. कूटात् 5 c. *sin.*

कूटज kūṭa-ja, *s.m.* Name of a certain medicinal plant (as the name implies), growing on the summit of a mountain. कूटजैः 3 c. *pl.*

कृत कृता, *p.p.* (of कृ कृ) Made, done, rendered.

कृतम् 2 c. *sin. f.* कृतम् 1 c. *sin. n.*

कृतक कृतका, *adj.* Artificial, factitious. Adopted.

कृतकतनयः कृतका-tanayah (कृत्रिमपुत्रः, पोष्यपुत्रः).

कृतवसतयः कृता-vasatayah, कृता वसतिर् (निवासो)

यैस्ते (हंसाः)—विहितनिवासाः vihita-nivāsāḥ.

कृतान्त कृतान्ता, *s.m.* Destiny, i.e., the inevitable result of actions done in a past existence. कृतान्तः कृतान्ता, 1 c. *sin.* (दैवं, विधिः).

कृत् कृता, *p.p.* (of कृ कृ) Cut, divided.

कृत्ति कृत्ति, *s.f.* A hide, skin.

कृत्य कृत्या, *s.n.* Motive, cause. Doing, performance.

कृत्यम् 1 c. *sin.*

कृत्या कृत्या, *s.f.* Action, act, doing, performance.

कृत्वा कृत्वा, *ind. p.p.* (of कृ कृ) Having made, done, performed, fulfilled, or accomplished (विधाय, सम्पाद्य).

कृपण कृपाणा, *adj.* Poor, indigent, deficient. कृपणाः 1 c. *pl. m.* (दीनाः, ज्ञानशून्याः)

कृषि *krishi*, *s.f.* Tillage, husbandry, agriculture, cultivation of the soil.

कृष्ण *krishṇa*, *adj.* Black or dark blue. कृष्णः 1 *c. sin. m.* (श्यामलः, बाह्यमलिनः).

कृष्णसार *krishṇa-sāra*, *s.m.* A kind of deer, the black antelope (हरिणविशेष). The principal or choicest orb (प्रकृष्टमण्डल), the eyeball (चक्षुर्गोलक).

कृष्णसारप्रभानाम् *krishṇasāra-prabhānām*, कृष्णसारस्य (चक्षुर्गोलकस्य) प्रभा (कान्तिर) येषां ते तथा तेषां.

कृप्त *kṛipta*, *p.p.* (of कृप *kṛip*) Formed, fashioned; cut into patterns, pared into shapes.

कृप्तच्छेदेः *kṛipta-chchhedaih*, कृप्तं (विरचितं) छेदेः (खण्डेः, पत्रच्छेदेः, दलसञ्चयेः).

के *ke*, 1 *c. pl. m.* of किम् *kim*, *pron.* Who?

केका *kekā*, *s.f.* The cry of the peacock. केकाः 2 *c. pl.*

केतक *ketaka*, *s.m.* or केतकी *ketakī*, *s.f.* A fragrant plant (*Pandanus odoratissimus*). केतकैः *ketakaih*, 3 *c. pl.* (केतकीकुसुमैः). केतक एवारामरचायं हि क्रियते.

The Ketaka serves for a garden-fence (like the prickly pear in the southern countries of Europe). A print of the Ketaka is given in Sir W. Jones's "Treatise on the Select Plants of India." The spikes are sharp at the points, and jagged like a saw. It bears a fruit, weighing twenty or thirty pounds, containing a farinaceous substance, both palatable and nutritive in a high degree. The scent of the Ketaka flowers is said to be very distressing to those absent from the object of their affection.

केतकाधानहेतोः *ketakādhāna-hetoh*, केतकीकुसुमानां (or केतकीपुष्पस्य) यद् आधानं (आरोपणं)—केतकीनां काष्ठस्रभावानां अचेतनानामपि—केतकगर्भारोपणकारणस्य,—केतकपुष्पोत्पत्तिकारणस्य. एतदागमनेनाप्राणिनोऽपि गर्भाधानं जातम्.

"By the arrival thereof, the fructification even of inanimate objects takes place."

केश *keśa*, *s.m.* Hair. केषान् 2 *c. pl.* (कुन्तलान्).

केशग्रहणम् *s.n.* Seizure of the hair (केशवन्धनं, केशावलम्बनं), यथा काचिन्नायिका सपत्नीत्यसहमाना भर्तारं शिरोरत्नेन सह केशेष्वार्कयति तद्वत्.

केशर *keśara*, *s.m.* Name of a tree bearing a white strong-smelling flower. The filament of any vegetable. केशरः 1 *c. sin.* केशरैः 3 *c. pl.*

The Keśara is one of the most beautiful trees on earth, and the delicious odour of its blossoms justly gives them a place in the quiver of Kāmadeva. In the

poem called Naishadha, there is a wild, but elegant couplet, where the poet compares the white of the Nāga-Keśara, from which the bees were scattering the pollen of the numerous gold-coloured anthers, to an alabaster wheel, on which Kāma was whetting his arrows, whilst sparks of fire were dispersed in every direction.—Sir W. Jones on *Select Indian Plants*."

केशव *keśava*, *s.m.* A name of Viṣṇu or Krishṇa (as having fine hair).

केशसंस्कारधूपैः *keśa-sanskāra-dhūpaih*, केशानां (चिकुराणां) संस्काराय अगुरुधूमैः—तत्रत्य (or तत्रेत्य) नारीभिः केशसंस्काराय प्रज्वलितधूपधूमैः—कवरीकलाधिवासनधूपधूमैः *kavarī-kalādhivāsana-dhūpa-dhūmaih*.

कैलास *kailāsa*, *s.m.* The mountain Kailāsa. कैलासात् 5 *c. sin.* कैलासस्य 6 *c. sin.*

कोटर *koṭara*, *s.m. n.* The hollow of a tree. कोटरेषु 7 *c. pl.*

कोमल *komala*, *adj.* Soft, delicate. कोमलम् 2 *c. sin. n.* Some read पेलवम्; others पेशलम्.

कोविद *kovida*, *adj.* Learned, wise, clever, knowing.

कौतूहल *kautūhala*, *s.n.* Curiosity, eager desire.

कौतूहलानाम् 6 *c. pl.*

कौरव *kaurava*, *adj.* Related to, or named after Kuru, the common ancestor of the sons of Pāṇḍu and Dhṛitarāshtra. कौरवम् 2 *c. sin. n.* (कुरुसम्बन्धि, तत्कृष्णसहायार्जुनविजयास्पदं *tat krishṇa-sahāyārjuna-vijayāspadam*).

कौलीन *kaulina*, *s.n.* Evil report, detraction. कौलीनात् 5 *c. sin.* (जनापवादात्, लोकप्रवादात्)—एतावता कालेन परासुनो वेदा गच्छन्ति इति.

"In the course of so long a time, feelings for any one deceased die away."

यावदतिदूरे वासस्य तावदतिदूरे स्नेहः "Out of sight, out of mind." स्नेहाः प्रवासाश्चयान्नश्यन्ति.

क्रम *krama*, *s.m.* Order, method, progress, course.

क्रमेण *krameṇa*, 3 *c. sin.*

क्रिया *kriyā*, *s.f.* A doing, performance.

क्रीडा *kriḍā*, *s.f.* Play, sport, gambol, pastime, game.

क्रीडालोलाः *kriḍā-lolāḥ*, (खिलातत्पराः, कौतुकचञ्चलाः, क्रीडायत्नमपि लोलाः—स्वहृदयकल्पितेन भयेन चञ्चलाः).

क्रीडाशैल *kriḍā-śāila*, *s.m.* A mountain for play, sport, pastime, or recreation. क्रीडाशैलः 1 *c. sin.* (विहारगिरिः) क्रीडाशैले 7 *c. sin.* (केलिपर्वते, लीलापर्वते, हिमालयमध्यवर्तिनि भूतोच्चप्रदेशे).

क्रूर *krūra*, *adj.* Cruel, pitiless, unrelenting. क्रूरः

1 c. *sin. m.* (सापकर्म) injurious, दाहणः cruel, निर्दयः ruthless, परसीभाग्यदर्शनाच्चमत्वेन खलः).

क्रोध *kródha*, *s.m.* Anger, wrath, ire. क्रोधेन 3 c. *sin.*

क्रौञ्च *krauncha*, *s.m.* A kind of heron (*Ardea jaculator*).

क्रौञ्चरन्ध्र *krauncha-randhra*, *s.n.* Name of a certain pass amongst the mountains. क्रौञ्चस्थ (क्रौञ्चनाम्नः) पर्वतस्थ रन्ध्र.

क्लान्त *klānta*, *p.p.* (of क्लम) Fatigued, wearied, jaded, aching. Faded, drooping. क्लान्तम् 2 c. *sin. m.*

क्लान्तकर्णोत्पलानां *klānta-karnotpālānām*, क्लान्तानि (व्याकुलानि, मलिनानि) कर्णयोत्पलानि (अवतंसिकृतानि कुवलयानि) येषां (मुखानां)—क्लान्तीभूतश्रवणभूषणेन्दीवरणां *klāntibhūta-śrāvaṇa-bhūṣaṇendīvarāṇām*.

क्लान्तहस्ताः *klānta-hastāḥ*, खिन्नो हस्तो यासां तास्तथा—व्यथितहस्ताः, खिन्नहस्ताः—अनेन तासां सौकुमार्यं सूचितं. सौकुमार्यध्वनिरयं.

क्लिष्ट *klishta*, *p.p.* (of क्लिश् *klīś*) Distressed, pained, hurt. Chafed, fretted. Impaired, obscured, bedimmed. क्लिष्टम् 2 c. *sin. f.*

क्लिष्टकान्तेः *klishta-kānteh*, क्लिष्टा (ध्वस्ता, उपतप्ता, अदृष्टा, कदर्थिता) कान्तिः (शोभा or द्युतिः) यस्य तादृशस्य.

क्लेशिन् *kleśin*, *agt.* Paining, scorching, withering, blasting. क्लेशिना 3 c. *sin. m.*

क्व *kwa*, Where? क्वासौ मेघः क्व सन्देशार्थाः Where is the cloud? Where is the message? क्व अनयोः सम्बन्धः Where is the connexion of these two? अत्यन्तासम्भवे क्वद्वयं प्रयुज्यते In what is exceedingly improbable, a couple of interrogative particles is employed. ननु मेघो चेतनः कथं वार्ताहारक इति अयुक्तिमन्नाम दूषणमिदम् “Is not a cloud unconscious? how can it be a conveyer of intelligence?” This is indeed a blemish involving an absurdity. For it has been said:

यत्तु युक्तिविरुद्धं तदयुक्तिमदिति स्मृतम् ।

दूता यथेन्दुजलदमास्तधसुरादयः ॥

“Whatever is repugnant to propriety is deemed absurd, as the moon, a cloud, the wind, bees, etc. (employed or represented as) messengers.”

This is called विषमालङ्कारः “A rhetorical figure of unusual or incompatible cause and effect.”

क्वचित् *kwachit*, *ind.* Anywhere (लोकवये).

क्वचिदपि *kwachid api*, Anywhere. For an instant (काले स्थाने च In time and place).

क्वणित *kwaṇita*, *p.p.* (of क्वण) Sounded; jingling, tinkling, rattling (शब्दित).

क्वण *kṣaṇa*, *s.m.* A moment; a short while, a little time. A measure of time equal to four minutes.

क्वणम् adverbially, For a moment. As a moment.

क्वणपरिचितः *kṣaṇa-parichitah*, क्वणं (मुहूर्तं) परिचितः (प्रियः सन्, प्राप्तपरिचयः, प्रीतिजनकत्वेनावलोकितः सन्, प्राप्तसुहृद्भावः सन्)—मुहूर्तं परिज्ञातः—क्वणं संसृष्टः सन् न तु चिरं.

क्वणमुखपटप्रीतिम् *kṣaṇa-mukha-pāṭa-pritim*, क्वणम् (अल्पकालं or कियत्कालं व्याप्तं) तन्निश्चयितेन उत्तमस्य तन्मुखाच्छादकवस्त्रस्य प्रीतिं कुर्वन्.

क्वच *kṣatra*, *s.m.* A man of the second, or military or regal class.

क्वचप्रधनपिशुनम् *kṣatra-pradhana-piśunam*, क्वचाणां (क्वचियाणां भीष्मादीनां) प्रबलस्य युधस्य सूचकं—सङ्ग्रामस्थापकं—अद्यापि शिरःकपालवाज्ज्यात् पाण्डवयुद्धसूचकमित्यर्थः ।

“Indicative of the battle of the Pāṇḍavas, from the multitude of heads and skulls found even at this day.”

क्वपयति *kṣhapayati*, *pres. par. of क्वै kṣhai*, *caus. form*, Destroy, kill.

क्वपा *kṣhapā*, *s.f.* Night. क्वापसु 7 c. *pl.* (रात्रिषु).

क्वम *kṣhama*, *adj.* Able, adequate, competent.

क्वय *kṣhaya*, *s.m.* Loss, waste, destruction.

क्वयित *kṣhayita*, *adj.* Wasted, consumed (दग्ध).

क्वयिन् *kṣhayin*, *adj.* Frail, perishable, subject to decay. क्वयिषु 7 c. *pl. n.* (नश्वरेषु, विनाशिषु).

क्वम *kṣhāma*, *p.p. irreg.* (of क्वै *kṣhai*) Wasted, emaciated. Slender. क्वामा 1 c. *sin. f.* क्वामाम् 2 c.

क्विणोति *kṣhiṇoti*, *pres. par. of क्वि कṣhi*, 5 cl. Wound, hurt, pain (पीडयति).

क्विप्त *kṣhipta*, *p.p.* (of क्विप्) Scattered, driven about.

क्वीण *kṣhīṇa*, *p.p.* (of क्वी *kṣhī*) Wasted, diminished, exhausted, shrunk. क्वीणः 1 c. *sin. m.* आधिक्ये

द्वित्वं “The repetition is for excess.” (वर्षणेन कृशः,

कृशः सन्—तृष्णादिना—तिकृशः—पिपासितः सन्—तृषितः सन्).

क्वीर *kṣhīra*, *s.n.* Milk. क्वीरम् 1 c. *sin.*

क्वुद्र *kṣhudra*, *adj.* Little, small. Mean, low. कुद्रः 1 c. *sin. m.* (अधमः, नीचः, कृपणः, स्वल्पः, अल्पीयान्).

चि kshetra, *s.n.* A field (शिलप्रान्तमुन्नतखलं "Upland ground skirting a mountain"). चिम् 1 or 2 *c. sin.*

चि kshepa, *s.m.* A throwing; a delaying, loitering or passing away (of time). A clump of flowers.

चिम् 2 *c. sin.* (कालविलम्बम्).

चिमतर kshematara, *compar.* (of चिम् Happy, well) Happier, better. चिमतरम् 1 *c. sin. n.*

चोभ kshobha, *s.m.* Agitation, shaking, tossing about.

ख kha, as in "inkhorn," "brick-house."

ख kha, *s.n.* Heaven, sky, air. खम् 2 *c. sin.* खे 7 *c. sin.* (आकाशे, व्योम्नि).

खग kha-ga, *s.m.* A bird (sky-goer). खगाः 1 *c. pl.* खचित khachita, *p.p.* (of खच) Set, inlaid; adorned, mounted (मिश्रित Blended, mingled).

खण्ड khandā, *s.n.* A part, portion, piece. खण्डम् 1 *c. sin.* (शकलं).

खण्डिता khanditā, *s.f.* A woman whose husband or lover has been guilty of unfaithfulness. खण्डितानाम् 6 *c. pl.* (प्रियवञ्छितानाम्).

It is said :

अन्यत्र सकलां रात्रिं नीत्वा यस्याः सुहृज्जनः ।

प्रातरायाति सा ज्ञेया खण्डिता नायिका इति ॥

"The mistress whose lover having passed the whole night elsewhere, comes betimes in the morning, is to be considered a 'Khanditā'."

खद्योत kha-dyōta, *s.m.* A fire-fly (from ख Sky, and द्योत Illuminating).

खद्योतालीविलसितनिभाम् khadyotāli-vilasita-ni-bhām. खद्योतानाम् आली (श्रेणी) तस्या विलसितं तन्निभां (तदनुकाराम् तत्सदृसीं, तद्वत् शोभमानां वा)—इङ्गणपङ्क्तिविलासतुल्याम्.

खलु khalu, *ind.* Indeed, certainly, surely. Haply, probably, it may be. Since, for, because. Sometimes pleonastic.

खिन्न khinna, *p.p.* (of खिद् khid) Wearied, jaded, distressed, exhausted. खिन्नः 1 *c. sin. m.* (अति-क्लान्तः सन्, अध्वश्रमेण क्लान्तः सन्, भोक्तुं चीणवल् सन्, अतिश्रान्तः). It has been said :

पथि विश्राम्य गन्तव्यं विश्रमाज्जायते बलं ।

"Having reposed on the road one should proceed; from repose arises strength."

खिन्नविद्युत्कलत्रः khinna-vidyut-kalatraḥ, खिन्नं (चीणं or अवसन्नं), विद्युदेव (or विद्युद्रूपं) कलत्रं (पत्नी) यस्य सः or तादृशो (भवान्).

खिद् kheda, *s.m.* Weariness, exhaustion. Sorrow, affliction, distress. खिद्म् 2 *c. sin.* (आयासम्, अध्वश्रमं, श्रमम्). खिदात् 5 *c. sin.* (अधिकोद्वेगात्, विरहदाहात्).

ग ga, as in "give," "gun," "peg."

गगन gagana, *s.n.* (also written गगण gagana) Sky.

गगनगतयः gagana-gatayah, गगने गतिर्येषां ते गगनगतयः (नभश्चराः, नभोगामिनः, खचराः, देवविद्याधरादयः, गन्धर्वसिद्धादयः, वैमानिका देवादयः).

गङ्गा gaṅgā, *s.f.* The Ganges.

गङ्गादुकूल gaṅgā-dukūla, Ganges-vesture. (This form of speech is termed उपमितसमास upamita-samāsa, "A compound of comparison").

गङ्गासागर gaṅgā-sāgara, *s.m.* Gaṅgā sāgar (name of a place).

गच्छत् gachchhat, *pres. p. par.* of गम gam, 1 *cl.* Go, pass. गच्छत्सु 7 *c. pl. m.* गच्छन्तीनाम् 6 *c. pl. f.* (यान्तीनाम्, कृततामसाभिसाराणाम् "Making visits in the dark.")

गच्छति gachchhati, *pres. p. par.* of गम gam, 1 *cl.* Go. गच्छेः gachchheb, *pot. p. par.* of गम gam, 1 *cl.* Go (यास्यति, गमनं कुर्याः, यायाः, व्रज).

गज gaja, *s.m.* An elephant. गजः 1 *c. sin.* गजस्य 6 *c. sin.* (हस्तिनः). अत्रोपमा "Here is a simile."

गजस्य (हस्तिनो) ऽङ्गे (ऽवयवे) भक्तिच्छेदैः (विभागभेदै रेखाविशेषैः) विरचितां (हस्तिपकादिभिः "By elephant-drivers, etc.," कृतां) भूतिं (शोभासम्पदम्) इव नदीमित्यर्थः। विन्ध्यपादस्य गजतुल्यत्वं वक्रगताया नद्या रेखातुल्यत्वम्.

गण gaṇa, *s.m.* A troop of inferior deities, considered as Śiva's attendants, and under the especial superintendence of Gaṇeśa. गणैः 3 *c. pl.* (शङ्करपार्श्वदैः, नन्दिप्रभृतिभिः, प्रमुखैर्नन्दिभृङ्गादिभिः, प्रथम (or प्रमुख) गणैः).

गणना gaṇanā, *s.f.* Counting, numbering, enumeration (सङ्गणनं). गणनया 3 *c. sin.* (परिसङ्ख्याया, एक द्वि त्रि क्रमेण).

गण्ड *ganḍa, s.m.* A cheek, especially the whole side of the face, including the temple.

गण्डच्छायम् *ganḍa-chchāyam*, कपोलकान्तिं, वदनशोभां, मुखकान्तिं, कपोलस्थलशोभां.

गण्डखेदापनयनरुजा *ganḍa-swedāpanayana-rujā*, गण्डस्थ (कपोलायाः) खेदस्थ (धर्मजलस्थ) अपनयनाय (नाशाय) या रुक् (हस्तवस्त्राञ्चलजनिता पीडा) तथा—करादिना आमर्दनं—खेदप्रोक्षणं कुर्वन्ति.

गण्डाभोगात् *ganḍābhogāt*, गण्डमण्डलात्, गण्डस्थलात्, कपोलमण्डलात्, कपोलविस्तारात्, कपोलफलके.

गत *gata, p.p.* (of गम *gam*) Gone. Resorted, repaired. Turned. गतः 1 *c. sin. m.* गतम् 2 *c. sin. m. n.* गते 7 *c. sin. m.* गतानाम् 6 *c. pl.*

गति *gati, s.f.* A going; motion, march, progress. Course of events. Refuge, asylum. गतिः 1 *c. sin.* गत्या 3 *c. sin.* गतयः 1 *c. pl.*

गत्युत्कम्पात् *gatyutkampāt*, गतौ य उत्कम्प (उत्फालनं शीघ्रता वा) तस्माद्धेतोः “From that cause.”

गत्वा *gatvā, ind. p.p.* of गम *gam*, Go (प्राप्य). गन्तव्य *gantavya, fut. p.p.* (of गम *gam*) To be gone to, about to be visited. गन्तव्या 1 *c. sin. f.*

गन्तासि *gantāsi, 1 fut. par.* of गम *Go* (गमिष्यसि, यास्यसि).

गन्तुम् *gantum*, To go, *inf.* of गम *gam*.

गन्ध *gandha, s.m.* Smell, scent, odour, perfume, aroma. गन्धम् 2 *c. sin.* गन्धिः 3 *c. pl.*

गन्धवती *gandhavati, s.f.* Name of a river (so-called from its fragrance). गन्धवत्याः 6 *c. sin.*

गन्धिन् *gandhin, adj.* Fragrant, scented, perfumed.

गन्धिभिः 3 *c. pl. m.* (उत्पलयोगेन युवतिस्नानेन च वायोः सौगन्ध्यं).

गमः *gamah* (after मा *mā*) 3 *pret. par.* of गम *gam*, Go (मा गाः, मा याहि).

गमन *gamana, s.n.* A going in general, moving, walking; departure.

गमय *gamaya, imp.* of गम *gam*, Go, *caus. form* (अतिवाहय, धैर्येणातिवाहय, अतिक्रमय).

गमित *gamita, p.p.* (of गम *gam*, *caus. form*) Made to go, sent, dismissed (प्रापित).

गम्भीर *gambhīra, adj.* Deep, profound. Deep, bass (as sound). गम्भीरायाः 6 *c. sin. f.*

गम्भीरा *gambhīrā, s.f.* Name of a river; also the epithet of any female who suppresses and conceals

both her anger and satisfaction (गूढरोषतोष-स्त्रीविशेषस्य), and is nearly synonymous with मानिनी. गम्भीरायाः 6 *c. sin.* Bharata thus defines गम्भीर्यं *gāmbhīrya*, “Depth.”

विक्रियाः सहजा यत्र हृषोत्कर्षभयादिषु ।

भावेषु नोपलभ्यन्ते तद् गम्भीर्यमुदाहृतम् ॥

“Wherever changes in the feelings, arising simultaneously through excess of joy, fear, etc., are not to be detected, the same is called *Gāmbhīrya*.”

It is said:

आकारेणात्मनो भावं या नारी प्राक् प्रकाशयेत् ।
चिप्रमेवाभियोज्या सा प्रथमे चापि दर्शने ॥

“The woman who should manifest the feeling of her soul early by an outward sign, may be accosted very speedily, even at first sight.”

गम्य *gamyā, fut. p.p.* (of गम *gam*, Go) To be gone to. गम्यम् 2 *c. sin. n.* (अनुमेय To be inferred, परिच्छेद्य To be discriminated).

गर्जित *garjita, s.n.* The muttering of clouds, the rumbling or rolling of distant thunder. गर्जितम् 2 *c. sin.* गर्जितैः 3 *c. pl.* गर्जितानाम् 6 *c. pl.*

गर्भ *garbha, s.m.* Fœtus, embryo (कुचिस्थो जन्तुः).

गर्भाधान *garbhādhāna, s.n.* Fructification, impregnation.

गर्भाधानक्षमपरिचयम् *garbhādhāna-kshama-parichayam*, गर्भस्थाधाने (गर्भारपणे or गर्भारोपणे) योग्यः (समर्थः) परिचयो (दर्शनं or सम्भोगः) यस्य तादृशं—घनागमे हि प्रतिवर्षं वलाकानां गर्भाधानं भवत्येव—मेघसमये हि वलाका गर्भिणी भवन्ति.

गर्व *garva, s.m.* Pride, arrogance. Kohana says:

गर्वो मानकुलैश्वर्यरूपविद्यावलादिभिः ।

दृष्टान्नविषयोत्पत्तेर्जायते नीचगोचरे ॥

“Pride arises in one of low propensities through homage paid, family rank, beauty, knowledge, might, etc.; from possession of delicate viands, and (such) objects.”

गलिर *galita, p.p.* (of गल *gal*) Fallen, dropped; nifoulted. गलितम् 2 *c. sin. n.* (शरीरात् स्वयं पतितं, नतु क्षिप्तं—धष्टं).

गवाक्ष *gavāksha, s.m.* Air-hole, loop-hole; a round window, bull’s-eye. गवाक्षे 7 *c. sin.* (वातायने).

गाङ्गतानाम् *gāngatānām*, भूमिगतानाम्, पृथिवीगद्धानां, पुनरपि भूलोकगतानाम्, पुनरपि चिरस्वर्गवासजनकसुकृतचरणार्थं.

“Again for the sake of performing good deeds, productive of a long residence in Swarga.”

गाढ *gāḍha*, *adj.* Much, very, excessive. Heavy, oppressive. Firm, close.

गाढतप्तेन *gāḍha-taptena*, गाढम् (अत्यन्तं) तप्तेन (सन्तापयुक्तेन)—त्वद्विरहाग्निना सन्तप्तेन—एतेन स्वतापनाशार्थं.

गाढोत्कण्ठाम् *gāḍhotkaṇṭhām*, गाढा (प्रवृद्धा) कदा आयातीति उत्कण्ठा यस्यास् ताम्—बलविरहवेदनाम्.

गाढोपगूढम् *gāḍhopagūḍham* (दृढालिङ्गितं, गूढालिङ्गनं, निविडालिङ्गनम्).

गाढोष्णाभिः *gāḍhoṣhābhiḥ*, गाढः (प्रचुर) उष्णी यासु तथा ताभिः—(तीव्रसन्तापाभिः, अतितीव्राभिः, अतिशयतापजनिकाभिः).

गाण्डीव *gāṇḍīva*, *s.m. n.* Name of Arjuna's celebrated bow.

गाण्डीवधन्वन् *gāṇḍīva-dhanwan*, *s.m.* Armed with (the bow) *Gāṇḍīva*, i.e. Arjuna. गाण्डीवधन्वा *gāṇḍīva-dhanvā*, 1 c. *sin.* (गाण्डीव धनुर्यस्यासौ गाण्डीवधन्वा).

गात्र *gatra*, *s.n.* The body. गात्रम् 2 c. *sin.* (शरीरं, वपुः).

गाम् *gām*, 2 c. *sin.* of गो *go*, *s.f.* The earth (पृथिवीम्, भूमिम्).

गाहमान् *gāhamāna*, *pres. p. atm.* of गाह् *gāh*, 1 cl. Overspread, envelope, enshroud. गाहमानः 1 c. *sin. m.* (आलम्बमानः, समाक्रममाणः, सेवमानः, व्याप्तवान्, व्याप्तवान्).

गिरि *giri*, *s.m.* A mountain. गिरिम् 2 c. *sin.*

गीयते *giyate*, *pres. pass.* of गै *gai*, Sing.

गुण *guṇa*, *s.m.* Virtue, merit, skill. A string. गुणम् 2 c. *sin.*

गुणवत् *guṇavat*, *adj.* Amiable, virtuous. गुणवति 8 c. *sin. f.* (गुणाधिके, प्रशस्तगुणान्विते, ललितगन्धादिगुणशालिनि, मन्त्रनःसमाकर्षणयुक्ते, सौशील्यसौकुमार्यादिगुणसम्पन्ने).

गुणित *guṇita*, *p.p.* (of गुण *guṇ*) Multiplied (arithmetically); increased, grown. गुणितम् 2 c. *sin. m.*

गुरु *guru*, *adj.* Heavy, grave. Grievous, irksome, tedious. Oppressed, charged. Deep. गुरुणा 3 c. *sin. m.* (दुर्वहेण, दुःसहेन, दुर्भरेण, Hard to bear, difficult to endure). गुरुभिः 3 c. *pl. n.* गुरुषु 7 c. *pl. m.* *s.m.* Any venerable personage; a sire, lord. गुरोः 6 c. *sin.*

गुरतर *gurutara*, *compar.* (of गुरु *guru*, Heavy) Heavier, sorer, more grievous.

गुरतरशुचम् *gurutara-sucham*, गुरतरा शुक् (शोको) यस्याः सा ताम्. अतिदुर्भरदुःखाम्, गाढशोकाम्, मदेकध्यानहृदयत्वात् नितान्तशोकाकुलाम्. Bharata says :

निद्राक्षिदोऽङ्गदीर्घं वर्णपाण्डुत्वमेव च ।

सन्तापो दीर्घनिःश्वासः स्त्रीपुंसो विरहे समाः ॥

"The loss of sleep, weakness of body, paleness of complexion, heat, and deep sighing—in woman and man are alike during separation."

गुह्यक *guhyaka*, *s.m.* A kind of demigod attendant upon Kuvera, the deity of wealth, and guardian of his treasures. गुह्यकः 1 c. *sin.*

धनं रचन्ति ये यचासे स्युर्गुह्यकसञ्ज्ञकाः ।

"Those Yakshas who guard the treasure are designated Guhyakas."

गृह *griha*, *s.n.* A house, mansion. A wife (गृहिणी *grihīṇī*, पत्नी). गृहात् 5 c. *sin.* It is said :

न गृहं गृहमित्याहुः गृहिणी गृहमुच्यते ।

"They say the house is not Griha; the mistress of the house is called Griha."

गृहवलिभुज *griha-bali-bhuj*, *s.m.* A crane, so called because, "during the rains, the males eat the offering given by their females;" वका हि वर्षासु निजस्त्रीदत्तं बलिं भुञ्जते. The word is also applicable to the sparrow, Chātaka, and crow. गृहवलिभुजाम् 6 c. *pl.* (वकपक्षिणां—गृहिणीदीयमानं बलिं भुक्ता—गृहं गृहिणी तत्सम्बन्धिवलिं भुञ्जते).

गेय *geya*, *fut. p.p.* (of गै) To be sung. *s.n.* A song.

गेयम् 2 c. *sin. n.* The Commentators have here rendered this word by the term रूपकं "A particular class of rhetorical or poetical figures, including various modes of poetical description, or the illustration and exhibition of visible things and persons."

गेहिनी *gehini*, *s.f.* A wife. गेहिन्याः 6 c. *sin.*

गो *go*, *s.f.* The earth. गाम् 2 c. *sin.*

गोत्र *gotra*, *s.n.* Family, race, lineage.

गोप *gopa*, *s.m.* A herdsman, a cowherd.

गोपवेषस्य *gopa-vesakasya*. (गोपालवेषधारिणः *go-pāla-vesa-dhāriṇah*, "Wearing the garb of a herdsman," वस्त्रभरूपधारिणः, धृतगोपालरूपस्य).

गीर *gaura*, *adj.* White, hoary. Whitish, pale yellow (शुभ्र, युक्त). गौरः 1 c. *sin. m.* गौरम् 2 c. *sin. m.* गौरस्य 6 c. *sin. m.*

गीरव gaurava, *s.n.* Weight, heaviness. Influence. Veneration, respect, reverence. गीरवाय 4 *c. sin.* (अलङ्घनीयत्वाय, अनुलङ्घनीयत्वाय, आदराय, अप्रकम्पत्वाय).

गीरी gauri, The (fair-complexioned) goddess Gauri, wife of Śiva (पार्वती).

ग्रथित grathita, *p.p.* (of ग्रन्थ) Strung. ग्रथितम् 2 *c. sin. m. or n.* (खचितं).

ग्रन्थि granthi, *s.m.* A knot.

ग्रहण grahaṇa, *s.n.* A taking, laying hold of, seizing, seizure. ग्रहणम् 2 *c. sin.*

ग्राम grāma, *s.m.* A village, hamlet, an inhabited and unfortified place in the midst of fields and meadow land, where men of the servile class mostly reside, and where agriculture thrives. In comp. A multitude. A scale of music.

ग्रामचैत्य grāma-chaitya (ग्रामोद्देशपादप).

ग्रामवृद्ध grāma-vṛddha, *s.m.* A village-ancient or elder, an aged rustic (ग्रामीणवृद्धजन, ग्रामस्थ-स्थविर grāma-stha-sthavira).

ग्लानि glāni, *s.f.* Languor, languidness, lassitude. ग्लानिम् 2 *c. sin.*

घ gha, as in "log-hut," "big-headed."

घण्टिका ghaṇṭikā, *s.f.* A bell.

घन ghana, *s.m.* A cloud. घन ghana, 8 *c. sin.*

घर्म gharma, *s.m.* Heat. The hot season.

घर्मलब्धस्य gharma-labdhasya (ग्रीष्मप्राप्तस्य grīshma-prāptasya, निदाघेन प्राप्तस्य).

घात ghāta, *s.m.* A bruise, blow, stroke, thump.

घोष ghosha, Sound, noise, घोषम् 2 *c. sin.*

च cha, as in "church," "fetch."

च cha, And, also; too, besides. Moreover. Both. For, because. An expletive.

चकित chakita, *p.p.* (of चक) Frightened, startled. Timid, timorous, fearful. चकितैः 3 *c. pl. n.*

(चक्षुः, चमत्कृतैः, सभयविस्मितभङ्गुरैः).

चकितचकितम् chakita-chakitam, *n.* used adverbially (भीतभीतम्, चकितप्रकारम्, सभयविस्मयं, सभयचाञ्चल्यं).

चकितहरिणीप्रेक्षणा chakita-hariṇī-prekshaṇā, चकिता (चक्षुः or भयसङ्क्रान्ता) या हरिणी (कुरङ्गी) तस्या इव प्रेक्षणे (नयने) यस्यास् तादृशी—चक्षुःकुरङ्गीलोचना, चञ्चलमृगीदीर्घतरलोचना.

चकितहरिणीप्रेक्षिते chakita-hariṇī-prekshite, सभयविस्मितमृगीप्रेक्षणे—भीतमृगीवल्लोचने (दृष्टिन्यासे), चकितहरिण्याः (चञ्चलमृग्याः).

चक्र chakra, *s.n.* A wheel.

चक्रनेमिक्रमेण chakra-nemi-krameṇa, चक्रस्य (रथचक्रस्य) नेमिः (प्रान्तभागस्य) तस्य वहनक्रमेण—यथा च चक्रधारा परिवर्तमाना सती चणेनोपरि चणादधश्च गच्छति तथा पुरुषस्य कालवशेन मुखानन्तरं दुःखं दुःखानन्तरं सुखमपि भवति.

चक्रवाक chakravāka, *s.m.* The ruddy goose, commonly called in India the Brahmany duck or goose (Anas casaca). चक्रवाकीम् chakravākīm, 2 *c. sin. f.* परस्परं प्रेमप्राचुर्यात् चक्रवाकयुगोपमानत्वमुक्तं. सीताविरहकाले हि रामेण चक्रवाकयोः शापो दत्तः

"For a curse was pronounced upon the ruddy goose and gander by Rāma, in the time of separation from Sītā."

चक्रुः chakrūh, 2 *pret. par.* of कृ कृ, Make.

चक्रे chakre, 2 *pret. atm.* of कृ कृ, Make (कृतवान्).

चक्षुश्च chakshush, *s.n.* The eye. चक्षुः chakshuh, 2 *c. sin.*

चञ्चत् chañchat, *pres. p. par.* of चञ्च chañch, 1 *cl.* Dangle, swing.

चटुल chaṭula, *adj.* Tremulous, rolling. Beautiful.

चटुलनयने chaṭula-nayane (चञ्चलनयने, विलोलविलोचने, लोलनेत्रे, चपलाक्षि).

चटुलवनिताविधमैः chaṭula-vanitā-vibhramaiḥ, चटुलानां (मनोहराणां, नानाभङ्गीयुक्तानां) वनितानां (स्त्रीणां) विलासैः (or विलासादिभावैः)—विदग्धवधूविलासैः.

चटुलसफरोद्वर्तनप्रेक्षितानि chaṭula-sapharodvartana-prekshitāni, चटुलानां (चञ्चलानां मनोज्ञानां च) प्रीष्टीमत्स्यानां, मीनानाम् उद्वर्तनान्येव (उद्वर्तनपरिवर्तनान्येव) आलोकनानि, नानुरक्ता स्त्रीविप्रलब्ध्वेति "An affectionate woman is not to be disappointed."

मेघच्छायां प्राप्य सफर्य उद्वर्तने इति प्रसिद्धं.

"It is well known that Saphari fishes turn upwards when they meet with the shadow of a cloud."

चण्ड chaṇḍa, *adj.* Fierce, violent, truculent.

चण्डा chaṇḍā (also **चण्डी** chaṇḍī), *s.f.* A name of the goddess Durgā, applied especially to her incarnation for the purpose of destroying Maheshāsura. This exploit forms the subject of a section of the Mārkaṇḍeya Purāṇa, and it is particularly celebrated in Bengal at the Durgā-pūjā, or festival held in honour of the goddess toward the close of the year (Oct.-Nov.).

चण्डी chaṇḍī, *s.f.* The goddess Pārvatī. A mischievous, furious, or passionate woman; a vixen. The word is also used as a term of endearment, applicable to a beloved and favourite wife (**सुभगा**, **सौभाग्यशालिनी**). **चण्डि** chaṇḍī, 8 *c. sin.* (**सुभगे**, **प्रणयकोपने**). "A suitable vocative," सम्बोधनं युक्तं. **चण्डेश्वर** chaṇḍéśwara (or **चण्डीश्वर** chaṇḍīśwara), *s.m.* Chandā's (or Chandi's) Lord, i.e. Śiva. **चण्डेश्वरस्य** 6 *c. sin.* (**प्रचण्डस्य शिवस्य**, **महामूर्तेः**, **महाकालमूर्तेः**, **महादेवस्य**).

चतुर् chatur, *num. pl. only*, Four. **चत्वारः** 1 *c. m.* **चतुरः** 2 *c. m.* **चतसृणाम्** 6 *c. f.* **चन्दन** chandana, *s.m. n.* Sandal.

"The fragrant wood of this exquisite plant is perpetually mentioned in the most ancient books of the Hindus, who constantly describe it as flourishing on the mountains of Malaya."

चन्द्र chandra, *s.m.* The moon (considered as a planet or a deity).

चन्द्रकान्त chandra-kānta, *s.m.* A fabulous gem, the moonstone, supposed to be formed of the congelation of the rays of the moon; a kind of crystal may, perhaps, be meant. **चन्द्रकान्ताः** 1 *c. pl.*

चन्द्रपाद chandra-pāda, *s.m.* A lunar ray, moonbeam. **चन्द्रपादैः** 3 *c. pl.* (**चन्द्रकिरणैः**, **शशाङ्ककरैः**, **चन्द्ररश्मिभिः**).

चन्द्रिका chandrikā, *s.f.* Moonlight. A moonbeam (ज्योत्स्ना). **चन्द्रिकया** 3 *c. sin.* **चन्द्रिकासु** 7 *c. pl.*

चमरी chamārī, *s.f.* A kind deer, or rather, the Bos grunniens, erroneously classed by the Hindu writers amongst the deer.

चमू chamū, *s.f.* Host, army. **चमूनाम्** 6 *c. pl.* (**सेनानां**, **इन्द्रसेनानां**, **दैत्यभयोद्वग्नानां**).

चरण charaṇa, *s.n.* A foot.

चरणन्यासम् charaṇa-nyāsam (पादचिह्नं, पादमुद्रां, पदमुद्रां "Foot-print").

चरणपतितम् charaṇa-patitam, अनुनयार्थं पादावनतं; मानापनोदाय (तव मानभञ्जनाय) पादगतं.

चल chala, *adj.* Tremulous, trembling. Wavy, undulatory (**चञ्चल** chañchala).

चलकिशलयः chala-kīśalayah (स्फुरत्पल्लवः, चञ्चलपल्लवः, नवपल्लवैरेवाशोकस्य रक्तत्वं).

चलत् chalatwa, *s.n.* Pulsation, tremulous motion.

चलत्वम् 2 *c. sin.* (**चलताम्**, **स्यन्दनं**, **चाञ्चल्यं**, **स्यन्दनत्वं**).

चलोर्मि chalormi, **चलाश्** (चञ्चला) ऊर्मयः (कल्लोलास, तरङ्गा) यस्य (or यव) तत्तथा.

चाटु chāṭu, *s.m.* Pleasing or grateful discourse, coaxing, flattery.

चाटुकार chāṭu-kāra, *adj.* Complying with a request, humouring, complaisant. **चाटुकारः** 1 *c. sin. m.*

(प्रियकथनशीलः सन्, प्रियङ्करणशीलः सन्, चाटुकारोक्तिभिर्विस्मृतपूर्वखेदाः स्त्रियः).

चातक chātaka, *s.m.* A sort of cuckoo. **चातकः** 1 *c. sin.*

चातकाः 1 *c. pl.* **चातकान्** 2 *c. pl.* **चातकेभ्यः** 4 *c. pl.*

चाप chāpa, *s.m.* A bow. **चापम्** 2 *c. sin.* (धनुः).

चामर chāmara, *s.n.* A chowrie, the tail of the Bos grunniens, used to whisk off flies; also an emblem or insignia of princely rank. **चामरैः** 3 *c. pl.* (**बालव्यजनैः** bāla-vyajanaih).

चारु chāru, *adj.* Pretty, elegant, beautiful. **चारु** chāru, 1 *c. sin. n.* (**अपयुषितं**, **शोभनं**). The learned Translator, however, has joined **चारु** to कर्णे "In the pretty ear." **चारुणा** 3 *c. sin. m. n.*

चाष chāsha, *s.m.* The blue jay.

चित्त chitta, *s.n.* Heart, mind, feeling, sensibility.

चित्या chityā, *s.f.* A funeral pile, pyre.

चित्रकूट chitra-kūṭa, Name of a mountain (wonderful cliff, or curious peak). **चित्रकूटः** 1 *c. sin.*

चिर chira, *adj.* Long, lengthened, protracted.

चिरपरिचितम् chira-parichitam (चिरकालसेवितं, बहुकालधारितं, चिराभ्यस्तं).

चिरम् chiram, *ind.* Awhile, a long time (चिरकालं, चिरं यावत्).

चिरविरचितम् chira-virachitam, चिरकालसेवितं.

चिरविरहजम् chira-virahajam, बहुतरकालवियोग-समुत्पन्नम् bahutara-kāla-viyoga-samutpannam.

चिरकालादर्शसम्भवं chira-kālādarsa-sambhavam.

अष्टमासादर्शनजम्, प्रभूतिकालविच्छेदजनितम्.

चिरविलसनात् chira-vilasanāt (बहुकालसुरतसम्पर्दनात्, प्रभूतकालवियोतनात् कलाचिरकालरमणात्, प्रकृतकालस्फुरणात्).

चूडा chūdā, *s.f.* A lock of hair left on the crown of the head, a crest, top-knot.

चूडापाशे chūdā-pāśe (केशवृन्दे, केशसमूहे, शिखा-बन्धे, केशविन्यासविशेषे).

चूर्ण chūrṇa, *s.m. n.* Aromatic powder, pounded sandal; saffron, etc. (पट्टवासादिसुगन्धद्रव्यं).

चूर्णकुन्तल chūrṇa-kuntala, *s.m.* A lock of hair, a curl or curling hair.

चूर्णमुष्टिः chūrṇa-mushtih, चूर्णस्थ(कुङ्कुमादेर)मुष्टिः—गन्धधूलिमुष्टिः सुगन्धिद्रव्यचोदमुष्टिः—गन्धधूलिमुष्टिः. This scented powder is kept in the क्रीडागृहे, and is used घर्मगन्धादिव्यपोहार्यं.

चेत् chet, *If (यदि).*

चेतन chetana, *adj.* Living, animated; sentient, conscious.

चेतनाचेतनेषु chetanāchetaneshu, प्राणिष्वप्राणिषु, प्राण्यप्राणिषु—अयं चेतनः अयमचेतन इति विचारयितव्येषु विषयेषु—चेतनोऽयमचेतनोऽयमिति (विवेकशून्या भवन्ति).

चेतस chetas, *s.n.* Mind, heart, soul, feelings (हृदयम्, मनः, चित्तम्). चेतः 1 *c. sin.* चेतसा 3 *c. sin.* चेतसः 6 *c. sin.* चेतसि 7 *c. sin.*

चैत्य chaitya, *s.m.* A sacred tree (प्रधानवृक्ष chief tree), a religious fig-tree, etc. (अश्वत्थादयः) growing in a village or near it, and held in veneration by the villagers. चैत्याः 1 *c. pl.* (चित्यायाः द्रुमाणि चैत्यानि).

चौर chaura, *Thief, robber, pilferer.* चौरैः 7 *c. sin.* च्युत chyuta, *p.p. (of च्यु chyu)* Dropped, slipped, slidden.

छ chha, as in “watch-house,” “touch-hole.”

छद्मन् chhadman, 1 *s.n.* Plea, pretext, pretence. छद्मना 3 *c. sin.* (व्याजेन).

छन्न chhanna, *p.p. (of छद् chhad)* Covered. Clad, clothed. छन्ना 1 *c. sin. f.* (व्याप्ता, आवृता).

छन्नोपान्तः chhannopāntah, छन्न (आवृतः or पर्याप्त) उपान्तः (पर्यन्तभागो) यस्य—(आवृतशिखराधो-भागः, छादितपर्यन्तः).

छवि chhavi, *s.f.* Beauty, brilliancy. Hue, colour.

छादयत् chhādayat, *pres. p. par. of छद् chhad*, 10 *cl.* Veil, cover, conceal. छादयन्तीम् 2 *c. sin. f.* (पिदधन्तीम्. Some copies read छादयित्वा.

छाया chhāyā, *s.f.* Shade, shadow. Beauty, splendour, lustre, light, radiance, brilliancy, brilliant hue. Tint. A straight or continuous line. छायाया 3 *c. sin.* (प्रतिविम्बेन). As the last member of a compound, it shortens the vowel.

छायातरु chhāyā-taru, *s.m.* Any tree (as the large Indian fig) affording perpetual shade, which moves not away at the progress of the sun (सूर्यगत्यापि यस्य छाया न चलति).

मध्याह्ने संस्थितेऽप्येकं छाया येषामवस्थिताः ।

सन्निता इव तिष्ठन्ति ते छायातरवो मताः ॥

“Those [trees] the shadows whereof remain even when the sun is stationary at mid-day, and which continue, as it were, motionless, are termed shade-trees.”

छायातरुः सदा युक्तः पुष्पैः किशलयैः फलैः ।

“A tree of shade is perpetually supplied with blossoms, buds, [and] fruits.”

छायाया (आतपाभावेन) उपलब्धितास् तरवश्छायातरवः.

छायात्मन् chhāyātman, *s.m.* A resemblance or counterpart of real forms, as a picture, portrait, image, or shadow; a reflected image. छायात्मा 1 *c. sin.* (प्रतिविम्बशरीरं, चित्रादिप्रतिमूर्तिः)—छाया रूप आत्मा छाया प्रतिविम्बं तद्रूप आत्मा छायात्मा.

छायादानात् chhāyā-dānāt, छायापणात्—सन्तापनाशजनितेन क्षणेन उत्सवेन तेषामुत्सवं जनयन्. It has been said :

तस्याः कपोलविलसत्पत्राणि मुकुलत्वयः ।

तैस्तेल्ललितोपचारैर्हरैस्त्वेदलवान् प्रियः ॥

“By these and those delicate attentions, a lover should remove the drops of perspiration [forming, as it were], the glossy leaves, the bright buds of her cheek.”

छायाभिन्न chhāyā-bhinna, *adj.* Divided in radiance, i.e. reflecting light from various surfaces (like the facets of a diamond and the like).

छायाभिन्नस्फटिकविशदम् chhāyā-bhinna-sphatikaviśadam, छायाया (प्रतिविम्बेन) भिन्नो (भेदं प्रापितः or तिरस्कृतः “Veiled, vanished, scattered”) स्फटिकस्य विशदो (विशदं) यस्य स तथा.

छायाव्यतिकरः chhāyā-vyatikarah (प्रभासम्पर्कः).

छिन्न chhinna, *p.p. (of छिद्)* Cut; snapped, broken.

छेद chheda, *s.m.* A cutting, segment, slice, part, portion. Any distinguishing mark (as a streak, etc.) by which the face or person is decorated. छेदैः 3 *c. pl.*

ज ja, as in "jet," "James."

ज ja, *agt.* (in compos. from जन jan, Be born) Springing, sprung, growing, grown, arisen, born. जः 3 c. pl. n.

जगत् jagat, *s.n.* The world.

जघन jaghana, *s.m.* The hip and loins.

जन jana, *s.m.* A man, person; people, kindred. जनः 1 c. sin. जनम् 2 c. sin. जने 7 c. sin. मन्दक्षणे जने manda-kshape jane, In an ill-starred individual, meaning the speaker's or writer's own self.

जनक janaka, *s.m.* Name of a king, sovereign of Mithilā, and father of Sitā.

जनकतनयास्नानपुण्योदकेषु janaka-tanayā-snāna-punyodakeshu, जनकस्य (राक्षसः), तनया (सीता) तस्या नियमविशेषे (जलक्रीडया वा) यानि स्नानानि तैः पुण्यं (पवित्रं) उदकं येषु ते तथाभूतास्तेषु जनकतनयायाः (सीतायाः) स्नानैः (अवगाहनैः) पुण्यानि (पवित्राणि) उदकानि येषु तेषु पावनेष्वित्यर्थः—पुण्यं (पुण्यजनकं) उदकं येषु ते सीतामञ्जनेन पुण्यानि (पवित्राणि) उदकानि येषु ते तेषु भूमिष्ठो दह्यमानोऽपि शीतलं वस्तु सेवते ।

"A dweller on earth, being consumed with heat, seeks for a cool object."

जनपद jana-pada, *s.m.* Any inhabited country. जनपदम् 2 c. sin. (देशं).

जनपदवधू janapada-vadhū, Rustic female, one living in the country, a village-woman (ग्राम्यस्त्री grāmya-stri), a farmer's wife (कर्षकस्त्री karshaka-stri).

विलासानां पुरस्त्रीणां न तथा रमयन्ति नः ।

यथा स्वभावमुग्धानि वृत्तानि जनयोषिताम् ॥

"Displays of the coquettish arts of city females charm us not so much as do the naturally artless manners of country women."

जनित janita, *p.p.* (of जन jan, Be born, *caus. form*) Produced, engendered, occasioned. जनिताम् 2 c. sin. f. जनिताः 3 c. pl. n.

जन्म janman, *s.n.* Birth, origin, production.

जम्बु jambu, *s.m.* The rose-apple.

जम्बू jambū, *s.f.* The rose-apple.

जम्बूकुञ्जप्रतिहतरयम् jambū-kunja-pratihata-rayam, जम्बूकुञ्जैर्निर्वर्तितो (मन्दीभूतो) रयो (विगो) यस्य—(जम्बूप्रधानकुञ्जप्रतिबन्धमुखपेयं "Easy to be drunk by being pent up by bowers chiefly of jambū").

जय jaya, *imp. par.* of जि ji, 1 cl. Conquer.

जर्जर jarjara, *adj.* Split, broken up, comminuted, divided into an infinitude of parts or particles (as spray). जर्जराः 1 c. pl. m. (चूर्णीभूताः, खण्डखण्डीभूता—इत्येकैकशस्त्वं A resolution into original integral parts or units; disintegration. विशीर्णाः क्षिन्नभिन्नाः सन्तः—शतशो जर्जरीभूय.

जल jala, *s.n.* Water. जलम् 2 c. sin.

जलकणभयात् jala-kaṇa-bhayāt (जललवसम्पर्केण—वीणातन्वीशैथिल्यशङ्कया—जलसेकस्य वीणाङ्क—एतत्प्रतिबन्धकत्वात्—तन्वीस्वरविनाशशङ्कया).

जलद jalada, *s.m.* A cloud (water-giver). जलद 8 c. sin.

जलदाम jaladābha, *adj.* Bright as a cloud (जलद, आभा). जलदामम् 2 c. sin. m.

जलधर jala-dhara, *s.m.* A cloud (water-holder). जलधर 8 c. sin.

जलमुच् जala-much, *agt.* Water-shedding. A cloud. जलमुच् 1 c. pl.

जललवमय jala-lavamaya, *adj.* Consisting or made up of drops of water. जललवमयम् 2 c. sin. m. (जलविन्दुस्वरूपं jala-vindu-swarūpam, नूतनतोयस्वरूपं nūтана-toya-swarūpam).

जललवमुच् जala-lava-much, *agt.* Shedding drops of water. जललवमुच् 6 c. sin. (जलकणान् मुञ्चतः, वारिकणान् त्यजतः, पयःकणवर्षिणः).

जलौघ jalaugha, *s.m.* (पानीयसमुद्र, वारिसमूह).

जवा javā, *s.f.* The China-rose. जवाशब्देनात्र ओद्भवञ्च उच्यते, अत एव जवापुष्पमिति न पौनरुक्तं. "By the word javā in this place, the China rose-tree is named; therefore 'the flower' is not tautology." ओद्भवपुष्पे वृत्तेऽपि जवाशब्दः प्रकीर्तितः.

जहू jahnu, *s.m.* Name of a king or saint, son of Kuru. जहूः 6 c. sin.

जात jāta, *p.p.* (of जन jan, Be born) Born, produced, sprung, grown, become, growing (उत्पन्न utpanna, प्रसूत prasūta). जातः 1 c. sin. m. जातम् 2 c. sin. m. जाताम् 2 c. sin. f. जातानि 2 c. pl. n.

जानामि jānāmi, *pres. par.* of ज्ञा jñā, 9 cl. Know. जानीयाः pot. जानि *pres. atm.* (वेदमि vedmi).

जाया jāya, *s.f.* A wife. जायाम् 2 c. sin.

जाल jāla, *s.n.* Lattice, casement, window, eyelet, loophole. Network. A multitude. जालैः 3 c. pl. (गवाक्षैः, जालमार्गैः, गवाक्षरक्षैः).

जालमार्गप्रविष्टान् jāla-mārga-praviṣṭān (गवाक्षरक्षेणान्तर्गतान्—गवाक्षविवरगतान्).

आलोद्गीर्णैः jālodgīrṇaiḥ, गवाचमुखनिःसृतेः, गवाच-
मार्गान्निर्गतेः.

जीमूत jīmūta, s.m. A cloud. जीमूतेन 3 c. sin.
(जलधरेण): प्रयोज्येन "To be employed instru-
mentally."

जीवत् jivat, pres. p. par. of जीव jiv, 1 cl. Live;
come to life, revive.

जीवित jivita, s.n. Life, existence. जीवितम् 2 c. sin.
जीवितं मे द्वितीयं "My second life" (better half)
वहिस्यारान् प्राणान् "Outer life."

जीवितालम्बनार्थम् jivitalambanārtham, is read in
some copies जीवितालम्बनार्थी "Desirous of sup-
porting the life."

जुष jush, agt. in comp. Serving. Sharing, possess-
ing. जुषाम् 6 c. pl.

ज्ञात gyāta, p.p. (of ज्ञा gyā), Known, experienced.
ज्ञातास्वादः gyātāśwādah, ज्ञातो (=नुभूत) आस्वादो
(जलसुरसतादिर्) येन तादृशः—अनुभूतशृङ्गा-
ररसः.

ज्ञास्यसे gyāsyase, 2 fut. ātm. of ज्ञा gyā, Know.
कामचारित्वेऽपि न दृष्ट्वा न पुनर्ज्ञास्यसे "Not
having seen, even whilst moving about at plea-
sure, thou wilt assuredly not know." Others read
it न न ज्ञास्यसे "Thou wilt not not know;" अपि
तु ज्ञास्यसे एव "But, indeed, thou wilt only
know." द्वयोर्निषेधयोः प्रकृतार्थस्य गमकत्वात्
"From the property of two negatives conveying of
an affirmative sense." प्रकृत्यर्थे "For affirmation."

ज्या jyā, s.f. A bowstring.

ज्योतिर्लेखावलयि jyotir-lekhā-valayi, ज्योतिषा
(नानारूपाणां मुखचन्द्राद्याकाराणां) लेखा
(राजयस) तासां वलयं (मण्डलं) विद्यते यत्र
तत्तथा—ज्योतिषस्य (तेजसो) लेखा (राजिस्य)
तासां वलयम् अलङ्कारमस्तीति तथोक्तं. ज्योतिषां
(चन्द्रतारकाग्नीनां) रेखा प्राप्तवल्याकारः.

ज्योतिष्कायाकुसुमरचितानि jyotiṣ-ḥkhāyā-kusu-
ma-rachitāni, ज्योतिषां (तारुकाणां, नक्षत्राणां)
छाया (कान्तिस, प्रतिविम्बानि) तद्वत् कुसुमरचनाः
(पुष्पप्रकाराः) येषु तानि तथा. ज्योतिषां (मणीनां)
कान्तियुक्तैः कुसुमैः रचितानि (वासकसज्जाभिः
सज्जितानि).

ज्योतिस् jyotis, s.n. A star. Fire, light.

त ta, dental, as in "tube."

तट taṭa, s.m. n. Shore, bank, edge, margin. Height,
towering eminence.

तटबृहतबृहत्शिमिः taṭaruha-taru-bhrasībhiḥ, तीरो-
द्भूतवृक्षेभ्यः पतितैः.

तडित taḍit, s.f. Lightning.

तण्डुल taṇḍula, s.m. Grain after threshing and
winnowing, especially rice. तण्डुलाः 1 c. pl.

तत् tat, ind. Therefore (तस्मात् कारणात्).

तत्वीरसुतिमुरभयः tat-kshira-sruti-surabhayah,
निषां (देवदारुमाणां) चीरस्य (निर्यासस्य) सुत्या
(चरेण) सुगन्धयः (or सुगन्धः) सन्तः.

तत्पर tatpara, adj. Diligent, closely attentive. तत्पराम्
2 c. s.m. f. (आसक्तां, निष्ठां).

तत्परम् tat-param, ind. Beyond that. After that.
तदुत्तरं Afterwards (अनन्तरं). तस्मात् पर्वतात्
परं, तस्मात् आस्रकूटात् परं.

तत्परित्राणोः tat-paritrāṇa-hetoh, तस्या रक्षणा-
कारणात् tasyā rakṣaṇā-kāraṇāt, प्राणनाशकवि-
रहाग्निनिर्वापणार्थं prāṇa-nāśaka-virahāgni-nir-
vāpaṇārtham.

तत्र tatra, There, in that place.

तत्सन्देशात् tat-sandeshāt, तस्य (तव भर्तुः) सन्देशात्
(संवादात्, प्रेरितवचनात्).

तत्सन्देशैः tat-sandeshaiḥ (त्वत्पतिवाचकैः twat-pati-
vāchakaiḥ).

तथा tathā, ind. Thus. So, in this manner, so much,
likewise, in the same manner.

तथैव tathaiva, ind. So, even so, in the same manner.
तद् tad, pron. He, she, it, that.

तदनु tad anu, After that, afterwards. तत्पश्चात्
(मार्गश्रवणानन्तरं, तस्मात्मार्गकथनादनु पश्चात्).

तद्धि taddhi (तद् हि tad hi), For that.

तद्वचोभिः tad-vachobhiḥ, तस्याः प्रियस्याः वाक्यैः.

तनय tanaya, s.m. A son. तनयः 1 c. sin. तनयं 2 c.

तनया tanayā, s.f. A daughter.

तनु tanu, s.f. The body. तनुम् tanum, 2 c. sin. adj.
Narrow, thin, slender, emaciated. तनुम् 2 c. sin. m.
or f. (विरहवेदनया कण्ठागतप्राणां). तनुना 3 c.
sin. m. (चीरेण, छशेन).

तनुता tanutā, s.f. Tenuity, thinness, extenuation.
Littleness, diminutiveness. तनुताम् 2 c. sin.

तन्तु tantu, s.m. A thread.

तन्तुजालावल्म्बाः tantu-jālāvalambāḥ, तन्तूनां जालेषु

(समूहेषु) अवलम्बास ते दोषायन्ते. तथा गृहा-
भ्यन्तरे सर्वतः सूचययिता मलयः सन्ति — अत्र
निशि चन्द्रकान्ताश् चन्द्रकिरणसम्पर्केण जलानि
चरन्ति.

तन्वी tanvī, *s.f.* Wire or string of a lute. तन्वीः 2 *c. pl.*
तन्मध्ये tan-madhye, तयोर् (रक्तशोककेशरयोर्) मध्ये
(अन्तराले) or it may mean, मण्डपमध्ये “In the
centre of the arbour.”

तन्वी tanvī, *s.f.* A thin, slim, slender, delicate woman.
स्वभावात् छशाङ्गी—विरहेणातितरां छशा (अखु-
लाङ्गी, छशशरीरा, सुललितावयवा).

तप्त tapta, *p.p.* (of तप tap) Heated, inflamed, scorched
by pain or sorrow; feverish. तप्तम् 2 *c. sin. n.*
(तापयुक्तं, ज्वरितं “Fevered, feverish”). तप्तेन
3 *c. sin. n.*

तम् tam, 2 *c. sin. m.* of तद् tad, *pron.* He, she, it,
that. तम् तम् tam tam, This and that, all that,
whatever.

तमस् tamas, *s.n.* Darkness, gloom. तमेभिः 3 *c. pl.*
तर्तु taru, *s.m.* A tree. तरवः 1 *c. pl.* तरुषु 7 *c. pl.*
तर्कश्लयेषु taru-kīśalayeshu, वृक्षाणां पल्लवैः, वृच-
पल्लवेषु, वृचमञ्जरीषु, तर्कश्लेषु.

तर्वन taru-vana, *s.n.* A forest or vast multitude
(समूह or संहति) of trees. तर्वनम् 2 *c. sin.*
(देवदारवनं A forest of devadāru-trees).

तर्कयामि tarkayāmi, *pres. par.* of तर्क tark, 10 *cl.*
Suspect, infer, suppose, conclude, argue (विगण-
यामि, अवधारयामि, विचारयामि, सम्भावयामि,
निश्चिनोमि, उत्तरे, समर्थये) Bethink one's self,
have a mind to. तर्कयेः *pot.* (इच्छेः, वाञ्छेसि,
अभिलषसि, अभिलषेः, वाञ्छेयेः).

तव tava, 6 *c. sin.* of युष्मद् *pron.* Thou.

तस्मात् tasmāt, 5 *c. sin. n.* of तद् tad, *pron.* Therefore.

तस्मिन् tasmin, 7 *c. sin. m.* of तद् tad, *pron.* He,
she, it, that. तस्मिन् तस्मिन् tasmin n adran, “On
that mountain” (रामाश्रयपर्वते, चित्रकूटाख्ये).

तस्मिन् काले tasmin kāle (verse 41), प्रभातसमये
prabhāta-samaye, दिनकरोदयावसरे.

तस्मै tasmai, 4 *c. sin. m.* of तद् *pron.* He, she, it,
that (उक्तविशेषाय जीमूताय to the Cloud specifi-
cally mentioned).

तस्या tasya, 6 *c. sin. m.* of तद् tad, *pron.* He, she,
it, or that.

तस्याः tasyāḥ, 6 *c. sin. f.* of तद् tad, *pron.* He, she,
it, that.

ताः tāḥ, 1 or 2 *c. pl. f.* of तद् tad, He, she, it, that.
तान् tān, 2 *c. pl. m.* of तद् tad, *pron.* He, she, it,
that. तांस्तान् tān s tān, These and those, many
(चरणन्यासादीन् प्रधानविशेषान्).

ताभ्यः tābhyah, 5 *c. pl. fem.* of तद् tad, *pron.* He, she,
it, that.

ताम् tām, 2 *c. sin. f.* of तद् tad, *pron.* He, she, it, that.

ताल tāla, *s.m.* A beating of time by clapping the
hands together. तालैः 3 *c. pl.* (हस्ततालिकाभिः,
करतालभिः, हस्तध्वनिभिः, करतालैः, करवादनैः).

तावत् tāvat, *ind.* So soon. Forthwith, meanwhile;
now, just, in the first place.

तासाम् tāsām, 6 *c. pl.* of तद् tad, *pron.* He, she, it, that.

तिक्त tikta, *adj.* Fragrant, spicy, aromatic. तिक्तैः
3 *c. pl. m.* (सुगन्धिभिः, तिक्तसवन्निः, चरितैः,
कटुकैः),

तिमित timita, *p.p.* (of तिम tim) Wet, moist, moist-
ened, damp. Steady, fixed, unmoved, unshaken,
unblenched.

तिमितनयनम् timita-nayanam (अद्भुतदर्शनेन By the
surprising sight). स्वगितनयनम् यथा स्यात् तथा
“adverbially.”

तिरस्कृत tiras-kṛta, *p.p.* (of कृ कृ, with तिरस् tiras)
Veiled, hidden, vanished, disappeared. Reproached,
abused, disgraced.

तिर्याग्यामशोभी tiryag-āyāma-śobhī, तिर्यक्
(वक्रः) आयामो (दिर्घः) ताभ्यां शोभितुं शीलं
यस्य तादृशः सन्—अनुजुर्दिर्घेण (or तिरस्त्रीन-
दिर्घेण) शोभते इतिर्वशीलः (एवभूतः)—कामरूप-
त्वात् स्वशरीरं पुष्टिहीनं दीर्घाद्यत्.

तिर्यङ् tiryagch, *adj.* Moving awry, tortuous, mean-
dering. Curved. तिर्यक् 2 *c. sin. n.* (तिरस्त्रीनं).

तिल tila, *s.m.* A plant bearing an oily seed, sesamum.

तीर tira, *s.n.* Shore, bank, margin, brink. तीरे
7 *c. sin.* (तटे).

तीरोपान्तस्तनितसुभगम् tīropānta-stanita-subha-
gam, तीरस्थ (कूलस्थ) उपान्ते (समीपे, समीपदेशे,
तटप्रान्ते), स्तनित (निषेधपरिकल्पितं ऊं ऊं न
नेत्यादिकं निषेधवचनं मा मा स्पृशेत्यादिना मां
त्वत्का कुचं गत्वा स्थितो सीति) सुभगम् (सुन्दरम्,
आह्लादकम्, मनोरमम्, सुश्रीकं स्वनत्स्वनदिति-
रूपं—कलहान्तरिता नाम नायिकेयं नदी. “This
river is personified as a female, called Kalahāntarītā.”

सापराधं प्रियं मत्वा या कोपेन पराङ्मुखी ।

कलहान्तरिता नाम नायिका -सी निगद्यते ॥

"The mistress who, supposing [her] lover guilty, averts her face in anger, is designated Kalahāntarītā."

तीर्थं tīrṇa, *p.p.* (of तृ तृ) Traversed, passed, gone by, crossed over. तीर्थः 1 *c. sin. m.* (अतिक्रान्तः सन्, गतः सन्).

तीर्थं tīrtha, *s.n.* A holy place of pilgrimage. तीर्थम् 2 *c. sin.*

तुङ्गं tuṅga, *adj.* Lofty, towering. Strong, powerful, stalwart. तुङ्गम् 2 *c. sin. m.* (उच्चैःखरं, उच्छ्रितं, उन्नतं, महान्तं, महानुभावं). तुङ्गेन 3 *c. sin. n.* तुङ्गात् 2 *c. pl. m.*

तुङ्गोच्छ्रयिः tuṅgochchhrāyih (शिखरोन्नतिभिः, उच्छ्रायवच्छ्रयैः).

तुमुलं tumula, *s.m.* A loud and confused noise, a clatter.

तुमुलकरकावृष्टिहासावकीर्णान् tumula - karakā-vrīṣṭi-hāsāvakīrṇān, सशब्दा (प्रचुरा वा) या करका (वर्षशिला) तस्या या वृष्टि (वर्षणं) सेव हाहोहासं शुक्लत्वात् तेनावकीर्णान् (विचित्रान् निर्भर्त्सितान् वा) त्वं शिलावृष्ट्या उपहसिष्यसि—सन्तो हि हासं कुर्वन्ना नीचान् अहङ्कारवतोऽधः कुर्वन्ति न तु नाशयन्तीति.

"For the good, laughing, take down but destroy not the low [and] conceited."

It is said :

अहङ्कारवतो नीचान् महान्तो हि महत्त्वतः ।

अवहासं प्रकुर्वन्ति अधः कुर्वन्ति साधवः ॥

"For the great and the good, from greatness, smile [and] take down the conceited [and] the low."

तुल्यितुम् tulayitum, *inf.* of तुल तुल, 10 *cl.* Weigh, outweigh, counterpoise; also equal, imitate (सञ्चारयितुं, आन्दोलयितुं, कलयितुं, यच्च तच्च नेतुं, स्थानान्तरं नेतुं, रतस्ततो नेतुं, यथेष्टं प्रेरयितुं, सदृशीकृतं, अनुकृतं).

तुला तुलā, *s.f.* Resemblance, likeness. तुलाम् 2 *c. sin.*

तुषारं tushāra, *s.m.* Frost. Ice or snow. तुषारैः 3 *c. pl.*

तुषाराद्रि tushārādri, *s.m.* The Himālaya mountain.

तुषाराद्रिवाताः tushārādri-vātāḥ, हिमगिरिमरुतः,

हिमवदायवः — तुषाराद्रिसम्बन्धेन शैत्यमुक्तम्

"Through connexion with the snowy mountain, coldness is implied."

तुहिनमथिताम् tubhina-mathitām (शिशिरदग्धां).

तूर्णम् tūrṇam, *ind.* Quick, swift, quickly, rapidly.

तृणं tṛiṇa, *s.n.* Grass.

तृषा तृṣhā, Thirst.

ते ते, 4 or 6 *c. sin.* of युष्मद् *pron. comm. gen.* Thou.

Also 1 *c. pl. m.* of तद् tad, *pron.* He, she, it, that.

तेजस् tejas, *s.n.* Splendour, radiance, glory, brilliancy.

Male energy, semen virile. तेजः 1 or 2 *c. sin.* (युतिः, ज्योतिः).

तेन tena, 3 *c. sin. m. n.* of तद् tad, *pron.* He, she, it.

Therefore. तेन हेतुना For that reason. तेन कारणेन

For that cause. तेन पूर्वोक्तेन हेतुना For the afore-said reason.

तेषाम् teshām, 6 *c. pl. m.* of तद् tad, *pron.* He, she, it, that.

तैः taih, 3 *c. pl. m. n.* of तद् *pron.* He, she, it. तैः

tais taih, With these and those, with many (अनन्तरोक्तेः Mentioned immediately ago).

तोयं toya, *s.n.* Water. तोयम् 2 *c. sin.* तोये 7 *c. sin.* (जले).

तोयक्रीडाविरतयुवतिस्नानतक्तिः toya-kriḍāvīrata-

yuvati-snāna-tiktaiḥ, जलक्रीडायाम् (जलविहारे)

अविरतानाम् (अव्यासक्तानां) युवतीनां (तृणीनां

or या युवतयस् तासां) स्नानेन (सुगन्धिद्रव्येण or

स्नानीयेन) तक्तिः (सुगन्धिभिः, कटुकैः, स्रचितैः)—

पद्मरेणुसुगन्धित्वेन तोयक्रीडापरयुवतिस्नानीय-

द्रव्यसुगन्धित्वेन च वायोः सौगन्ध्यं.

तोयद् toyada, *s.m.* A cloud (water-giver).

तोयोत्सर्गस्तनितमुखरः toyotsarga - stanita - mukh-

arah, जलयोगे यत्स्तनितं (गर्जितं) तेन मुखरो

(वाचालः सशब्दोभयजनकः) वृष्टिगर्जिताभ्यां तासां

गमनव्याघातो न कर्तव्यः.

तोयोत्सर्गात् toyotsargāt, (जलत्यागात्, पूर्वगृहीतस्य

जलस्य त्यागात्, जलवितरणात्).

तोरणं toraṇa, *s.m. n.* The ornamental arch of a door

or gateway. तोरणेन 3 *c. sin.* वहिर्द्वारनिखात-

सुक्षोपरि—वायुधृतवस्त्रेण "By a flag fluttering

in the breeze," दूरात्स्थं "Visible from afar."

त्यक्त्वा tyaktvā, *ind. p.p.* of त्यज tyaj, 1 *cl.* Quit,

avoid, shun, shake off, get rid of (परिहरिष्यसि).

त्यजति tyajati, *pres.* त्याजितं tyājita, *p.p. caus.*

form, Made to quit, leave off, or lay aside. त्याजितः

tyājitah, 1 *c. sin. m.* (दूरं कारितः)—विरहिणी

नायकसंसर्गादेव कार्ष्णं त्यजति.

चसत् trasat, *p.p. par.* (of चस tras, 1 *cl.*) Fearing,

starting with dread.

चित्रायन tri-ṇayana, s.m. Śiva (triconular).

चित्रायनवृषोत्खातकूटात् triṇayana - vṛṣhotkṛtā-kūṭāt, चित्रायनस्य (त्र्यम्बकस्य) वृषभेऽत्खाताः (अवदारिताः) कूटाः (शृङ्गाणि, शिखराणि) यस्य तस्य तस्मात्.

चिदश tridaśa, s.m. A god.

चिदश्वनिता tridaśa-vanitā, The wife of a god, a goddess (देवी).

चिदश्वनितादशस्य tridaśa-vanitādarsasya, देवस्त्री-श्याम् (अमराङ्गणानां, देवीनां) प्रतिविम्बासदस्य—स्वेच्छाविहारसञ्चारिणीनाम् अमराङ्गणानां हि प्रतिविम्बानि तच्च दृश्यन्ते.

चिपुर tripura (Three cities), Name of a district, the modern Tipperah. Name of an Asur and sovereign of Tipperah.

चिपुरविजयः tripura-vijayah, चिपुरस्य विजयो-र्था-अहेश्वरस्य गीयते शिवस्य कीर्तिर्गीयते Śiva's glory is sung. चिपुरदाहाख्यरसकाव्यं.

त्रिभुवन tri-bhuvana, s.n. The three worlds (of heaven, earth, and hell).

त्रिभुवनगुरोः tribhuvana - guroh, त्रैलोक्यनाथस्य, जगत्पूज्यस्य, जगदाश्रयस्य, जगन्निधनुः—सृष्टि-स्थितिसंहारहेतुत्वात् पूज्यस्य पितृवो, अन्यथा श्रेयःप्रतिबन्धः स्यात्. उक्तं हि।

प्रतिबन्धाति हि श्रेयः पूज्यपूजाव्यतिक्रमः।

"For the omission of worship to one worthy of worship obstructs happiness."

It is said in the Skanda Purāṇa:

आकाशे तारकं लिङ्गं पाताले हाटकेश्वरम्।

मर्त्यलोके महाकालं दृष्ट्वा काममवाप्नुयात् ॥

"Having seen Tāraka Linga in the sky, Hāṭakes'wara in Pātāla, and Mahākāla in the world of mortals, one will obtain one's desire."

चियामा triyāmā, Night, as consisting of three watches (रात्रिः).

चिषु trishu, 7 c. pl. n. of चि tri, num. Three.

त्र्यम्बक tryambaka, s.m. (three-eyed) Śiva, Mahādeva.

त्र्यम्बकस्य tryambakasya, 6 c. sin. (त्रिलोचनस्य).

त्वत् twat, in comp. (for युष्मद् yushmad) Thy, thine.

त्वत्तः twattah, 5 c. sin. of युष्मद् yushmad, pron.

Thou (भवतः सकाशात्, त्वच्छाशात्).

त्वत्प्रयाणानुरूपम् twat-prayāṇanurūpam, त्वद्गमन-योग्यं—सम्भवयोग्यमेतत्वेन भवद्गमनयोग्यं "With the loss and gain (or incidents) that may arise."

त्वत्सरोधापगमविशदः twat-sanrodhāpagama-viśa-daih, त्वत्प्रतीबन्धाभावनर्मलैः—भवतावरणाभा-वनर्मलैः—त्वत्सरोधस्य (मेघावरणस्य) अपगमेन (निर्मोचनेन).

त्वत्सनाथे twat-sanāthe (त्वया अधिष्ठिते—त्वयैव नाथेन सह वर्तमाने).

त्वत्समीपम् twat-samipam (तव सान्निध्यं).

त्वत्सम्पर्कात् twat-samparkāt (भवत्सङ्गमात्).

त्वदनुसरणक्लिष्टकान्तेः twad-anusaraṇa-klishta-kān-teh, तव अनुसरणे (आच्छादनेन or उपगमनेन) क्लिष्टा (ध्वस्ता or अदृष्टा) कान्तिः (शोभा or बुतिः) यस्य (तादृशस्य, एवंभूतस्य).

त्वदनुसरणे twad-anusareṇa (त्वत्सम्पर्केण).

त्वदुपगमजम् twad - upagamajam (मेघागमप्रफुल्लं, वार्षिकं, भवदागमसम्भवं bhavad - āgama - sam-bhavam).

त्वद्गम्भीरध्वनिषु twad - gambhīra - dvanishu (तव गम्भीरध्वनिरिव ध्वनिर्येषां तेषु).

त्वद्वियोगव्यथाभिः twad-viyoga-vyathābhih (तव वि-रहपीडाभिः tava viraha-pīḍābhih).

त्वन्निस्सन्दोच्छसितवसुधागन्धसम्पर्कपुण्यः twan-nis-syandochchhwaṣita - vasudhā - gandha - samparka-punyaḥ, तव निस्सन्देन (स्रवणेन, जलविन्दुना, वृष्ट्या, जलवर्षणेन, जलस्रवणेन) वाष्पायमाणाया (उपवृहिताया, विकसिताया, व्याप्ताया) वसुधायाः (पृथिव्या, भूमेर्) गन्धस्य सम्पर्केण (संसर्गेण, सम्बन्धेन) मनोहरः (मनोज्ञः, सुरभिः, सुन्दरः, रम्यः) भवन्मुक्तजलसेकसमुद्भसितावनीगन्धसम्बन्धमनोहरः bhavan-mukta-jala-seka-samullasitāvani-gandha-sambandha-manoharah.

त्वम् twam, 1 c. sin. of युष्मद् yushmad, pron. Thou.

त्वया twayā, 3 c. sin. of युष्मद् yushmad, pron. Thou.

त्वयि twayi, 7 c. sin. of युष्मद् yushmad, pron. Thou.

त्वद्विषये (Into thy department, in thy sphere) Be-fore thee, unto thee.

त्वयैव twayaiva, By thee alone, नान्यत् तच्च चमः

"None other there able." भवन्तमन्तराणं bhavantam antareṇa, "Besides you," नान्यः शरणं.

त्वरयति twarayati, pres. par. of त्वर twar, caus. form, Quicken, hasten, hurry on, urge forward, accelerate.

त्वं कारयति—शीघ्रयति—गृहं गन्तुमसमर्थमत्यर्थं प्रेरयति. स्वरमणीनिकटगम-नार्थं सत्वरान् करोति swa-ramaṇi-nikaṭa-gama-nārtham, satvarān karoti.

स्वरितम् *twaritam*, *p.p. sin. n. adverbially*, In haste, fast, quickly.

त्वादृश *twādṛśa*, *adj.* Like thee, such as thyself.

त्वादृशाः 1 *c. pl. m.* (त्वत्तुल्याः, त्वत्सदृशाः, भवादृशाः).

त्वाम् *twām*, Thee, 2 *c. sin. common gender* of युष्मद् *yushmad*, *pron.* Thou (भवन्तम्).

द *da*, dental, as in "duke."

दक्षिण *dakṣiṇa*, *pronom.* South. दक्षिणेन Southwards (दक्षिणमार्गेण, दक्षिणस्यां दिशि, अगस्त्य-दिग्भागेन).

दग्ध *dagdha*, *p.p.* (of दह *dah*). Burned; consumed.

दग्धारण्येषु *dagdhāraṇyeshu*, दावाग्निसुष्टवनप्रदेशेषु *dāvāgni-pluṣṭa-vana-pradeseshu*.

दत्त *datta*, *p.p.* (of दा *dā*) Given. Extended.

दत्तनृत्योपहारः *datta-nṛityopahārah*, दत्तं नृत्यम् एवोपहारः (पूजा or पूजोपचारो) यस्य सः—उप-ढौकनद्रव्यं यस्यै तादृशः—आतिथ्यं धनितं "Hospitality is intended हर्षजनकत्वात् from the causing of joy."

दत्तमार्गः *datta-mārgah*, परित्यक्तपथः सन्, त्यक्तवर्त्ता सन्, मुक्तमार्गः, न तु निःसारितः "But not driven out."

दत्तहस्ता *datta-hastā*, दत्तो हस्तो यस्यै तादृशी सती—अवलम्बितहस्ता सती. भीरुः स्वभावत्वाद्वलानां "Timid, from the natural disposition of females."

दत्त्वा *dattwā*, *ind. p.p.* (of दा *dā*) Having given.

ददर्श *dadarśa*, 2 *pret. par.* of दृश् *drīś*, See, behold.

दधान *dadhāna*, *pres. p. ātm.* (of धा *dhā*, 3 *cl.* Hold)

Having, assuming, possessing. दधानः 1 *c. sin. m.* (धारयन्, दधत).

दधि *dadhi*, *s.n.* Curd.

दधौ *dadhau*, 2 *pret. par.* of धै *dhyai*, Reflect, think, meditate (चिन्तयामास, चिन्तितवान्, चिन्ताप्रयत्नो बभूव, दःखपर्याकुलः, निर्वेदवान् बभूव).

दन्तिन् *dantīn*, *s.m.* An elephant (tusked). दन्तिभिः 3 *c. pl.* (हस्तिभिः, गजैः, वनहस्तिभिः "Wild elephants").

दम्पती *dampati*, *s.m.* Husband and wife. दम्पती 2 *c. du.* (कामिनीकामुकौ *kāminī-kāmukau*).

दयिता *dayitā*, *s.f.* A cherished woman or wife.

दयिताजीवितालम्बनार्थम् *dayitā-jivitālambanārtham*, दयितायाः (प्रियायाः, कामिन्याः) जीवि-तस्य (प्राणधारणस्य) अवलम्ब (स्थिर्य) प्रयोजन-प्रियाप्राणधारणस्योपायं चिकीर्षुः.

दरी *dari*, *s.f.* A cave, cavern. दरीषु 7 *c. pl.*

दर्प *darpa*, *s.m.* Pride.

दर्पण *darpaṇa*, *s.n.* Looking-glass, mirror. दर्पणस्य 6 *c. sin.*

दर्पोत्सेकात् *darpoṭsekāt*, दर्पस्य (अहङ्कारस्य) आधि-क्यात्, दर्पातिशयात्, अहङ्कारप्राबल्यात् "From the prevalence of egotism."

दर्शय *darśya*, *imp. par.* of दृश् *drīś*, See, causal form. (दृष्टिविषयतां प्रापय—पादन्यासार्थं प्रकाशय "Make clear, disclose, reveal").

दर्शित *darśita*, *p.p.* of दृश् *drīś*, causal form) Dis- played, shewn, exposed to view.

दर्शितावर्तनाभिः *darśitāvarta-nābheh*, दर्शित (प्रक- टित) आवर्त एव (वलम्ब एव) नाभिर्यस्यास्तस्याः—आवर्त एव (पक्षे "On the supposition or hypo- thesis, hypothetically") स इव नाभिर्यया. It is said:

अधरस्तनाभ्यन्तरोष्णीचरणदर्शनेः ।

परिवृत्तिर्चित्तैश्च ग्राह्यं तत्राद्यमिद्वितं ॥

"Through discoveries of the nether lip, bosom, umbilical region, hips, and foot, and also by glances, having turned round, the first hint is there to be taken."

दल *dala*, *s.m. n.* A leaf.

दलप्रापि *dala-prāpi* (दलाहं *deserving* (fit for) a leaf).

दव *dava*, A wood, forest. A wood on fire, a forest conflagration.

दवाग्नि *davāgni*, *s.m.* A wood on fire, the conflagra- tion of a forest. दवाग्निः *davāgnih*, 1 *c. sin.*

(वनाग्निः, अरण्यवह्निः, वनवह्निः, दावानलः— त्वदुपकारकानुपकारकः "The injurer of thy benefactor").

दशन् *daśan*, *num. common gen. pl. only*, Ten.

दशन् *daśana*, *s.m. n.* A tooth, a tusk.

दशपुर *daśapura*, *s.m.* Name of a district or city on the other side the Chumbul; Decapolis.

दशपुरवधूनेचकौतूहलानां *daśapura-vadhū-netra-kautūhalānām*, दशपुरनाम्नो नगरविशेषस्य या- वंत्यः स्त्रियस्तासां. लोचनकौतुकानां (नेत्राभिला- षाणां, नयनकौतुकानां). नार्यश्चाव चिविधाः काञ्चित् सभोगरताः (or सभोगसक्ताः) । काञ्चित्

प्रोषितभर्तृकाः । काचित् मानिन्वः । अत एव
बहुवचनक्रमेण विशेषणमाह । It is said :
किञ्चित् सहासिव सविस्मयेव सधूससङ्क्षेपकटाक्षयुक्ता ।
स्निग्धा प्रकामं प्रथमेकनिष्ठा भृङ्गारजा दृष्टिरिह
प्रदिष्टा ॥

"The look which springs from (born of) love is here
described :—It has a little of laughter ; as if sur-
prised ; accompanied with glances and knitting of the
brows ; affectionate ; spontaneously and solely di-
rected to its object."

दशमुख *daśamukha, s.m.* Name of the ten-faced giant
Rāvaṇa.

दशमुखभुजोच्छासितप्रस्थसन्धेः *daśamukha-bhujoch-
chhāṣita-prastha-sandheh*, दशमुखस्व (रावणस्व)
भुजैर् (बाहुभिर) उच्छासिताः (विस्फेषिताः,
उत्तिष्ठताः, किञ्चिदुत्तोलनेन शिथिलीकृताः) प्रस्था-
ना (सानूना) सन्धिभागा यस्व तादृशस्व. Accord-
ing to the legend, Rāvaṇa invited Śiva to his city.
Mortified by Śiva's refusal, he unstrung the moun-
tain ; which, however, Śiva with his left thumb
(वामवृद्धाङ्गुष्ठेन) preserved.

दशा *daśa, s.f.* State, condition (of mankind) (अवस्था
मुखदुःखावस्था, देहिनामवस्था *dehinām-avasthā*).

दशार्ण *daśārṇa, s.m.* Name of a country. दशार्णाः
1 c. pl. *Daśārṇa's* cultivated tracts, districts, or
fields (जनपदविशेषाः, देशविशेषाः).

दान *dāna, s.n.* Giving ; gift, donation. दानात् 5 c. sin.
दामन् *dāman, s.n.* String, cord ; a caul or fillet for
confining the hair ; a chaplet, wreath, or garland.

दाम 2 c. sin. (शिरोमालां माला).

दायक *dāyaka, agt.* Giving, bestowing ; giver, donor.

दायिका 1 c. sin. f.

दाह *dāha, s.m.* A conflagration.

दिक्संसक्तप्रविततघनव्यसूर्यातपानि *dik-sansakta-
pravitata-ghana-vyastā-sūryātapāni*, "Where the
sunshine is obscured by overspreading clouds,
closely packed throughout the sky." The Com-
mentators are all unanimous in regarding this
verse as सुगम "Easy," and accordingly have passed
it over without making any remark upon it.

दिङ्गाग *diṅg-nāga, s.m.* An elephant of a quarter or
point of the compass, one of eight attached to the
north, north-east, etc., supporting the globe. दि-
ङ्गागानाम् (दिग्गजानाम्, ऐरावतादीनां).

दिन *dina, s.m. n.* A day.

दिनकर *s.m.* The sun (maker of day).

दिव *div, s.f.* Heaven, paradise. दिवः 6 c. sin.

दिवस *divasa, s.m. n.* A day. दिवसे 7 c. sin.

दिवसेषु 7 c. pl.

दिवसगणनतत्पराम् *divasa - gaṇana - tatparām*,
(इयन्ति दिनानि गतानि इयन्ति सन्तीति गण-
यन्तीम् Counting—"so many days have passed, so
many remain."

दिवसविगमे *divasa-vigame* (सन्धायां, निशायां,
सायंकाले).

दिश *diś, s.f.* Region, quarter, space. दिशम् 2 c. sin.

दिशि 7 c. sin. दिशु 7 c. pl.

दीर्घ *dirgha, adj.* Long. दीर्घान् 2 c. pl. m.

दीर्घयामा *dirgha-yāmā*, दीर्घाश (चिरावलम्बिनो)
यामाः (प्रहराः) यस्मात् तादृशी.

दीर्घीकुर्वन् *dirghī-kurvan*, 1 c. sin. m. Lengthening,
prolonging (दूरं नयन्, विस्तारयन्, प्रतिशब्देन
सम्भावयन् "By reverberation giving being").

दीर्घोच्छासम् *dirghochchhāṣam*, (प्रबलोच्छासम्,
उष्णोच्छासम्, दीर्घनिश्वासम्, प्रबलोर्ध्वश्वासम्).

दुःख *duhkha, s.n.* Misery, distress. दुःखम् 1 c. sin.

दुःखदुःख *duhkha duhkha*, Intense distress. दुःख-
दुःखेन *duhkha duhkkena*, 3 c. sin. (अतिक्लेशेन,
महता कष्टेन, दुःखादपि दुःखेन).

दुकूल *dukūla, s.n.* Wove silk. Fine raiment.

दुर्लभ *durlabha, adj.* Difficult of access, or attain-
ment ; unattainable. दुर्लभा 1 c. sin. f.

दुर्लभप्रार्थनम् *durlabha-prārthanam*, दुर्लभा (दुष्प्रा-
पा) प्रार्थना (अभिलषितार्थो) यच्च तादृशं—अप्रा-
प्यमनोरथम् *aprāpya - manoratham*, असम्भवप्रा-
र्थनायुक्तं *asambhava-prārthanā-yuktam*.

दूत *dūta, s.m.* Messenger, envoy, news-carrier ; these
are of three kinds ; the first, invested with free and
discretionary powers (विसृष्टार्थ) ; the second, re-
stricted (मितार्थ) ; the third, the hearer of an edict
or command (शासनहारक).

दूर *dūra, adj.* Distant, far, remote. दूरात् 5 c. sin.

दूरबन्धुः *dūra-bandhub*, दूरे (असन्निधौ) बन्धुः (प्रिया)
यस्य तथाभूतः—दूरे बन्धुः (बन्धुजनः प्रिया or
दयिता) यस्य स तथा—दूरस्थितप्रियः, विप्रकृष्ट-
भार्यः—दूरे बन्धवः (सुहृदो) यस्य तादृशो—हं.

दूरभावात् *dūra-bhāvāt* (दूरात्, दूरदेशवस्थान-
त्वेन, अनेकव्यात् "From non-proximity").

दूरम् *dūram, sin. n. adverbially*, Far, to a distance.

दूरमुद्धृतपापाः dūram-uddhūta-pāpāh, दूर (विप्र-
कृष्टम्) उद्धृतम् (उत्क्षिप्तम् utkshiptam, त्यक्तम्) पापं
यस्य तादृशः सन्तः—निरस्तकल्पाः सन्तः—नि-
ष्पापाः सन्तः.

दूरवर्ती dūra-vartī (दूरस्थः, व्यवहितः).

दूरसंस्थ dūra-sanstha, *adj.* Sojourning far away.

दूरसंस्थे 7 c. *sin. m.* (वियुक्ते सति, विदेशस्थे, देश-
कालव्यवहिते "Separated by place and time").

दूरीभूत dūri-bhūta, *adj.* Become distant, removed
far away. दूरीभूतम् 2 c. *sin. m.* दूरीभूते 7 c. *sin. m.*

(विप्रकृष्टे सति—दूरस्थिते).

दूर्वा dūrvā, *s.f.* Bent grass, commonly Dūb.

The flowers, in their perfect state, are amongst the love-
liest objects in the vegetable world, and appear,
through a lens, like minute rubies and emeralds in
constant motion from the least breath of air. It is
the sweetest and most nutritious pasture for cattle;
and its usefulness, added to its beauty, induced the
Hindus, in their earliest ages, to believe that it was
the mansion of a benevolent nymph. Even the Veda
celebrates it; as in the following text of the Atharvan;
May Dūrvā, which rose from the water of life, which
has a hundred roots and a hundred stems, efface a
hundred of my sins, and prolong my existence on
earth for a hundred years.—Sir W. Jones' *Select
Indian Plants.*

दृषद् drishad, *s.f.* Stone, rock. दृषदि 7 c. *sin.* (प्रसरे,
पाषाणे, कस्याश्चिच्छिलायां "On a certain stone").

दृष्ट drishṭa, *p.p.* (of दृश् drīś) Seen, reviewed, beheld,
regarded; appearing. दृष्टः 1 c. *sin. m.* दृष्टे 7 c.
sin. m. n.

दृष्टभक्तिः drishṭa-bhaktih, दृष्टा (अवलोकिता) भक्तिः
(सेवा) यस्य तादृशः सन्.

दृष्टि drishṭi, *s.f.* Look, glance. Sight, seeing; vision.
The eye. दृष्टिः 1 c. *sin.* दृष्टिम 2 c. *sin.* दृष्ट्या
drishṭyā, 3 c. *sin.* दृष्टीः 2 c. *pl.* (लोचनानि).

दृष्टिपात drishṭi-pāta, *s.m.* A look, glance. दृष्टिपा-
तान् 2 c. *pl.* (कटाक्षान्).

दृष्टोच्छ्रायः drishṭoच्चhṛāyah (दृष्ट उच्छ्राय उच्चैस्त्वं
or उन्नतिः) यस्य स एवभूतः सन्—वोचितोन्नतिः,
दृष्टगमनः—दृष्टोत्साहः सन्).

दृष्ट्वा drishṭvā, *ind. p.p.* (of दृश् drīś) Having seen
(विदित्वा Knowing).

देव deva, *s.m.* A god. Siva, Mahādeva. देवम्
2 c. *sin.* देवानाम् 6 c. *pl.*

देवदारु deva-dāru, *s.m.* A species of pine.

देवपूर्वम् deva-pūrvam (देवशब्दपूर्वं यस्य स देवपूर्वस

त देवगिरि—कार्तिकेयनिवासस्थानपर्यन्त— यथा
हिरण्यपूर्वं कश्चिपुं प्रचक्षते इति हिरण्यकश्चिपुरिति).
देश deśa, *s.m.* Place, country, region. देशः 1 c. *pl.*
देशान् 2 c. *pl.*

देहली dehalī, *s.f.* The threshold of a door, the lower
part of the wooden frame of a door, or a raised
terrace in front of it. द्वारशाखा "The leaf of a
door." गृहद्वारकाष्ठं देहली, गृहद्वारि, अङ्गुले.
तदधिष्ठातृदेवतापूजार्थ—पथिकागमनार्थं विरहि-
ण्या देहलीं पूज्यते इति स्त्रीणां स्थादाचारः—विर-
हिणीभिर्देहलीं पूज्यते इति स्त्रीणामाचारः.

देहलीमुक्तपुष्पः dehalī-mukta-pushpaih (देहलीं मुक्तिः
(चिन्तिः) पुष्पः (कुसुमः)—पूजाविषयः).

दैव्य dainya, *s.n.* Feebleness, weakness; a poor, low,
and pitiable condition. दैव्यम् 2 c. *sin.* (शोचा-
वस्थत्वं, अप्रकाशं, विरहदीर्घत्वं, विच्छायातां
"Dimness," "absence of lustre").

दैव daiva, *s.n.* Destiny, fate, fortune.

दैवगत्या daiva-gatyā (दैववशेन, देववशतः).

दोष dosha, *s.m.* Spoil, damage, injury; soilure
(मलिनता), dampness, mildew (आर्द्रता आर्द्रवि-
लिप्तता), disfiguration (वैरूप्य). दोषम् 2 c. *sin.*

दोहद dohada, *s.n.* A wish, longing desire (particu-
larly of a pregnant woman).

दोहदच्छन्ना dohada-chchhadmanā (दोहदद्वयानेन,
इच्छाकपाटेन).

द्योतिन् dyotin, *agt.* Shining. द्योतिभिः 3 c. *pl. m.*

द्रक्ष्यसि drakshyasi, 2 *fut. par.* of दृश् drīś, See
(अवलोकयिष्यसि Thou wilt look down upon).

द्रुत druta, *p.p.* (of द्रु द्रु) Dissolved, melted. Quick,
swift. द्रुतम् 2 c. *sin. n.* Also used adverbially
(क्रियाविशेषणं) Rapidly, quickly, swiftly, with
haste (सत्वरं).

द्रुततर drutatara (compar. of द्रुत), Quicker, swifter.

द्रुततरगतिः drutatara-gatih (लघुतरगतिः, शीघ्र-
गतिः, शीघ्रतरगमनः सन्, अतिशयेन सत्वरगमनः,
मुक्तवर्षणेन लाघवात् चिप्रगमनः सन्).

द्रुम druma, *s.n.* A tree. द्रुमान् 2 c. *pl.* द्रुमाणाम्
6 c. *pl.*

द्वन्द्व dvandwa, *s.n.* A pair, couple of animals (male
and female). द्वन्द्वैः 3 c. *pl.*

द्वार dwāra, *s.n.* A door, gate, or rather the door or
gateway; a passage, entrance. द्वारम् 2 c. *sin. n.*

द्वारोपान्ते dwāropānte (द्वारस्य उपान्ते (समीपे)
द्वारपञ्चदशे, द्वारदेशसमीपे, वहिर्द्वारसमीपभित्ती).
द्वि dwi, *s.m. numeral*, Two.
द्वितीय dwitiya, *adj.* Second. द्वितीयम् 2 *c. sin. n.*
द्विरद dwi-rada, *s.m.* An elephant (two-tusked).

ध db, dental, as in "adhere."

धन dhana, *s.m.* Wealth, riches, money.
धनपति dhana-pati, *s.m.* Kuvera, god of riches.
धनपते: 6 *c. sin.*
धनपतिगृहादुत्तरेण dhanapati-grīhād uttareṇa, धन-
पते: (कुवेरस्य) गृहादुत्तरेण (उत्तरदिश्वर्ति).
धनपतिसखम् dhanapati-sakham, धनपते: (कुवेरस्य)
सखा धनपतिसखस्य तं चिलोचनं देवं (कुवेरमिव,
तत्पूर्याद्याखलेन तच्च क्रीडमानं).
धनुःखण्ड dhanuh-khaṇḍa, *s.m.* A bow; the stick or
horns of a bow. धनुःखण्डम् 1 *c. sin.* (शक्रधनुः
शुभशंसि "Indra's bow announcing good luck").
धनुष् dhanush, *s.m.* A bow.
धनेश dhanēśa, Lord of wealth, Kuvera. धनेशः 1 *c. sin.*
धन्वन् dhanwan, *s.m. n.* A bow.
धातु dhātu, *s.m.* A mineral, fossil; as vermilion
(हिङ्गल), yellow orpiment (हरिताल), red arsenic
(मनःशिला).
धातुरागैः dhātu-rāgaiḥ (गिरिकादिरागैः गिरिका-
दिरसैः).
धातु dhātṛi, *s.m.* Brahmā, the Creator. धातुः 6 *c. sin.*
(विश्वसृजः, ब्रह्मणः, विधातुः). The Commentary
here gives copious quotations from the Sāmudrak
science, in which the constituent parts of female
beauty are sufficiently enlarged upon, and con-
cludes thus: एतच्च सर्वमुत्तमस्त्रीणां लक्षणं प्रति-
पादितं यस्यागौरवादप्रस्तुतत्वाच्च नेह लिखितं.
"And all this is laid down as the characteristic of superior
women; but it is not written here for the sake of, not
enlarging the book, and from its irrelevancy."
धामन् dhāman, *s.m.* A house, dwelling, abode. A
temple, fane, sanctuary. धाम 2 *c. sin.* (आयतनं,
गृहं, भवनं). न केवलं भक्तिस्थानं किन्तु विलास-
स्थानमपि "Not merely a place of worship, but a
place of amusement also."
धारयत् dhārayat, *pres. p. par.* of धृ dhṛi, 10 *cl.* Bear,

carry, have, possess; support, sustain. धारयन्ती
1 *c. sin. f.* (विधत्ती, वहन्ती सती). धारयेथाः *pot.*
धारा dhārā, *s.f.* A hard shower falling in large drops
or hail. The ring or circumference of a wheel.
धाराभिः 3 *c. pl.*
धारापातैः dhārā-pātaiḥ (धारावृष्टिभिः, धाराणां
पातैः).
धारिन् dhārin, *agt.* Holding, containing. धारिणः
1 *c. pl. m.*
धार्तराष्ट्र dhārtarāśṭra, *s.m.* A son or descendant of
Dhritarāśṭra (a patronymic). धार्तराष्ट्राः 1 *c. pl.*
धीर dhīra, *adj.* Deep (sound), grave. Silent, reticent.
धीरता dhīratā, *s.f.* Reserve (धैर्य, धीरत्व), refusal,
Unwillingness to speak, silence, reticence. धीर-
ताम् 2 *c. sin.* (अवाचालतां).
धीरस्तनितवचनैः dhīra-stanita-vachanaiḥ (मन्द-
गर्जितरूपवाक्यैः—मन्दगर्जितवाक्यः सन्—प्रबल-
शब्दमकुर्वन्). Some take धीर as the vocative,
हे धीर (हे सावधान "O attentive!")
धुन्वत् dhunwat, *pres. p. par.* of ध्रु dhu, 5 *cl.* Shake.
धुन्वन् 1 *c. sin. m.* (कम्पयन् सन् kampayan san).
धूत dhūta, *p.p.* (of ध्रु dhū) Shaken, agitated, fanned.
धूतोद्यानं dhūtodyānam (कम्पितोद्यानं, कम्पितोपवनं,
कम्पितारामं, कम्पितक्रीडोपवनम् इति धाम्नो वि-
शेषणं "An epithet of the temple"—धूतोद्यानत्वेन
वायोर्मान्यं सूचितं शैत्यं व्यक्तमेव.
धूप dhūpa, *s.m.* Incense; the aromatic vapour that
proceeds from the combustion of any fragrant gum
or resin, the use of which is authorized by Scrip-
ture. धूपैः 3 *c. pl.*
धूम dhūma, *s.m.* Smoke, fume (अग्निजो लोचनकटुः
"Sprung of fire, pungent to the eye." वह्निकार्यवि-
शेषः "A particular effect of fire"). धूमः 1 *c. sin.*
धूमोद्गारानुक्रतिनिपुणाः dhūmodgārānukṛitī-nipu-
ṇāḥ (धूमस्य (कृष्णागुरुधूपस्य)—धूमस्योद्गारो
(धिसरणं) तस्यानुक्रतिर् (अनुकारस्य) तन्निपुणाः
(कुशलाः, विचक्षणाः, प्रवीणाः)—धूमवदतिनिभूत-
रूपत्वं "Extreme subtileness of form, like smoke").
धूर्त dhūrta, *s.m.* A rogue, knave, cheat, gamester.
धृत dhṛita (*p.p.* of धृ dhṛi) Held, detained. Worn,
Borne. धृतम् 2 *c. sin. n.*
धैर्य dhairya, *s.m.* Firmness, steadiness, inflexibility.
Reserve. Stoicism. धैर्यात् 5 *c. sin.* (धीरत्वात्,
प्रवेशमान्यात्, अविकारित्वात्, आशयज्ञानपा-
ण्डित्यात्).

धौत dhauta, *p.p.* (of धाव dhāv) White, bright; silvered, shining (निर्मल, उज्ज्वल "Radiant," प्रक्षालित "Bathed," निरस्तमोमल nirasta-tamomala, "Thrown off the filth of darkness").

धौतापाङ्गम् dhautāpāṅgam, धौतः (संसृष्टोऽतिमुक्तीभूतो) -पाङ्गो (नेचान्तो) यस्य तादृशः—(मुक्तीभूतनेचान्त—उज्ज्वलीकृतनेचान्त).

ध्यास्यन्ति dhyāsyanti, 2 *fut. par.* of ध्ये dhyai, Think upon, or care about (चिन्तयिष्यन्ति, स्मरन्ति, मनसि करिष्यन्ति, उत्कण्ठयिष्यन्ति).

ध्वनति dhwanti, *pres. par.* of ध्वन 1 *cl.* Echo, re-verb-erate.

ध्वनि dhwani, *s.m.* Sound, noise, roar. ध्वनिः 1 *c. sin.*

ध्वनिम् 2 *c. sin.* ध्वनिभिः 3 *c. pl.* (गर्जितैः).

ध्वनित dhwaniṭa, *p.p.* (of ध्वन) Sounded, making a noise. Intimated, rhetorically expressed.

न n, dental, as in "no."

न na, *ind.* No, not, neither, nor. न न na na imply an affirmative. द्वौ निषेधौ (or द्वौ नञौ) प्रकृतमर्थं गमयत इति "Two negatives (two nots, or two noes) convey an affirmative sense."

नख nakha, *s.m.* Nail, claw, talon (of man, bird, or beast). नखिन 3 *c. sin.*

नखपद् nakha-pada, *s.n.* A mark with the nail, nip, scratch; soreness caused by nipping and pinching.

नखपदसुखान् nakhapada-sukhān, नखपदानां (नखचतानां) सुखान् (सुखकारिणः, सुखजनकान्)—

नखचतसुखहेतून्—शृङ्गारावसरे रमणदत्तनखा-

घातपीडापनोदकान्—नखपदानि पाकोन्मुख-

त्वान् सन्तापयन्ति. Some Commentators read it in the sense of नखपदवत् सुखान् (सुखजनकान्)

pleasurable as the scratching [nipping or tickling] of [a lover's] nails; others, on the contrary, under-

stand the phrase to mean "soothing to the scratches or painful sores left by the lover's nails," threatening

suppuration. In the Editor's opinion, the learned Translator has misapprehended the poet's meaning,

presuming the Commentators to be correct.

नग naga, *s.m.* A mountain (not going).

नगनदी naga-nadi, *s.f.* Name of a river (mountain-river).

नगनदीतीरजातानि naga-nadi-tīra-jātāni, नगनद्याः

(according to some नवनद्याः Of the new river, or वननद्याः Of the forest-river) तीरे (कूले) जातानि (उत्पन्नानि, स्वयंकृद्धानि "Self-grown")—(पर्वत-नदीतीरसम्बन्धानि).

नगेन्द्र nagendra, *s.m.* Chief of mountains, i.e. Kailāsa.

नगेन्द्रम् 2 *c. sin.*

नचिरेण nachireṇa, Speedily, shortly (सद्य एव).

नदति nadati, and नदन्ति nadanti, *pres. par.* of नद् nad, 1 *cl.* Cry, utter a sound, sing (शब्दायते, व्याहरति).

नदी nadi, *s.f.* A river. नद्यः 1 *c. pl.*

नदीवीचिषु nadi-vichishu (सरित्तरङ्गेषु sarit-taraṅgeshu, सरित्कल्लोलेषु sarit-kalloleshu).

न न na na, Not, not, implying a strong affirmative;

न न पतन्ति na na patanti, is rendered by अपि तु पतन्त्येव But they fall indeed. द्वौ निषेधौ प्रकृतमर्थं गमयत इति वृद्धः.

"Two negatives convey an affirmative signification," say the ancients. According to some it means, "Not having ever seen, he (i.e. the Cloud) will not know."

ननु nanu, Certainly, surely. A particle of interrogation. How? What? ननु न Do (I) not? can (I) not?

नभस् nabhas, *s.n.* Sky, air. The month Śrāvaṇa, the rains or rainy season. नभसि 7 *c. sin.* (आवश्ये, आकाशे, वर्षाकाले, व्योम्नि, खे).

नमित namita, *p.p.* (of णम णाम, *caus. form*) Bowed, bent, weighed down. नमितः 1 *c. sin. m.*

नम्र namra, *adj.* Bent, bowed, crooked, curved, inclined. नम्रः 1 *c. sin. m.* नम्रा 1 *c. sin. f.*

नयन nayana, *s.n.* The eye. नयनम् 1 *c. sin.* नयनेः 3 *c. pl.* (for नयनपतैः nayana-pātaiḥ, "With glances"). This is said to be उपचारात् "From a form of speech" (as an ellipse).

सव्यनेत्रं स्फुरत् स्त्रीणां शंसति प्रियमङ्गलं ।

वामभागश्च नारीणां पुंसां श्रेष्ठस्तु दक्षिणः ॥

"The left eye of women throbbing, bodes good luck to a lover. The left side of women and the right side of men is best."

नयनविषय nayana-vishaya, *s.m.* Range of the eye, eyesight. नयनविषयम् nayana-vishayam, 2 *c. sin.*

(चक्षुर्गोचरं, लोचनगोचरं, दृष्टिपथं, दृग्गोचरीभ-वति, सूर्योदयं यावत् "Until sunrise").

प्रातःकाले हि देवालये पटहो वाद्यते

"For in the morning a drum is sounded in the temple."

नयनसलिलं nayana-salila, *s.n.* A tear (water of the

eye). नयनसलिलम् 1 c. sin. नयनसलिलैः 3 c. pl. (अभ्युभिः).

नयनसलिलोत्पीडबद्धावकाशम् nayana-salilotpīda-mddhāvākāśam, नयनसलिलस्त्रोत्पीडनेन (रोद-मजलोत्पीडनेन) बद्धोऽवकाशो (चलोक्तविषयो) यस्यास्ताम्—नायिकाविशेषणं "A characteristic of a mistress." Some render उत्पीड by प्राचुर्ये or समूह "Abundance, copiousness."

नयनसुभगम् nayana-subhagam (दृष्टिप्रियं, लोच-नानन्ददायकं, लोचनाभिरामं, प्रीतिजनकं).

नरपति nara-pati, s.m. A king, sovereign, lord of men.

नरपतिपथ narapati-patha, s.m. A royal road, forty cubits broad. नरपतिपथे 7 c. sin. (राजवर्त्मनि or राजपथे "In King-street," "In the King's highway").

नर्तयेथाः nartayethāh, pot. par. (of नृत nṛit, Dance, caus. form.) Cause to bound or caper. नर्तित p.p. Made to dance, induced to caper. नर्तितः 1 c. sin. m. (नृत्यं कारितः).

नलिन nalina, s.n. A lotus or water-lily. नलिनैः 3 c. pl.

नलिनी nalini, s.f. An assemblage of lotus-flowers. This word is equivalent to पद्मिनी padmini, which also means a woman of one of the four classes into which, by erotic writers, the sex is distinguished; the first and most excellent. The नलिनी nalini is here represented as the खण्डिता khaṇḍitā of the sun, her नायक nāyaka. नलिन्याः 6 c. sin.

नव nava, adj. New, fresh, recent.

नवकुर्वकम् nava-kurvakam (अपर्युषितम्, अस्नानपुष्यं, प्रत्ययकुर्वककुसुमं). अनेन वसन्त उक्तः By this, the vernal season is spoken of.

नवजलकणैः nava-jala-kaṇaiḥ (नूतनतोयविन्दुभिः nūtana-toya-vindubhiḥ).

नवन् navan, num. pl. only, Nine. नव 1 c.

नवशशिमृत nava-śaśi-bhṛit, s.m. Śiva (from नव-शशिन nava-śaśin, The new moon, and भृत bhṛit, Bearing). नवशशिमृता 3 c. sin. (चन्द्रधारिणा महादेवेन, भगवता चन्द्रशेखरेण, शशिखण्डशे-खरेण).

नाग nāga, s.m. An elephant.

नागर nāgara, adj. Town-bred. s.m. A citizen. A libertine; any one addicted to the voluptuous habits prevailing in cities. नागराणाम् 6 c. pl. (नगर-भवानां, नागरिकलोकानां, पौराणां, विदग्धानां, नगरादभिसारवतां स्त्रीपुंसानां पुंसां?).

नाभि nabhi, s.m. f. The navel. Musk (the clots or

pods of which are expressed from the navel by the musk-deer). नाभिः 1 c. sin. नाभैः 6 c. sin.

नाभिगन्धैः nabhi-gandhaiḥ (नाभ्यवयवगन्धैः, मृगम-दगन्धैः, कस्तूरीगन्धैः, कस्तूरिकापरिमलैः).

नाम nāma, ind. By name, called, namely.

नामन् nāman, s.n. A name. नाम्ना 3 c. sin.

नाल nāla, s.m. n. A hollow or tubular stalk; the stalk of the water-lily, etc. नालैः 3 c. pl.

नि ni, prep. In, on.

निःशब्द nishabda, adj. Voiceless, silent. निःशब्दः 1 c. sin. m. (शब्दरहितः, निर्गजितः, किञ्चिदवदन्नेव kinchid avadan n eva "Not speaking aught").

निःश्वास nishvāsa, s.m. Breathing out, expiration; sighing. निःश्वासेन 3 c. sin. (नासापुटनिर्गतेन वायुना nāsā-puta-nirgatena vāyunā).

निकष nikasha, s.m. The touchstone.

निक्षिप्य nishpiya, ind. p.p. (of क्षिप kship, Throw, with नि) Having placed, taken up, fixed, or laid (समारोप्य, स्थापयित्वा, वादनार्थं संस्थाप्य).

निखात nikhāta, p.p. (of खन khan, with नि) Fixed in the ground (stake), planted, set up (flagstaff).

निखिल nikhila, adj. All, entire, complete. निखिलम् 1 c. sin. n. (सर्वं, समस्तं).

निचुल nichula, s.m. A plant commonly called Hijjal. It bears a scabrous nut, convex on one side, angled on the other. निचुलात् 5 c. sin.

नितम्ब nitamba, s.m. The buttocks or posteriors in general; or, as it is sometimes applied, the circumference of the hip and loins.

नित्य nitya, adj. Constant, continual; daily.

निद्रा nidrā, s.f. Sleep, slumber. निद्राम् 2 c. sin.

निधि nidhi, s.m. A treasure. निधयः 1 c. pl.

निनाद nināda, s.m. Noise, sound. निनादः 1 c. sin.

निपतति nipatati, pres. par. of पत pat, 1 cl. Fall, with नि ni. मूर्च्छिता सती भूमी गात्रं पातयिष्यति

—अतिबैष्ठात् पतिष्यति. According to some, निपतति is the ablat. absolute, agreeing with आलोके (त्वदीयच्छायामण्डले). Some say she will not fall from fainting, but on the occasion of the rainy season वर्षाकाले; as Bhāravi says:

अविज्ञातेऽपि बन्धौ हि बलात् प्रह्लादते मनः।

"For the heart mightily rejoices although the friend be not recognized [be not there to share the joy?]."

निपातयत् pres. p. causal form. of पत pat, Fall, with नि. निपातयन्त्यः 1 c. pl. f.

निपुण nipuṇa, *adj.* Clever, skilled, well-versed ; adept. निपुणाः 1 c. *pl. m.* (कुशलाः, विचक्षणाः, योग्याः).

निभ nibha, *in comp.* Resembling. निभाम् 2 c. *sin. f.*

निभृत nibhṛta, *adj.* Lonely, solitary. Silent. निभृते 8 c. *sin. f.* (निःशब्दे, रसिके). *ind.* In private, in solitude.

निम्न nimna, *adj.* Deep, depressed, sunk.

निम्ननाभिः nimna-nābhīḥ, निम्ना (नता, गभीरा) या नाभिर् यस्यास् or सा तादृशी—(नतनाभिः—गभीरनाभी).

नियत niyata, *p.p.* (of यम yam, Restrain, with नि-*ni*) Restricted ; fixed, settled, constant, permanent.

नियतवसतिम् niyata-vasatim, नियता वसतिर्यस्य तं (सन्निहितं, नित्यवासिनं, स्थिरावस्थानं, निश्चल-निवासं, कृतनिरन्तरावस्थानं, सततावस्थायिनं)—एतेनावश्यदृष्टत्वं ध्वनितं “By this, the absolute necessity of his being seen [visited] is intimated.”

नियमन niyamana, *s.n.* Humiliation, coercion.

निर् nir, *prep.* Out, without.

निरञ्जन niranjana, Free from passion or sadness (from नि *ni*, *neg.*, and रञ्जन ranjana, Affection ; or from निर् *nir*, Without, and anjana, Collyrium, *figur.* Darkness). निरञ्जनम् 2 c. *sin. n.*

निर्दय nirdaya, *adj.* Unmerciful ; pitiless, ruthless. Close (hug), tight (embrace).

निर्दयाश्लेषहेतोः nirdayaśleṣa-hetoh (गाढालिङ्गन-निमित्तं—निविडालिङ्गननिमित्तं).

निर्दिष्ट nirdiśat, *pres. p. par.* of दिष्ट diś, 6 *cl.* Shew, point, with निर् *nir*, Out. निर्दिष्टः 1 c. *pl. m.* (उपदिष्टः, कथयन्तः, दर्शयन्तः).

निर्मित nirmitā, *p.p.* (of मा mā, Measure, with निर् *nir*) Meted out, made, fabricated, constructed, built.

निर्विघ्न nirvighna, *adj.* Unobstructed.

निर्विनोद nirvinoda, *adj.* Void of solace, destitute of everything that might divert the mind from care.

निर्विनोदाम् 2 c. *sin. f.* (निर्व्यापाराम—अविद्य-माननिशाकर्तव्यसौरता). It is said :

उन्निद्राया रुदत्याश्च रात्रिर्वर्षशतोपमा ।

“The night of a female, sleepless and weeping, is equal to a hundred years.”

निर्विन्ध्या nirvindhyā, *s.f.* Name of a river, issuing, as the word implies, from the Vindhya (विन्ध्या-

निर्गता); and hence called विन्ध्यामूता Vindhya's daughter. निर्विन्ध्यायाः 6 c. *sin.*

The poet has endowed this river with the peculiar attributes of a mistress, minutely describing her girdle, her tripping pace, and her umbilical whirlpool.

निर्विशेः nirviśeḥ, *pot.* of विश viś, 6 *cl.* Enter, with निर् *nir*, Arrive at ; obtain, enjoy (उपभुङ्क्षु, उपभोग्य). निर्वेक्ष्यावः nirvekshyāvah, 2 *fut.* (उपभोक्ष्यावहे, उपभोक्ष्यावः, सम्पादयिष्यावः).

निवृत्त nivṛtta, *p.p.* (of वृत् vṛit, Become, with नि *ni*) Returned, ceased, desisted. निवृत्तः 1 c. *sin. m.* निश niś, *s.f.* Night. निशि 7 c. *sin.*

निशीथ niśītha, *s.n.* Midnight. निशीथे 7 c. *sin.* (अर्धरात्रौ, अर्धरात्रे).

निश्शब्द niśśabda, Voiceless, dumb, silent, mute.

निश्शब्दः niśśabdah, 1 c. *sin. m.* (शब्दरहितः, निर्गर्जितः, किञ्चिदवदन्नेव, शब्दमकृत्वापि).

निश्वास niśśwāsa, *s.m.* A sigh. निश्वासेन 3 c. *sin.* (नासापुटनिर्गतेन वायुना). निश्वासानाम् 6 c. *pl.* (श्वासवातानाम्, नासानिश्वासानां).

निषष्ठ niṣaṣṭha, *p.p.* of षट् shad, Sit, with नि *ni* Seated, perched, rested, reclining. निषष्ठः 1 c. *sin. m.* (विश्रामसुखाय कृतावस्थितिः सन्, कृतावस्थानः, स्थितः, कृतवासः सन्—उपविष्टः सन्).

निषेध nishedha, *s.m.* Prohibition, negation, forbidding, denial, refusal.

निष्पतन्ति niṣpatanti, *pres. par.* of पत pat, 1 *cl.* Fall, with निर् *nir*, Out (निःसरन्ति, निष्क्रामन्ति, निर्गच्छन्ति, वहिर्भवन्ति).

निष्फल niṣphala, *adj.* Fruitless, useless, unprofitable.

निष्फलारम्भयताः niṣphalārambha-yatnāḥ, निष्फले (फलशून्ये or अयोग्ये) आरम्भे (कर्मणि) यतः (कर्तव्यतानिश्चयो) येषां एवम्भूताः के (जनाः).

निस्स्यन्दमान nisyandamāna, *pres. p. atm.* (of स्रदि with नि *ni*) Trickling, flowing, oozing, issuing.

निस्स्यन्द nissyanda, *s.m.* A dropping, distilling, dripping, trickling.

निहित nihita, *p.p.* (of धा dhā, Hold, with नि *ni*) Laid, fixed, lodged, deposited, placed, treasured up, kept (निक्षिप्त, आरोपित, स्थापित, अर्पित).

निहितात् 5 c. *sin. m.* निहितम् 2 c. *sin. n.* निहितैः 3 c. *pl. n.*

निर्हाद nihrāda (by some निर्हाद nirhrāda), *s.m.* Sound, depth of sound, echo, peal (शब्दगम्भीर्य).

निद्रादिन् nīhrādin (or निर्हादिन्), *adj.* Sounding, pealing, echoing. निद्रादी nīhrādi, 1 c. *sin. m.* (प्रतिध्वनिमत्त्वात् गभीरशब्दान्-प्रतिध्वानयुक्तः).

नीचराख्यम् nīchair-ākhyam, नीचैर्नामानम्, अप्रसिद्धनामानं "Unknown by name." वामनगिरिम् "Dwarf-mountain." खर्वाख्यं "Dwarf-named."

नीचैस् nichais, *ind.* Down, downwards, below, underneath. Low, dwarfish (वामनगिरिं vāmana-girim—खर्वाख्यं "Called dwarf").

नीड nīda, *s.m. n.* A nest (वास "House, dwelling").

नीडारम्भे nīḍārambhe (नीडानां तु वासारम्भे, कुलायकरणे).

नीत nīta, *p.p.* (of नी नी) Brought, conducted. Reduced. Passed. नीताः 1 c. *pl. m.* नीता 1 c. *sin. f.* (प्रापिता, अतिवाहिता, गमिता, यापिता).

नीत्वा nītwā, *ind. p.p.* (of नी नी, Lead) Having passed (गमयित्वा, प्रापयित्वा, अतिक्रम्य).

नीप nīpa, *s.m.* The kadamba-tree. नीपम् 2 c. *sin.*

"The Kadamba-flower, when full-blown, is invested with projecting anthers, like the erect prickles of a hedgehog. In the neuter, the blossoms are denoted."

It is said :

पद्मादीनामकालेऽपि समुत्पत्तिस्तु वीक्ष्यते ।

यत्तु वर्षाभवं द्रव्यं प्रायस्तद्व्यदा भवेत् ॥

"The growth of lotuses, etc., is observed even out of season; but whatever thing is produced in the rains, will, in general, be found at any other time."

अतो वर्षाभवमिति नीपमलकायां सर्वकाले भवतीति.

Hence, by "Growing in the rains," it is implied that the Kadamba in every season is found at Alakā.

नील nīla, *adj.* Blue. नीलम् 2 c. *sin. n.* अतिगम्भीर्यत्वात् "From greatness of depth," कृष्णवर्णतया भासमानं "Shining through blueness of colour."

नीलकण्ठ nīlakaṇṭha, *s.m.* A peacock (blue-neck).

नीलकण्ठः 1 c. *sin.* (मयूरः).

नीवी nīvī, *s.f.* A cloth round a woman's waist, or the ends of the cloth passed round the loins, so as to hold the whole together; on being loosed, the lower members are exposed; a petticoat; drawers worn by women. वस्त्रयन्त्रि "Knot of a garment."

स्त्रीजघनस्थवस्त्राञ्चलयन्त्रि stri-jaghanastha-was-trāñchala-granthi).

नीवीबन्धोच्छ्रितशिथिलम् nīvī-bandhochchhlwa-sita-sithilam, नीव्या बन्धो (गाढत्वं or बन्धनं)

नीवीबन्धः तस्योच्छ्रितेन (लुठनेन) शिथिलं (गलत or गलितप्रायं)—नीवीबन्धस्य (कटीवस्त्रामोचकर-ज्जुविशेषस्य kati-vastrāmochaka-raju-viśeshasya) उच्छ्रितेन (क्रीडार्थमोचनेन) शिथिलं (झयम्).

नुदति nudati, *pres. par.* of नुद 6 cl. Send, drive, propel (प्रैरयति).

नूनम् nūnam, Assuredly, certainly. Perhaps, probably, it may be, haply (शङ्के "I apprehend, suspect." अहमेवं सन्त्ये "I thus think").

नृ nṛi, *s.m.* A man. नृणाम् 6 c. *pl.*

नृत्य nṛitya, *s.n.* Dancing, a dance. (There is a kind of dance with violent and frantic gesticulation, practised by the god Śiva and his votaries. It is called Tāṇḍava, from the inventor Tāṇḍu, one of Śiva's doorkeepers, and an original teacher of the arts of dancing and mimicry.) In the book entitled नृत्यसर्वस्व we read :

वीणां धृत्वा तु ये कुर्युर्नृत्यं तद् दैशिकं भवेत् ॥

"The dancing which they perform, holding a lute, is called Daisika."

नृत्यारम्भे nṛityārambhe, नृत्यस्य (नर्तनस्य) आरम्भे (उपक्रमे), (नटनोपक्रमे, ताण्डवारम्भे, नाट्यसमये)—नृत्यारम्भे प्रतिदिनं रुधिरार्द्रगजाजिनावलोकनेन तस्या चक्षुर्ग आसीत् । तत्र त्वयि गजाजिनत्वप्रपन्ने शान्तोद्देशगतिमितनयनत्वम् अतस्त्वं भवान्या दृष्ट-भक्तिः—महादेवः सद्यःकृतगजचर्म पश्चाद्देशे समुत्त्वित्य सन्धायां ताण्डवं आरभते तत्र भगवती बीभत्सबुद्ध्या सोद्देशा भवति. तत्र त्वयि तत्क्रिया-कारिणि सति नागाजिनेच्छापगमेन बीभत्साभा-वात् प्रीता सती तव तादृशरूपदर्शनेन विस्मयस्ति-मितनेत्रा सती त्वां प्रेक्षित्ये इति एतेनोभयोराराधनेन धर्मः सूचितः. गजासुरमर्दनान्तरं भवान् महादेवस् तदीयमार्द्राजिनं भुजमण्डलेन बिभ्रत् तण्डवं चकारेति प्रसिद्धिः.

नेत nēti, *agt.* Leading; a leader, conductor, guide.

नेत्रा 3 c. *sin. m.* (प्रैरकेण, पश्चात्पातिना—सारथिना "Charioteer").

नेत्र nētra, *s.n.* An eye.

नेत्रकौतूहलानाम् nētra-kautūhalānām (नेत्राभिलाषाणाम्).

नेमि nemi, The circumference, ring or outer circle of a wheel.

नेय nēya, *fut. p.p.* (of नी नी) To be brought. नेयम् 1 c. *sin. n.* (प्रापनीयम्).

नेष्यन्ति neshyanti, 2 fut. par. of णी णि, Bring, reduce (प्रापयिष्यन्ति).

नैदाघ naidāgha, adj. Scorching, peculiar to the hot season, called निदाघ nidāgha (May-June). नैदाघम् 2 c. sin. m. (ग्रीष्मकालीनं, निदाघकालोत्पन्नं, वैश्वानरं).

नैश naiśa, Nightly, nocturnal. नैशः 1 c. sin. m.

रात्रिसम्बन्धी, निशिवः, निशाभिसारस्व (पन्थाः).

नौ nau, 6 c. du. of अस्मद् asmad, I (आवयोः āvayoh, युष्मदस्मदोः yushmad-asmadoh).

न्यस्त nyasta, p.p. (अस as, Throw, with नि ni) Thrown, placed, laid; leaning, resting. न्यस्तम् 1 c. sin. n. न्यस्ते 7 c. sin. n. (समर्पिते, आरोपिते, स्थापिते).

न्यस्य nyasya, ind. p.p. (of अस as, Throw, with नि ni) Having placed (न्यासं कृत्वा, निक्षिप्य).

न्यास nyāsa, s.m. A placing, setting, laying, or depositing. Impress, stamp, mark. न्यासम् 2 c. sin.

प p, as in "pear," "reap."

पक्क pakwa, p.p. irreg. (of पच pach) Ripened; ripe, mature.

पक्कता pakwatā, s.f. Ripeness, maturity.

पक्कविम्बाधरौघी pakwa-vimbādharauśhī, पक्कविम्बवत् अधरश्च ओष्ठश्च यस्मात्तादृशी—(रक्तवर्णाधरौघी, अतिलोहिताधरौघी).

पक्षिन् pakshin, s.m. A bird. पक्षिणाम् 6 c. pl.

पक्ष्मन् pakshman, s.m. An eyelash. पक्ष्मभिः 3 c. pl.

पक्ष्मोत्क्षेपात् pakshmotkshepāt, पक्ष्मणां (नेत्रलोम्नां or नेत्राच्छादकानाम्) उन्मीलनात् (उत्क्षेपात्).

पङ्क paṅka, s.m. n. Mud, mire (कर्दम).

पङ्क्ति paṅkti, s.f. A line, row, series. पङ्क्तिम् 2 c. sin.

पञ्चन् pañchan, num. pl. only, Five. पञ्चभिः 3 c. pl.

पञ्चवाण pañcha-vāṇa (Five-arrowed) Kāmadeva.

पञ्चवाणः pañcha-vāṇah, 1 c. sin.

पञ्जर pañjara, s.n. A cage, aviary.

पञ्जरस्थ pañjara-stha, adj. Caged, dwelling in a cage.

पञ्जरस्थम् 2 c. sin. f. (पाल्यपक्षिणामवस्थानार्थं निर्मितगृहस्थां pālyā-pakshinām avasthānārthanirmīta-grīha-sthām. हिंसीभ्यः कृतसंरक्षां—स्वर्णपञ्जरवासिनीम् swarna-pañjara-vāsinīm).

पट paṭa, s.m. n. Cloth. A veil or screen.

पटह paṭaha, s.m. A kettle-drum, a tabor.

पटहता paṭahatā, s.f. The function, office, duty, or noise of a drum. पटहताम् 2 c. sin. (पटहभावः, मृदङ्गभावः).

पटु paṭu, adj. Sensible, intelligent, intellectual. Sound, healthy, free from disease (निरुपद्रवः). Smart, shrill, clear, sharp, crackling. पटु 2 c. sin. n. (स्फुटं, स्पष्टं, पाटवोपेतं). पटुतर paṭutara, compar. Fiercer.

पटुकरणीः paṭu-karaṇaiḥ (पटुन्द्रियैः, सकलेन्द्रियैः, श्रवणग्रहणवागव्यवहारसमर्थैर्न्द्रियैः śravaṇa-graṇa-vāg-vyāvahāra-samarthaiḥ endriyaiḥ. मनुष्यादिभिः "By human beings," etc.

पटुमदकलम् paṭu - mada - kalam, पटुमदेन कलं (मनोहृत्—पटुना मदेन कलं वा—पटु पाटवोपेतं मदकलं वा.

पण्य paṇya, fut. p.p. of पण paṇ, Vendible (क्रेय kreya, To be bought, purchasable, to be had for money).

पण्यस्त्री paṇya-stri, A harlot (पण्य paṇya, Vendible, and स्त्री stri, Woman). क्रेयस्त्री, वारस्त्री, गणिका, क्रयसाध्या.

पण्यस्त्रीरतिपरिमलोद्गारिभिः paṇya-stri-rati-parimalodgāribhiḥ, पण्यस्त्रियो (विश्वास) तासां रतिषु यः परिमलो (न्योन्याशेषणादिरूपविमर्दसम्भव-

गन्धस्) तमुद्गारयितुं (प्रकटयितुं) शीलं येषां तैः—पण्यस्त्रीणां (गन्धद्रव्ययुक्तानाम् अभिसारिकानां) रतौ (सुरतक्रीडायां or रमणेन) परिमलं (विले-

पनादिविमर्दसम्भवगन्धम्) उद्धमन्ति—तच्च यः परिमलसम्मर्दोत्थितगन्धः तमुद्गारयितुं शीलं येषां तानि तथा तैः.

पतन्ति patanti, pres. par. of पत pat, 1 cl. Fall.

पति pati, s.m. Lord, master, owner.

पतित patita, p.p. (of पत pat) Fallen, dropped, slipped, prostrate. पतितम् 2 c. sin. m. पतिताम् 2 c. sin. f. (सूत्रलिताम्).

पतितैः 3 c. pl. n.

पथ patha, Road, path, way. पथे 7 c. sin.

पथिक pathika, s.m. A traveller, wayfarer, roadster.

पथिकवनिताः pathika-vanitāḥ (प्रोषितभर्तृकाः, प्रस्थानानां योषितः, पान्यस्त्रियः).

पथिन् pathin, s.m. Road, way, path. पन्थाः 1 c. sin.

पथि 7 c. sin. (वर्तमानि, मार्गैः).

पथि विश्राम्य गन्तव्यं विश्रामाज्जायते बलं ।

पद pada, s.n. A foot. Step, footstep, print of a foot; a mark. A foot, or, rather, a line of a stanza.

A work. Place, site. Rank, station. पदम् 1 or 2 c. sin. पदेः 3 c. pl. (चरणैः, पादमुद्राभिः, प्रतिविम्बैः).

पदवी padavī, s.f. Road, way, track, path. पदवीम् 2 c. sin.

पदमुखस्पर्शम् pada-sukha-sparsam, पदमुखश् (चरणमुखकारी) स्पर्शो यच्च तादृशं यथा स्यात् तथा, सोपानत्वं.

पद्म padma, s.m. n. A lotus, but often confounded with the water-lily. This plant is found at all seasons of the year. One of Kṛṣṇa's nine gems.

पद्मिनी padminī, s.f. A lotus. पद्मिनीम् 2 c. sin.

पयस् payas, s.n. Water. पयः 2 c. sin. (जलं, पानीयं, तोयं). पयसि 7 c. पयोरूपे मनसि कायारूपस्य त्वद् (आत्मनः) साक्षात्कारी भविष्यति.

पयोद payoda, s.m. A cloud (water-giver). पयोद 8 c. sin. (उचितसम्बोधनं "A suitable vocative").

पयोनिधि payo-nidhi, s.m. The ocean (reservoir or treasury of water). पयोनिधिम् 2 c. sin.

पर para, pronom. After, following, next. Beyond. परम् 2 c. sin. n.

परम् param, ind. governing the 5th case, After. Extremely, exceedingly (अत्यर्थं).

पराधीन parādhīna, adj. Dependent, subject, subservient; servile, menial.

पराधीनवृत्तिः parādhīna-vṛttih, पराधीना (परायत्ता) वृत्तिर्यस्य सः (परायत्तजीवनः, परायत्तव्यापारः, परतन्त्रः, परवशचेष्टः "Whose actions are under the control of another").

परि pari, prep. Round, about. Altogether, in every possible way (सर्वतोभावेन).

परिकीर्तित parikīrtita, p.p. (of कृत kṛit, with परि pari) Called, proclaimed.

परिगणना parigaṇanā, s.f. Enumeration, counting, number. परिगणनया 3 c. sin. (परिसङ्ख्यानं, एक, द्वि, त्रि, चतुःक्रमेण परिसङ्ख्याया).

परिगत parigata, p.p. (of गम gam, with परि pari) Obtained, gained. Surrounded, encompassed; overcome. Distressed.

परिचय parichaya, s.m. Acquaintance, intimacy, sight. परिचयम् 2 c. sin.

परिचित parichita, p.p. (of चि chi, Collect, with परि pari) Known, acquainted with (अभ्यस्त "Practised"). परिचितः 1 c. sin. m. (प्राप्तपरिचयः "Scraped acquaintance, gotten acquainted").

परिचितभूलताविभ्रमाणां parichita-bhūrūlatā-vibhramāṇām, परिचितो (विज्ञातो) भूलताया विभ्रमः (पूजार्थसम्भ्रमो) येषां । भुवो लता इवेत्युपमितसमासः । तासां विभ्रमा (विलासाः) परिचिताः (विशेषेण विदिताः) येषां (कौतूहलानां). एतेन गोलकेतरभागस्य कुन्दपुष्पतुल्यत्वं.

परिणत pariṇata, p.p. (of लम् ṇam, Bow, with परि pari) Bowed, bent. Stooping (as an elephant about to strike with his tusks). Ripe, mature, full grown. Perfected, exalted. परिणताम् 2 c. sin. f. (रूपान्तरगतां "Metamorphosed," परिणतिं गतां पाकं गतां "Attained perfection or maturity").

परिणतगज pariṇata-gaja, नम्रीभूत, द्रुतदन्ताघातो यो गजो (हस्ती).

तिर्यग्दन्तप्रहारसु गजः परिणतो मतः ।

"An elephant striking with his tusks sideways (slantwise) is reckoned Pariṇata."

परिणतफलद्योतिभिः pariṇata-phala-dyotibhiḥ, पक्वफलशोभिभिः (or शोभिदैः). परिपक्वफलभास्करैः paripakwa-phala-bhāskaraḥ. परिणतपदेन पैङ्गल्यमभिप्रेतं "By the word pariṇata, tawinness is signified." आषाढे नवचूताः फलानि पच्यन्ते च.

परिणतशरच्चन्द्रिकासु pariṇata-śarach-chandrikāsu, परिणता (प्रवृद्धा) शरच्चन्द्रिका (शरत्कालीनज्योत्स्ना) यासु तादृशीषु (चपासु). निर्मलज्योत्स्नायुक्तासु, पूर्णकान्तिशरत्कालीनज्योत्स्नासु, परिणता (दीर्घत्वं प्राप्ता) शरच्चन्द्रिका (शरत्कालज्योत्स्ना) यासु तासु.

परिणति pariṇati, s.f. Ripeness, maturity.

परिणमयितृ pariṇamayitṛi, agt. Who or what bends down. Who or what causes to ripen, a ripener. परिणमयिता pariṇamayitā, 1 c. sin. m. नम्रीभावयन् namri-bhāvayan—परि (सर्वतोभावेन) नमर्यिता उन्नतमपि नम्रतां नमतीत्यर्थः—परिपाचयिता (पक्वतां प्रापयिता).

परितस् paritas, ind. On every side, all around.

परिताप paritāpa, s.m. Heat. परितापात् 5 c. sin.

परित्राण paritrāṇa, s.n. Preservation, rescue.

परिदग्ध paridagdha, p.p. (of दह dah, Burn, with परि) Burned up, scorched. परिदग्धाः 1 c. pl. f.

परिभव paribhava, s.m. Defeat, discomfiture, disgrace.

परिभवपदम् paribhava-padam (परिभवस्य स्थानम्, तिरस्क्रियास्थानम्, तिरस्कारपदं).

परिमल parimala, *s.m.* An exquisite scent, especially arising from the trituration of fragrant substances. The trituration of perfumes.

परिमित parimita, *p.p.* (of मा mā, Measure, with परि pari) Limited; moderate, sparing.

परिमितकथाम् parimita-kathām (परिमिता (अल्पा) कथा (वचनं) यस्यास् तादृशीम्—मितभाषिणीम् अयं च स्त्रीणां गुणातिशयः. विरहवेदनया वक्तुमक्षमत्वात्. श्लोकवार्तालापां विरहखेदात्, अल्पवाक्यां, मृदुवचनां).

परिलघु parilaghu, *adj.* 2 *c. sin. n.* Very light. (लघुतरं, सर्वतोभावेन अगुरु, अल्पभरं, स्वच्छं, गुरुत्वदोषरहितं, अदुर्जरं "Not hard of digestion." न रोगजनकं भाराजनकत्वेन, गत्यनुकूलं, लाघवोपेतं).

कफघ्न दीपनं पथं लघुस्रोतःसमुद्भवम् ।

"(Water) drawn from a light current is antiphlegmatic, stimulating, wholesome."

षड्भिः प्रकारैः प्रविशन्ति रोगा विधारणान्मूत्रपुरीषयोश्च ।

अत्यमुपानाद् विषमाशनाच्च दिवाशयाज्जागरणाच्च रात्रौ ॥

"By six means do diseases invade; from ichury and from constipation, from excessive drinking of water, and from irregular eating, from sleeping by day, and from wakefulness at night."

परिलघु parilaghu, adverbially, Very quickly, lightly, deftly.

परिसर parisara, *s.m.* Breadth, width, expansion.

परिहरत् pariharat, *p. par.* (of हृ hṛi, 1 *cl.* Take, with परि) Avoiding, shunning, escaping. परिहरन् 1 *c. sin. m.* (त्यजन्, वर्जयन्). Some of the Commentators explain परिहरन् by त्याजयन् "Making to quit, compelling to renounce" certain arrogant notions and vain pretensions, that it is through the support afforded by their huge trunks that the clouds are enabled to fly. मेघा अस्माकं स्थूलहस्तानेव स्वभावसहत्वेनावलम्ब्य उड्डीयन्ते इत्येवं रूपान् अहङ्कारान् परिहरन् (त्याजयन्).

परीयाः pariyāh, *pot. par.* of इ i, Go, 2 *cl.*, with परि Go round, circumambulate (प्रदक्षिणं कुर्याः—प्रदक्षिणयिष्यसि द्रक्ष्यसीति वा—सर्वतोभावेन भजेः—दृग्गोचरीकुर्वन्).

परुष parusha, *adj.* Harsh, grating. Rough (to the

touch), crisp (not softened by unguents). Violent, blustering (रुच, कठोर, कठिनस्पर्श). परुषम् 2 *c. sin. m. n.* परुषैः 3 *c. pl. n.*

न भूषणं नैव मृज्वां नालकानां च कर्तनम् ।

नानुलेपं न संस्कारं कुर्वन्ति प्रोषिते पती ॥

पर्ण parṇa, *s.n.* A leaf. पर्णैः 3 *c. pl.* (पत्रैः, दलैः).

पर्यन्त paryanta, *s.n.* Extremity.

पर्वत parvata, *s.m.* A mountain. पर्वते 7 *c. sin.*

पर्वते पर्वते parvate parvate (प्रतिपर्वतं, सर्वस्मिन्नेव पर्वते—सर्वदिक्षु).

पवन pavana, *s.m.* Air, wind, personified as a deity.

पवनः pavanah, 1 *c. sin.*

पवनतनयम् pavana-tanayam, हनुमन्तम् hanuman-tam, Hanumān, the son of Anjani, by Pavana, or the wind, the friend, ally, and spy of Rāmachandra, in his invasion of Lankā (वातपुत्रं).

पवनपदवीम् pavana-padavīm (वायुपद्मतीम्, अन्तरिक्षमारूढं—मत्कार्यप्रवृत्तमपि त्वां सर्वे सत्कारं करिष्यन्ति.

"All will surely do a kindness to thee engaged in my business."

पशु paśu, *s.m.* A beast, brute, animal.

पशुपति paśu-pati, *s.m.* (Lord of cattle) A name of Siva. पशुपतेः 6 *c. sin.* (चण्डेश्वरस्य, महादेवस्य. शम्भोः नर्तकस्य "Dancer").

पश्चात् paśchat, *ind.* After, afterwards. Behind. Westward (अनन्तरं—पश्चिमेन, पश्चिमेन भागेन—पृष्ठदेशे).

पश्य paśya, *imp. par.* of दृश् dṛiś, 1 *cl.* See, observe, behold. पश्यत् *prgs. par.* पश्यन्तीनाम् 6 *c. pl. f.*

मद्विलोकनतत्पराणाम् mad-vilokana-tatparāṇām.

पाक pāka, *s.m.* Maturity, ripeness. Suppuration, ripeness (of a boil).

पाणि pāṇi, *s.m.* The hand. पाणीन् 2 *c. pl.* पाणिभिः 3 *c. pl.*

पाण्डु pāṇḍu, *adj.* Pale, straw-coloured, yellowish white (पाण्डुर, पीत, श्वेत). पाण्डुः 1 *c. sin. m.*

पाण्डुच्छाया pāṇḍu-chedhāyā, पाण्डुकान्तिः, पाण्डुरकान्तिः, पाण्डुवर्णा. यथान्या कामिनी नायकविरहे वैष्णीं बभ्राति पाण्डुकान्तिं वहति तनुत्वं धारयति वथेयं नदी भवद्विरहे—यथा नायकः समागम्य तादृशा नायिकीयास्तत्सर्वं दूरीकरोति तथा स्वमस्या इति—विरहोत्कण्ठिता च एकवैष्णीं कृष्णतां पाण्डुतां च धारयति.

पाण्डुच्छायोपवनवृतयः pāṇḍu-chchhāyo'pavana-vri-tayah, पाण्डुश्च (पीता, पाण्डुरा) छाया (कान्ति) र्यासां तथाभूता उपवनवृतयो येषां ते तथा.

पाण्डुता pāṇḍutā, s.f. Paleness, pallor, whiteness.

पाण्डुताम् 2 c. sin. (पाण्डुरताम्, गौरताम्).

पात pāta, s.m. A fall, or falling. पातैः 3 c. pl.

पातिन् pātin, agt. Falling, giving way, failing. पाति pāti, 2 c. sin. n.

पातुम् pātum, inf. of पा pā, Drink.

पात्र pātra, s.n. A vessel, a receptacle of any kind. Worthy; a fit and worthy recipient.

पात्रीकुर्वन् pātri-kurvan, 1 c. sin. m. (भाजनं विदधत्, स्थापनविषयीकुर्वन्, अर्हतामापादयन्, आराधनास्पदीकुर्वन्, तासां लोचनै रमयन्—एतेन गोलकेतरभागस्य कुन्दपुष्पतुल्यत्वं गोलकस्य तु अनुगत-ध्रमरतुल्यत्वं कटाचादीनां पूजार्थसम्भ्रमश्च बोध्यः).

पाथेय pātheya, s.n. Provender, provision for a journey, viaticum (पथि साधु, पथि भाज्यं (भोज्यं?), सम्बलं).

पाथेयवत् pātheyavat, adj. Furnished with provisions for a journey, provided with supplies, provisioned. पाथेयवन्तः 1 c. pl.

पाद pāda, s.m. A foot, including all the leg and thigh (ऊर्ध्वजङ्घासमूदायार्थः). A ray of light, a beam (of the sun or moon). Any hill at the skirt of a mountain or mountainous range (प्रत्यन्तपर्वत). पादः 1 c. sin. पादे 7 c. sin. पादान् 2 c. pl. (रश्मीन्, किरणान्).

पादचार pāda-chāra, s.m. A going on foot. पादचारेण 3 c. sin. (पादभ्रमेण, पदप्रवेगेन, चरणभ्रमेण).

पादन्यास pāda-nyāsa, s.m. A dance, or measured step. पादविक्षेप, वेष्टानां नृत्यविशेषः. It is said: नृत्येषु चरणोक्षेपः पादन्यासः प्रकीर्तितः।

"Throwing the feet about in dances is called Pādanyāsa."

पादन्यासकृणितरसनाः pādanyāsa-kṛaṇita-rasanāḥ, पादन्यासेन (देवप्रदक्षिणकरणार्थं चरणक्षेपेण) शब्दिता रसनाः (क्षुद्रघण्टिका) यासां तास्तथा—चरणचालनसिञ्जितमेखलाः—चरणविक्षेपशब्दितकाञ्चिगुणाः—सौकुमार्यध्वनिरयं—एतेन तासां परमवैदग्ध्यं ध्वनितं.

पादरागाङ्गितेषु pāda-rāgāṅgiteshu, पादरागेण (चरणालङ्कारकेन) अङ्गितेषु (चिह्नितेषु).

व्यायामाभ्यसगाचस्य पद्भ्यामुद्धतितस्य च।

व्याधयो नोपसर्पन्ति वैनतेयमिवोरगाः॥

"Diseases come not nigh a body kept in the practice of healthy exercise, and moved up and down on the feet, as serpents [approach not] Vainateya."

Vyāyāma means gymnastics, athletic exercise, as playing with heavy clubs, wielding a bow with a chain in place of a string, alternate rising and falling at full length on the ground, etc. Vainateya (a patronymic from his mother Vinatā) is a name of the man-bird Garuḍa, the implacable and unrelenting foe of the serpent tribes.

पाप pāpa, s.n. Sin. पापम् 2 c. sin.

पारावत pārāvata, s.m. A dove, pigeon. ते स्वभावलघुनिद्राः सन्तः कामिनीकण्ठकूजितेन जायतीति.

"They being naturally light sleepers, awake at the cooing in the throat of the fond female."

पावक pāvaka, s.m. Fire. पावकेन 3 c. sin.

पार्श्व pārsva, s.m. A side.

पाश pāśa, s.m. A noose. In compos. with words signifying hair, Quantity; as केशपाश keśa-pāśa, Much, or flowing hair.

पास्यसि pāsyāsi, 2 fut. par. of पा pā, Drink.

पिशुन पिशुना, adj. Vile, infamous. Indicative, indicative. Tell-tale, informer. पिशुनम् 2 c. sin. m. (सूचकं, ख्यापकं). Even at this day (that is, when the Commentary was written), it is said, skulls are found in this place where the battle is fought.

पीडयेत् piḍayet, pot. par. of पीड 10 cl. Pain, distress, afflict.

पीयमान piyamāna, pres. p.p. (of पा pā, Drink) Being drunk, quaffed, or sucked in. पीयमानः 1 c. sin. m. (उपभुज्यमानः, सादरं दृश्यमानः (अवलोक्यमानः, प्रेक्ष्यमाणः) सन्, सानुरागं दृश्यमानः, विप्रकृष्टतया निरीक्ष्यमाणः सन्—अत्यादरादवलोकनं पानमुच्यते.

"Gazing with intense respect is called drinking."

गजा हि मुखमुन्नम्य वातं पिवन्तीति प्रसिद्धिः

"For it is a well-known fact that elephants, raising their mouth, quaff the breeze."

पुंस puns, s.m. The masculine gender. पुंसि 7 c. sin.

पुंसङ्गित pun-saṅgita, adj. Male, masculine (from पुम् pum, s.m. A male, and सङ्गित saṅgita, United, associated, classed). पुंसङ्गितः 1 c. sin. m.

पुट puṭa, *s.m.* A cover; wrapper; the pod or capsule which envelopes young shoots. पुटान् 2 *c. pl.*

पुण्य punya, *adj.* Pure, holy, sacred. Delightful.

पुण्यः 1 *c. sin. m.* पुण्यम् 2 *c. sin. n.* (पावनं, धर्महेतु, पुण्यहेतुकं, पापहारि, मनोज्ञं). *s.n.* A virtuous and meritorious action. पुण्यैः 3 *c. pl.* (सुकृतेः). Not possessing merit sufficient to obtain mukti (final liberation from matter), they returned to earth with the surplus of their good deeds.

पुत्र putra, *s.m.* A son.

पुत्रप्रेम्णा putra-premnā, स्तुन्दप्रीत्या—मम पुत्रस्यायं मयूरस, तस्येदमिति स्नेहेन न त्वलङ्कारशङ्कया (काञ्चया वासनायाः). यस्य मयूरस्य वर्ह (पिच्छं).

पुनर् punar, *ind.* Again. Further, still more. Assuredly. An expletive.

पुमस् pumas, *s.m.* A man. A male. पुंसाम् 6 *c. pl.* (पुरुषाणां, महतां "Of the great").

पुरस् puras, In front, before, facing, over against (अग्रे or अग्रतः).

पुरस्तात् purastāt, *ind.* Before, in presence (of spectators and witnesses). अग्रतः, समक्षं, साक्षात्, अग्रे. Eastward (पूर्वस्यां दिशि).

पुरा purā, Before, in front (अग्रतः in the sense of पुरस्) Formerly, a while ago. Near. Future, proximate future. As the word पुरा may have a prospective as well as a retrospective meaning, some Commentators give it a future sense in harmony with the preceding verse (110); whilst others would refer to a past event, पूर्वकृतं स्मारयन् "Recalling a former transaction," adding सम्प्रति तस्या मधेवञ्चकत्वज्ञानिरासायातिगूढमभिधेयमुपदिशति. One commentary gives पुरे "In [her] city" (स्वपूर्व्यां), or "On the ground" (भूमौ).

पुरी purī, *s.f.* A city. पुरीम् 2 *c. sin.*

पुरुष puruṣa, *s.m.* A man. पुरुषम् 2 *c. sin.*

पुरे pure, *ind.* Before.

पुलकित pulakita, *adj.* Bristling up with joy, enraptured, delighted, thrilled with ecstasy. पुलकितम् 2 *c. sin.* (जातरोमाञ्चमिव, प्राप्तरोमाञ्चं, रोमाञ्चितं, सञ्जातपुलकं, हृष्टः सन्).

पुलिन pulina, *s.n.* An island of alluvial formation, or one from which the water has recently withdrawn, or a small island or bank left in the middle of a river. पुलिनं तोयोत्थितभागः.

पुलिनजघनाम् pulina-jaghanām, पुलिनमेव जघनं

(कटीपुरोभागो) यस्याः सा तथा तां—शीतलविशालत्वात् पुलिनमिव जघनं यस्यास तादृशो म्रिय—पुलिनवत् पृथुजघना परमसुन्दरी. Some copies read विपुलजघना.

शीते सुखोष्णसर्वाङ्गी योष्मे च सुखशीतला ।
भर्तृभक्ता च या नारी सा स्मृता वरवर्णिनी ॥

"The woman who, devoted to her lord, possesses an agreeable warmth throughout her whole person in cold weather, and in warm weather is pleasantly cool, is termed a Vara-varṇinī, i.e., a virtuous and excellent female."

पुष्कर pushkara, *s.m.* Water. A kind of cloud.

पुष्कराः 1 *c. pl. s.n.* The head of a drum, or place where any musical instrument is struck. पुष्करेषु 7 *c. pl.* (वाद्यभाण्डेषु).

पुष्करावर्तक pushkarāvartaka, *s.m.* A watery cloud.

पुष्करावर्तकानाम् 6 *c. pl.* पुष्करावर्तकादीनां मेघानां महाप्रलयवर्षिमेघानां—जगदुपकारिणां जलदानां—पुष्करं (पानीयम्) आवर्तयन्ति यथा-कामं भ्रमयन्ति.

तथा निर्वाप्य कम्पाग्निं पुष्करावर्तकादयः ।

विश्वैकवीजनिलयां चक्रुरेकार्णवां महीम् ॥

"The Pushkarāvartakas and other (clouds) having thus extinguished the fire of the [earth] quake, made the earth single-oceaned, the recipient of the one universal seed [the mundane egg]."

* पुष्प pushpa, *s.n.* A flower. A blossom. पुष्पैः 3 *c. pl.* (कुसुमैः).

पुष्पमेघीकृतात्मा pushpa-meghī-kritātmā, पुष्पमेघीकृत आत्मा (शरीरं) येन कामरूपत्वात् तादृशः सन्—पुष्पवर्षकमेघीकृतविग्रहः सन्—पुष्पमयो मेघः पुष्पमेघः तादृशीकृत आत्मा (शरीरं) येन स तथा—पुष्पेन मेहति (सिञ्चतीति) पुष्पमेघः.

पयोवाहो भवेद्यस्तु पुष्पमेघ स उच्यते ।

"But that which may be a bearer of water, is called a flower-cloud."

पुष्पलाव pushpa-lāva, *s.m.* A flower-cutter, flower seller, a garland-maker. पुष्पलावी *f.* (मालिनी A flower-girl).

पुष्पलावीमुखानाम् pushpalāvi-mukhānām, मालाकारवधूवदनानाम् mālākāra-vadhū-vadanānām.

पुष्पासारैः pushpāsāraiḥ (पुष्पाणां धाराभिः, कुसुमापातैः, पुष्पवृष्टिभिः, अतिशयितवर्षैः पुष्पाणामासारा (विगवृष्टयः) तैः).

पुष्यति pushyati, *pres. par. of* पुष ४ *cl.* Nourish, maintain, keep up, retain, wear, bear (धारयति).

पूर्णता pūrṇatā, *s.f.* Fulness (अतुच्छता, सधनता, धनाढ्यता, सारता, अनिःस्वता, अन्तःसारता).

पूर्यमाण pūryamāṇa, *pres. p. pass. (of* पू *pri, Fill)* Being filled. पूर्यमाणाः 1 *c. pl. m.* (पूरितयन्त्र-रन्धाः).

पूर्व pūrva, *pronom.* Before, former. पूर्वम् *n. sin.* used adverbially, Previously, already (प्राक्, प्रथमतः).

पूर्वप्रीत्या pūrva - prītyā (प्राचीनप्रेक्षा prāchīna-premā, पूर्णस्नेहेन, सम्भोगकालीनप्रणयेन).

पूर्वार्धलम्बी pūrvārdha-lambī, पूर्वार्धेन (अग्रिमभागेन पूर्वकायाधेन or पूर्वार्धभागे) लम्बमानो (अधोगामी सन् or लम्बत इति स तथा).

पृच्छते pricchhate, *pres. p. par. of* प्रच्छ prachchh, 6 *cl.* Ask, inquire, interrogate, question. पृच्छतः 6 *cl. sin. m.* (विज्ञासोः, रोदनकारणं विज्ञासमानस्य). पृच्छन्ती 1 *c. sin. f.* पृच्छति *pres.* (अनुयुनक्ति).

पृथु prithu, *adj.* Broad, wide. पृथुम् 2 *c. sin. m.* (महान्ते, विस्तीर्णे, प्रवलं).

पृषतः prishata, *s.m.* A drop of water. पृषतैः 3 *c. pl.*

पेय peya, *ful. p.p. (of* पा *pā, Drink)* To be imbibed. पेयम् 2 *c. sin. m.* (पानाहं).

पेशल peśala, *adj.* Beautiful, pretty, charming. Smooth. पेशलैः 3 *c. pl. m.* (मनोहरैः, चारुभिः).

पौर paura, *adj.* Belonging to or born in a city, town-bred (पुरेभव), city, citizen.

पौराङ्गना paurāṅganā, *s.f.* A city-lady, a townswoman or woman of the town. पौराङ्गनानां 6 *c. pl.*

(नागरनारीणाम्, वेश्वादीनाम्, विदग्धवनिता-नाम्, परमसुन्दरीणाम्).

प्याययेः pyāyayeh, *pot. par. (of* प्याय pyāy, Increase, swell). *caus. form.* Refresh, delight, exhilarate (by an effusion of cold water).

प्र pra, *prep.* Fore, before, forth, pro, pra, pre.

प्रकल्पयेत् prakalpayet, *pot. of* कृप klip, 10 *cl.* Make, fashion, with प्र pra.

प्रकाम prakāma, *adj.* Amorous. प्रकामाः 1 *c. pl. f.*

प्रकाश prakāśa, *adj.* Like, resembling. प्रकाशैः 3 *c. pl. m.*

प्रकीर्तितम् prakīrtita, *p.p. (of* कृत kṛit, 10th *cl.* Declare, with प्र). प्रकीर्तितम् 1 *c. sin. n.*

प्रकृति prakṛiti, *s.f.* Nature, natural state. A requisite

of regal government, of which seven are enumerated: the king, minister, ally, treasure, territory, fortresses, and army.

प्रकृतिरूपणाः prakṛiti-kṛipañāḥ, प्रकृत्या (स्वभावेन चेत्येन) रूपणाः (कार्ष्ण्यवन्तः, दीनाः, व्याकुलाः) —विचाररहिताः, मुक्तविवेकाः, विधुराः, ज्ञान-मूल्याः—अन्यस्मिन् कार्ये सामर्थ्यमस्ति अस्य नास्तीत्यविचारयन्त एव यथा चेतनेषु प्रवर्तन्ते तथा अचेतनेष्विति.

प्रकृतिपुरुषम् prakṛiti-purusham (अमात्यपुरुषम्, मन्त्रिणं, प्रधानं पुरुषं, अमात्यजनं)—अनेन बुद्धि-शालित्वं परोपकारत्वं महत्त्वं च धनितं “By this, intelligence, beneficence, and greatness are meant.”

प्रकृतिमुभगः prakṛiti-subhagah (स्वभावमनोहरः, स्वभावसुन्दरः).

प्रकोष्ठ prakoshṭha, *s.m.* The fore-arm, or part between the elbow and wrist. प्रकोष्ठः 1 *c. sin.*

अस्योपरि प्रगण्डः स्यात् प्रकोष्ठस्य चाप्यधः ।

“Above it (namely, the elbow) it is Pragaṇḍa, and below it Prakoshṭha.”

प्रक्रमेथाः prakramethāḥ, *pot. par. of* क्रम 1 *cl.* Step, with प्र Begin, proceed (आरभस्व, प्रारम्भेथाः, आरम्भं करिष्यसि).

प्रगण्ड pragaṇḍa, *s.m.* The upper arm, from the elbow to the shoulder.

प्रचक्षते prachakshate, *pres. atm. of* चक्ष 2 *cl.* Say, call, with प्र.

प्रचलित prachalita, *p.p. (of* चल chal, Move, go, with प्र pra) Swinging or swung to and fro. (The long line in page 49 is a specimen of the Daṇḍaka metre. It contains eighteen feet (two Tribhāṣas, and sixteen Cretics) or fifty-four syllables; and the stanza therefore contains 216. The words are here repeated, and given separately—प्रचलित, करिन्, छत्ति, पर्यन्त, चक्षत्, नख, आघात, भिन्न, इन्दु, निखन्दमान, अमृत, रच्योत, जीवत्, कपाल, आवली, मुक्त, चण्ड, अट्टहास, वसत्, भूरि, भूत, प्रवृत्त, क्षुतिः).

प्रणय praṇaya, *s.m.* Love, affection, affectionate regard or solicitation. Friendly acquaintance.

प्रणयकुपिताम् praṇaya-kupitām, प्रणयेन (प्रेमाति-शयेन कुपितां, त्रेमकपटकलहरदृष्टां, सिंहकलहरदृष्टां, स्वापराधसम्भावनया त्वां मानिनीम् छात्वा तव मानभञ्जनाय. It is said :

दृशि लोहितः कपोले विपाटलस्त्वधरे ऽणरागस्य ।
खेदोत्कम्पो स्त्रीणां कोपवशादधिकरूपो ऽस्य इति ॥

"From the influence of anger there is in the eye of woman a red colour, in the cheek a pale pink, in the lips a crimson hue, and a tremor of perspiration, heightening the beauty."

The Editor feels by no means confident in respect of the correctness of the translation, or of the text.

प्रणयवचनम् prañaya - vachanam, *s.n.* (प्रेमकथनं "Declaration of love," प्रार्थनावाक्यं, सौहार्दकथनं, रतिमानसाविष्करणं, रतिप्रार्थनाविष्करणं).

प्रणयिन् prañayin, *adj.* Longing, anxious; affectionate, loving. प्रणयिनि 7 *c. sin. m.* प्रणयि 2 *c. sin. n.* (प्रणययुक्तं, प्रेमानुबन्धि, प्रेमाद्रं, स्नेहयुक्तं, प्रेमयुक्तं, दीर्भाग्यरहितं, परमभावाश्रयं). *s.m.* A husband or lover. A beggar, petitioner. प्रणयिनः 6 *c. sin.* (वल्लभस्य, भर्तुः, प्रियतमस्य). प्रणयिनि 7 *c. sin.* (प्रेमवति, प्रियसि). प्रणयिभिः 3 *c. pl.* (प्रियतमैः). प्रणयिषु 7 *c. pl.* (प्रियेषु, स्नेहलेषु, याचकेषु, सुहृत्सु).

प्रणिहित prañihita, *p.p.* (of धा Hold, with नि and प्र) Held forth. Outstretched:

प्रतनु pratanu, Very small, minute, thin, slender, emaciated. प्रतनुम् 2 *c. sin. m.* प्रतनुषु 7 *c. pl. f.* (अल्पासु, अतिसूक्ष्मासु).

प्रति prati, *prep.* Back, again, re.

प्रतिदिशम् pratidiśam, *ind.* To every region (दिशि दिशि, दिने दिने).

प्रतिनव pratinava, *adj.* New, young, fresh. Blown, budded (अभिनव, अस्त्वन "Not faded").

प्रतिनवजवापुष्परक्तम् pratinava - javā - pushpa - rak-tam, विकसित (or विकस्वर) जवापुष्पारणं (लोहितं or जाज्वल्यमानं "Glowing or intensely blazing").

प्रतिमुख pratinukha, *adj.* Before, in front, in presence.

प्रतिमुखगतम् pratinukha-gatam, 2 *c. sin. m.* सम्मुखे आसन्नं (सन्मुखेनासन्नं, पुरोवर्तिनं).

प्रतिसार्थते pratisāryate, *pres. pass.* of सू sri, Go, causal form, with प्रति prati, Make to go back, bring back, reduce, restore, replace.

प्रतिहत pratihata, *p.p.* (of हन han, with प्रति) Driven back, obstructed, impeded, retarded.

प्रत्यक्ष pratyaksha, *adj.* Evident, manifest, visible.

प्रत्यक्षम् pratyaksham, 1 *c. sin. n.* गमनमावेष्टानुभवसिद्धं भविष्यति "Will be proved by experience on the moment of arrival."

प्रत्यय pratyagra, *adj.* New, recent, fresh. प्रत्ययैः 3 *c. pl. n.* (नूतनैः, नवीनैः, अभिनवैः, अपर्युषितैः "Unfaded, not stale or withered").

प्रत्यय pratyaya, *s.m.* Belief, certainty, assurance. प्रत्ययात् pratyayāt, 5 *c. sin.* शपद्यात् From an oath (taken by the husband at parting). जनतागमे कान्तः ममागमिष्यतीति विमृश्य सुखीभवन्त्यः—मेघोदये कान्तो मन्त्रिकटमागमिष्यतीति निश्चयात् आश्वासन्त्यः (प्रतीचमाणाः)—वर्षोपक्रमे पान्था नियतमायान्तीति निश्चयज्ञानात्.

प्रत्यादेश pratyādeśa, *s.m.* Refusal, rejection, relinquishment, disuse; denial, disallowance, silence. प्रत्यादेशात् 5 *c. sin.*

प्रत्यावृत्त pratyāvṛtta, *p.p.* (of वृत् vṛit, with आ ā, and प्रति prati) Returned. प्रत्यावृत्तः 1 *c. sin. m.* (प्रत्यागतः, पुनरागतः, प्रत्यासन्नीभूतः).

प्रत्याश्वस्त pratyāśwasta, *p.p.* (of श्वस with आ and प्रति) Refreshed, revived, re-animated. प्रत्याश्वस्ताम् 2 *c. sin. f.* (मुक्तखेदां mukta-khedām, स्वस्वावस्थां).

प्रत्यासन्न pratyāsanna, *p.p.* (of शद shad, Sink, with आ ā, and प्रति prati) Near, nigh, contiguous, close at hand. प्रत्यासन्नः 1 *c. sin. m.* (समीपवर्ती सन्, पार्श्वस्थितः). प्रत्यासन्ने 7 *c. sin. n.* (सन्निहिते, निकटवर्तिनि सति, सन्निष्ठे, प्राप्ते सति, निवृत्तीभूते सति).

प्रत्युक्त pratyukta, *p.p.* (of वच vach, Speak, with प्रति) Replied. *s.m.* A reply. प्रत्युक्तम् pratyuktam, 1 *c. sin.* (प्रतिवचनं, प्रत्युत्तरं). It is said:

ब्रुवते हि फलेन साधवो न तु कष्टेन निजोपयोगिनाम् ।

नीचो वदति न कुरुते न वदति कुरुते सज्जनो हि लोकः ॥

"The good respond to those who sue for help by substantial benefit, and not by the throat. An ignoble fellow says and does not, whilst a good man speaks not but acts."

प्रत्युद्यात pratyudyāta, *p.p.* (of या yā, Go, with उत् and प्रति) Received, met, encountered (as a guest).

प्रत्युद्यातः 1 *c. sin. m.* (सम्मुखगतः, कृतप्रत्युत्थानः सन्, कृतप्रत्युद्गमनः).

प्रत्युष pratyūsha, *s.m.* Morning, day-break. प्रत्युषेषु 7 *c. pl.* (प्रतिदिवसप्रभातेषु, प्रभातेषु).

प्रथम prathama, *adj.* First. Former, previous. Early.

प्रथमकथिते prathama-kathite (पूर्वमुक्ते, पूर्वनिर्दिष्टे).

प्रथमदिवसे prathama-divase, आद्यदिने, यीष्मच्छतु-
समाप्तिदिवसे "On the conclusion-day of the hot
season." Some Commentators understand it as
प्रधानदिवसे "On the chief day," i.e. पूर्णिमायाम्
pūrṇimāyām, "On the day of the full moon."

प्रथमविरहादुद्यशोकाम् prathama-virahād ugra-
śokām, प्रथमविरहे उद्य (उत्कटः) शोको यस्याः
सा तां.

प्रथमविरहे prathama-virahe (अननुभूतपूर्वे वियोगे,
आद्यविरहे).

प्रथमसुष्ठतापेक्षया prathama-sukṛitāpekshayā, पूर्वो-
पकारपर्यालोचनया — पूर्वकृतोपकारोपरोधेन
(हेतुना "By reason").

प्रथयति prathayati, pres. par. of प्रथ 10 cl. Reveal
(प्रकाशयति, कथयति, प्रख्यापयति, प्रकटीकरोति,
स्वाधेयत्वेन कथयति "Declares by the quality of
of its contents").

प्रथित prathita, p.p. (of प्रथ prath) Famed, renowned,
famous (ख्यात, ख्यातिप्राप्त, प्रसिद्ध, प्रख्यात).

प्रथितविदिशालक्षणां प्रथita-vidiśā-lakṣhaṇām,
Called famous Vidiśā ("famous London-town").

प्रद prada, agt. Giving; giver. प्रदाः 1 c. pl. m.

प्रदक्षिण pradakṣiṇā, s.m. n. Reverential salutation
by circumambulating a person or object, keeping
the right side towards them.

प्रदिशसि pradiśasi, pres. par. of दिश diś, Shew, 6th
cl. with प्र pra, Give (ददासि, यच्छसि—भवत
एवं स्वभावः यद् अनुक्ताः पि परोपकारमाचरसि.

प्रदीप pradīpa, s.m. A lamp. प्रदीपान् 2 c. pl.

प्रधन pradhana, s.n. War, battle.

प्रबल prabala, adj. Violent, streng.

प्रबलरुदितोच्छूननेत्रम् prabala-ruditochchhūna-
netram, प्रबलरुदितेन (अतिक्रन्दनेन or रोदना-
श्रुणा) उच्छूने (उत्क्रिप्तपटिपुटे) नेत्रे (चक्षुषी) यच्च
तादृशं तथा—अतिरोदनाश्रुणा उच्छूनं (पुष्टं) नेत्रं
यच्च तत्.

प्रबुद्ध prabuddha, p.p. (of बुध् with प्र) Awakened,
awake. प्रबुद्धाम् 2 c. sin. f. (जाग्रतीम्, प्रकाश-
मानाम्, विकसितपत्राम् as applied to the lotus).
It is said :

पृष्टा न किञ्चिद्वदति न शृणोति न पश्यति ।

न जागर्ति न निद्राति न ज्ञप्तायां गतस्मृतिः ॥

"Being questioned, she speaks not, hears not, sees not
ought; neither wakes nor sleeps, memory being lost
in insensibility."

प्रभव prabhava, s.m. The place of receiving existence,
or where an object is first perceived. प्रभवम् pra-
bhavam, 2 c. sin. (प्रथमोपलब्धिस्थानम्, उद्भूतं,
प्रथमप्रकाशकं).

प्रभवति prabhavati, pres. par. of भू bhū, 1 cl. Be-
come, with प्र pra, Come forth, appear, become
visible. Be able, possess power (समर्थो भवति.
शक्नोति, समुत्पद्यते, आविर्भवति, प्रकटीभवति).

प्रभा prabhā, s.f. Radiance, lustre. प्रभाम् 2 c. sin.
प्रमत्त pramatta, p.p. (of मद mad, Rejoice, with प्र)
Careless, negligent, remiss. प्रमत्तः 1 c. sin. m.
(स्वनिताकामातुरतया अनवहितः; Heedless
through love-sickness for his wife).

प्रमुख pramukha, adj. Chief, principal, first (प्रधान).
प्रयाचित prayāchita, p.p. (of याच with प्र) Asked,
solicited. प्रयाचितः 1 c. sin. m.

प्रयाण prayāṇa, s.m. Going, march, journey.

प्रयाति prayāti, प्रयान्ति prayānti, pres. par. of या
yā, 2 cl. Go, with प्र pra, Proceed, advance.

प्ररोह praroḥa, s.m. A bud, shoot.

प्रवास pravāsa, s.m. Banishment, exile. So :

ऊर्वोश्च स्ननपाश्वे च प्रवासं गच्छता खलु ।

सुखे तिस्रस्तस्रो वा दीयन्ते नखरेखिकाः ॥

"Three or four little scorings with the nail are made on
both thighs, bosom, and side, just for a souvenir, by
one setting out on a distant journey."

प्रवाह pravāha, s.m. Stream, current. प्रवाहम् 2 c.
sin. (ओघम् A (pearl-resembling) rolling stream).

प्रवितत pravitata, p.p. (of तन tan, Stretch, with वि
and प्र) Outspread.

प्रविष्ट pravishṭa, p.p. of विश viś, Enter, with प्र pra.
प्रविष्टान् 2 c. pl. m.

प्रवृत्त pravṛitta, p.p. (of वृत् vṛit, with प्र pra) Turned,
directed, proceeding, driving. Rendered by,
emanating from. प्रवृत्ताः 1 c. pl. m. (कृतगमना-
रम्भाः; kṛita-gamanārambhāḥ, प्रसूताः, चलिताः).

प्रवृत्ति pravṛitti, s.f. News, tidings. प्रवृत्तिम् 2 c.
sin. (वार्ताम्).

प्रवृद्ध pravṛiddha, p.p. (of वृ vṛidh, with प्र) Increased,
augmented.

प्रवेश praveśa, s.m. Entrance, admittance; union;
susceptibility. प्रवेशम् 2 c. sin.

प्रशमन prasamanā, s.n. Alleviation, assuaging, miti-
gation.

प्रशमिन् prasamita, p.p. (of शम śam, caus. form)

Allayed, quieted, extinguished, quenched (निर्वापित, प्रकर्षेण शान्तिं नीतो).

प्रश्मितवनोपप्लवम् *prasamita-vanopaplavam*, प्रश्मितः (प्रकर्षेण शान्तिं नीतो) वनस्य (काननस्य) उपप्लव (उपसर्गो दावाग्निसम्भवो) येन तादृश—प्रश्मितो (निर्वापितो) द्वोपप्लवो (दावाग्नि-दाहो) तथाभूतं त्वां.

प्रसन्न *prasanna*, *p.p.* (of *षद्* *shad*, with *प्र*) Clear, bright, pellucid, pure, unsullied. *प्रसन्ने* 7 *c. sin. n.* (निर्मले, स्वच्छे, वक्रतादोषरहिते *vakratā-dosharahite*, सानुरागे “Affectionate”).

प्रसर *prasara*, *agt.* Going forth, proceeding.

प्रसरति *prasarati*, *pres. par. of* *सृ* *sṛi*, 1 *cl.* Go, with *प्र* *pra*, Forth.

प्रसव *prasava*, *s.m.* A blossom, flower.

प्रसविन् *prasavin*, *adj.* Producing, bearing offspring, prolific. *प्रसवि* 2 *c. sin. n.*

प्रसारिन् *prasārin*, *agt.* Flowing, streaming forth. *प्रसारिभिः* 3 *c. pl. n.*

प्रसूत *prasūta*, *p.p.* (of *पू* *shū*, with *प्र*) Born, produced, grown. *प्रसूतम्* 2 *c. sin. n.*

प्रस्थ *prastha*, *s.m.* Table-land on the top of a mountain. *प्रस्थान* *prasthāna*, *s.f.* Departure; a setting out on a journey. *प्रस्थानम्* 1 *c. sin.* (गमनं, प्रयाणं).

प्रस्थित *prasthita*, *p.p.* (of *ष्ठा* *sthā*, with *प्र*) Gone, departed, set forth (on a journey, etc.). *प्रस्थितस्य* 6 *c. sin. m.* (चलितस्य, गन्तुमारम्भमानस्य *gantum ārabhamānasya* “Beginning or preparing to go”).

प्रहत *prahata*, *p.p.* (of *हन्* *han*, with *प्र*) Struck, beat; played upon (as a musical instrument).

प्रहतमुरजाः *prahata-murajāḥ*, सङ्गीताय (गानार्थं) हतास (ताडिता) मृदङ्गा येषु ते तथा—(वादित-मृदङ्गाः, वाद्यमानमृदङ्गाः).

प्रहित *prahita*, *p.p.* (of *धा* *dhā*, with *प्र*) Sent, despatched. Discharged, shot (arrow from a bow).

प्राचीमूल *prācī-mūla*, *s.n.* The eastern horizon.

प्राचीमूले 7 *c. sin.* प्राच्यां (पूर्वस्थां दिशि) मूले—पूर्वदिगुपान्ते, उदयपान्ते—कृष्णचतुर्दश्यां हि प्राचीमूले चन्द्रकला दृश्यते “For on the 14th (night) of the wane, a digit of the moon is seen on the eastern horizon”—(मृतप्रायाम् “Like a corpse”).

प्राणिन् *prāṇin*, *s.m.* An animal, a sentient or living being. *प्राणिभिः* 3 *c. pl.* (चित्तैः).

प्रातःकुन्दप्रसवशिथिलम् *prātaḥ-kunda-prasava-śi-*

thilam, प्रातश्चतुर्दशकुन्दकुम्भवत् मुकुमारम् (दुर्बलं) तदपि जलसेकादिनाश्वासमानं.

प्रातर् *prātar*, *ind.* Early in the morning, betimes.

प्रान्त *prānta*, *s.m.* Edge, margin, skirt.

प्राप *prāp*, *agt.* (of आप Obtain, with *प्र*) Getting, obtaining. *प्रापि* 7 *c. sin. m.* The crude or naked root is often subjoined to a noun, like *fer*, *ger*, etc., in such words as *lucifer*, *ensifer*, *armiger*, *laniger*, etc. The technical name given by Hindu grammarians to this kind of compound is “*kwip*.”

प्रापणीप *prāpaṇīya*, *fut. p.p.* (of आप *āp*, Obtain, with *प्र*). *प्रापणीयाः* 1 *c. pl. m.* (मेलयितव्याः प्रेरणीयाः नेतव्याः, प्रापयितुं or नेतुं शक्याः).

प्रापि *prāpi*, 7 *c. sin. m.* of प्राप *agt.* also 2 *c. sin. n.* of प्रापिन् *agt.* Getting, obtaining; wearing.

प्रापिन् *prāpiṇ*, *agt.* Getting, obtaining. *प्रापि* 2 *c. sin. n.*

प्राप्त *prāpta*, *p.p.* (of आप *āp*, with *प्र*) Obtained, gotten. Arrived. *प्राप्ते* 7 *c. sin. n.* (उपगते सति, समागते सति, आगते सति).

प्राप्तवानोरशाखम् *prāpta-vānira-śākham*, प्राप्ता (लब्धा) वानोरस्य (वितसस्य) शाखा (विटपा भुजो) येन तादृश—प्राप्ता (लब्धा) वानोरा (वितसा) एव शाखा (भुजा) येन तत्तथा—तटनिकटवर्तिवितस-वृक्षप्रान्ते संक्षिप्तं—करधृतं, हस्तावलम्बितं.

प्राप्ति *prāpti*, *s.f.* Acquisition, attainment. *प्राप्तये* 4 *c. sin.*

प्राप्य *prāpya*, *fut. p.p.* (of आप *āp*, with *प्र* *pra*) That may be reached; attainable.

प्राप्य *prāpya*, *ind. p.p.* (of आप *āp*, with *प्र*) Having obtained, received, reached, arrived at (आसाद्य).

प्रायश्चस् *prāyaśas*, प्रायस् *prāyas*, or प्रायेण *prāyeṇa*, *ind.* Usually, commonly, for the most part (वा-ज्ज्येन, अत्यर्थे, प्राचुर्येण, प्रकाशतया “Openly”).

प्रार्थन *prārthana*, *s.n.* A request. *प्रार्थनम्* 2 *c. sin.*

प्रार्थना *prārthanā*, *s.f.* Asking, begging, request, prayer, entreaty, pressing a suit. *प्रार्थनया* 3 *c. sin.* (अपरसुरतवाञ्छया, अभ्यर्थतया).

प्रार्थनाचाटुकारः *prārthanā-chāṭukārah*, स्वदोषच-मापणार्थं प्रार्थनारूपं चाटु (सविनयभाषणं) करोति यः प्रियो (नायकः) स इव—प्रार्थनया अपरसुरतवाञ्छया) चाटूनि करोति.

प्रालेय *prāleya*, *s.m.* Frost, dew.

प्रालेयाद्रि *prāleyādri*, *s.m.* The Himalāya mountain.

प्रालेयाद्रेः *prāleyādreh*, 6 *c. sin.*

प्रायेयाश्रमं prāyēyāśram (हिमरूपमश्रु himarūpam
aśru, अवश्रयाश्रमं, हिमम् अश्रु, लोचनजलं, विच्छे-
दजनकत्वात् रोदनजलं).

प्रावृषासम्भृतश्रीः prāvṛṣhā-sambhṛta-śrīh (प्रावृडु-
पाजितशरीरोन्नतिः).

प्रावृष् prāvṛṣh, s.f. The rainy season. प्रावृषा 3 c.
sin. (वर्षकालेन, वर्षाभिः).

प्रासाद prāsāda, s.m. A palace. प्रासादाः 1 c. pl.
(धवलगृहाः). प्रासादानां मेघगुणयुक्तत्वञ्जनाय
मेघं प्रासादाद्दिशेषयति पञ्चभिर् द्वितीयानिः प्रथ-
मानिश्च "By five (examples) terminating in the
second and first cases." मेघे विवृण्वता विद्यते ।
प्रासादेऽपि तत्तुल्यपरमसुन्दर्यः । मेघे इन्द्रधनुः ।
प्रासादे तु तत्तुल्यनानालिखितचित्रं । मेघे गभीर-
ध्वनिः । प्रासादे तु सङ्कीर्तार्थं तत्तुल्यवादितमृदङ्ग-
ध्वनिः । मेघमध्ये तोयं । प्रासादमध्ये तत्तुल्यमणयः ।
मेघे उच्चता । प्रासादेऽपि आकाशव्यापकायतयो-
च्चता । एवमभूय साधारणधर्मत्वेन तुल्यत्वं बोध्यं ।

प्रिय priya, adj. Dear, beloved, favourite, pet. प्रियः
1 c. sin. m. प्रियम् 2 c. sin. n. प्रिया 1 c. sin. f.
प्रियायाः 5 c. sin. (पत्न्याः, प्रियसीजनात्). s.m. A
lover, a friend. प्रियेषु 7 c. pl. प्रिया s.f. A wife.
प्रियतम priyatama, superl. Dearest, best beloved.
प्रियतमः 1 c. sin. m. (मर्ता, वल्लभः—प्रियोऽप्यु-
संवाहनादिना रतावसाने खेदमपनयतीत्युपेक्षितं
चाटुकारतां दर्शयितुमाह).

प्रियतमभुजोच्छ्वासितालिङ्गितानाम् priyatama-bhu-
jochchbhwāsitaliṅgitānām, प्रियतमानां (वल्लभानां)
भुजैः (or प्रियतमेन भुजाभ्यां) पूर्वं उच्छ्वासिता
(उत्तोलिताः i.e. विपरीतरतार्थं देहोपरि कृताः)
पञ्चादालिङ्गिताः तथा तासां—प्रियतमभुजैः (का-
न्तबाहुभिः) उच्छ्वासितालिङ्गितानां निविडालि-
ङ्गितानाम् अत्यर्थोन्नतम् आलिङ्गनं यासां. The
first and regularly derived meaning of उच्छ्वासित
is "Out of breath" (conf. उच्चार्य); and when
associated with the idea of clasping, hugging, and
embracing, would be nearly synonymous with
निर्दय, निविड, or गाढ. Not content, however,
with this simple and obvious meaning, the Com-
mentators have gone out of their way in search
of other equivalents, as उत्तोलित, पुरुषायित,
etc.; expressions drawn probably from the Kāma-
śāstra.

प्रियसखम् priya-sakham (बन्धुजनं, प्रियसुहृद्).
It is said:

केलिश्च सङ्कतिश्चैव विवादश्च नराधिप ।

सदृशीरेव दृश्यन्ते नाधमे नापि चोत्तमैः ॥

"Play and intercourse and disputation, O king! are seen
only with equals; never with plebeians nor with
patricians."

प्रियसमुचितम् priya-samuchitam (प्रणययोग्यम्).

प्रियसहचरीसम्भ्रमालिङ्गितानि priya - sahabhari-
sambhramāliṅgitāni, प्रियसहचरीणां (प्रियवनि-
तानां) सम्भ्रमेण (स्वरया, गाढतया वा, आदरेण,
साध्वसेन, भयेन वा) आलिङ्गितानि (आश्लेषान्)—
एतादृशालिङ्गनं हि सात्त्विकां प्रीतिमुत्पादयति.
"Embracing of this kind demonstrates virtuous love."

प्रियार्थम् priyārtham (प्रीत्यर्थं—भार्यानिमित्तं, प्रि-
यायै, प्रियकार्याय, पत्नीनिमित्तं).

प्रीत prita, p.p. (of प्री Please) Pleased, delighted,
glad. प्रीतः 1 c. sin. m. सन्तुष्टः सन्, आदरितः
सन्, मत्प्रयोजनसिद्धिरनेन भविष्यतीति हर्षितः
"Filled with joy at the thought that the accom-
plishment of my object will be through it (or him)".
प्रीति priti, s.f. Love, affection, kind regard, friend-
ship. Joy, pleasure, delight, solace. प्रीतिम् 2 c.
sin. प्रीत्या 3 c. sin.

प्रीतिप्रमुखवचनम् priti-pramukha-vachanam, प्रीत्या
प्रमुखवचनं यच्च तत् adverbially, which Sanskrit
grammarians express by the phrase यथा स्यात्
तथा—स्नेहप्रधानवचनम्.

प्रीतिस्निग्धैः priti-sniḡdbhaiḥ (प्रेममनोहरैः prema-
manoharaiḥ, अतिप्रेमाद्रैः ati-premādraiḥ, "Moist
with intense love." अनुरागमनोहरैः anurāga-
manoharaiḥ, "Captivating by their affection").

प्रेक्षणं prekṣhaṇa, s.n. The eye.

प्रेक्षणीयं prekṣhaṇīya, fut. p.p. (of ईक्ष iksh, See, with
प्र) To be seen, viewed, beheld, gazed at. Worthy
of being looked at, beautiful to the view. Visible,
apparent, looking or appearing like. प्रेक्षणीयः
1 c. sin. m. प्रेक्षणीयम् 2 c. sin. m. (दृश्यम्,
दर्शनीयम्). प्रेक्षणीया 2 c. sin. f..

प्रेक्षितं prekṣhita, s.n. A gaze, look, glance. प्रेक्षिते
7 c. sin. प्रेक्षितानि 2 c. pl.

प्रेक्षिष्यन्ते prekṣhishyante, 2 fut. atm. of ईक्ष iksh, See,
with प्र pra (प्रकर्षेण दृश्यन्ति—बहुमानपुरः
सरमवलोकयिष्यन्ति).

प्रेक्ष *prekshya, fut. p.p. (of ईक्ष iksh, See, with प्र)*
To be seen; visible, apparent, brilliantly conspicuous. **प्रेक्ष्यम्** 1 c. *sin. n.* (दर्शनीयं, उत्प्रेक्षणीयं, अनेकवर्णत्वात् "From being many-coloured").

प्रेक्ष *prekshya, ind. p.p. of ईक्ष iksh, See, with प्र* प्रा
(विलोक्य, दृष्ट्वा).

प्रेमन् *preman, s.m. n.* Affection, tender regard. **प्रेम्ना**
3 c. *sin.*

प्रेमराशीभवन्ति *prema-rāśī-bhavanti* (स्नेहपुञ्जीभवन्ति — विशेषप्रीतिमयाः प्रेमपात्रस्थ दर्शनेन तत्राधिक्यं ब्रजन्ति—Finding no vent, love remains pent up in the breast.

प्रेरण *prerana, s.n.* A sending or throwing.

प्रेरित *prerita, p.p. (of ईर ir, Send, with प्र)* Instigated, excited, influenced; touched. **प्रेरिताः**
1 c. *pl. m.* (स्यूष्टाः).

प्रोषित *proshita, p.p. (of वस vas, Dwell, with प्र)*
Abroad, absent, away from home, sojourning in another country. **प्रोषितानाम्** 6 c. *pl.* (प्रवासिनां, विरहिणां, पथिकानां, पान्थानां).

प्रौढ *praudha (praurha), p.p. (of वह vah, Bear, with प्र)* Full-grown.

प्रौढपुष्पैः *praudha-pushpaih, विकसितकुसुमैः, बज्र-कुसुमैः—प्रौढानि (जातानि, विकसितानि) पुष्पानि येषां तथाभूतैः (कदम्बैः).*

प्लुष्ट *plushṭa, p.p. (of लुष plush) Burned.*

फ *ph, as in "uphill," "uphold."*

फल *phala, s.n.* Fruit, product, result, consequence; reward, retribution (good or bad). **फलम्** 1 or 2 c. *sin.* **फले** 7 c. *sin.*

फलक *phalaka, s.m. n.* A slab, basement, or quadrangular pedestal (परिपीठिका).

फलति *phalati, pres. par. of फल 1 cl.* Bear fruit.

फलपरिणतिश्चामजम्बूवनान्ताः *phala-pariṇati-śyāma-jambū-vanāntāḥ, फल (फलानां) परिणति (परिणत्या, पाकेन) श्यामाः (छायाः) जम्बूवनान्येव जम्बूवनानि येषु ते (दशार्णाः).*

फेन *phena, s.m.* Froth, foam (compared to white teeth). **फेनैः** 3 c. *pl.* (हिण्डिरैः).

ब *b, as in "boot," "tub."*

बद्ध *baddha, p.p. (of बन्ध bandh) Bound, tied, fixed, fastened. बद्धा* 1 c. *sin. f.* (छतवेदिका—एकवर्णिकता).

बन्धु *bandha, s.m.* A tie, a fastening.

बन्धु *bandhu, s.m.* Friend, kinsman, relation.

बन्धुछत्यम् *bandhu-kṛtyam* (बन्धुकार्यं, मित्रकार्यं, कुशलसंवादप्रेषणादिकं, सन्देशपत्रवचनां).

बन्धुप्रीत्या *bandhu-prityā, बन्धोस् (तव) प्रीत्या मुहद् अयम् अस्माकम् आगत इति—बान्धवानां (कुल-पाण्डवानां) स्नेहेन न तु भयेन—युधिष्ठिरप्रीत्या—प्रीत्या न तु भीत्या prityā na tu bhityā, "Through love, but not through fear."*

बल *bala, s.n.* Strength, power, might.

बलभद्र *balabhadra, Baladeva, the elder brother of Kṛishṇa, and the third of the three incarnations termed Rāmas. He had the mishap to slay a Brahman about the time that the war between the Kurus and Pāṇḍus broke out; and feeling reluctant to espouse the cause of either party, he seized the opportunity of repairing to the sacred stream of the Saraswati on pilgrimage, there to do penance for the homicide. बलदेवो हि रेवत्या सहाहर्निशं मदिरापानासक्तः—"Baladeva was addicted to wine-drinking with Revati day and night."*

बलि *bali, s.m.* Sacrifice, oblation, religious offering. Public worship. The handle of a chowrie or fly-flapper. Name of a celebrated Daitya king. **बलिम्** 2 c. *sin.* **बलिभिः** 3 c. *pl.*

बलिनियमनाभ्युदयतस्य *bali-niyamanābhyudyatasya, बलेः (दैत्यस्य) नियमनाय (बन्धनाय, नियहाय) अभ्युदयतस्य (प्रवृत्तस्य, छतोद्यमस्य, वर्धितवामन-रूपस्य त्रिविक्रमस्य).*

बलिव्याकुला *bali-vyākulā, काकबलिदानपरा—प्रोषितप्रियागमनार्थं विरहिणः काकैभ्यो बलिं ददतीति—मत्समागमोपायोचितकल्पितपूजोपहार-सम्भ्रान्ता सती.*

बहु *bahu, adj. n.* used adverbially, Much, greatly (बहु विगणयन्, अत्यर्थं विचारयन्).

बहुतर *bahutara, compar. (of बहु) Greater, more.*

बहुशस् *bahuśas, ind.* Abundantly. Frequently (वारं वारं, बहुधा). **अनेकसङ्ख्याम्.**

बाधेत *bādheta, pot. ātm. of बाध Torment, ravage, devastate (पीडयेत्, दहेत्, बाधियते).*

बाल *adj. bāla, Young, tender, budding. Tail. s.m. A tail. Hair:*

बालकुन्दानुविद्धम् *bāla-kundānuviddham, बाल-कुन्दैः (कुन्दकलिकाभिर) अनुविद्धं (खचितं)—*

नूतनकुटुम्बेन विद्धं (रचितं or यथितं)—चूनेन
हेमन्तकाल उक्तः “By this, Winter is spoken of.”

बालभार bāla-bhāra, A weight of tail, a large and bushy tail.

बालमन्दारवृक्षः bāla-mandāra-vṛkṣah (नवीन-
कल्पवृक्षः, नूतनपारिजातवृक्षः — तज्जातपुष्पेण
मया सह क्रीडितुं पालितः “Reared to play with
me with the flowers growing thereon.”

बाला bālā, s.f. A girl or young woman. बालाम् 2
c. sin. (पञ्चदशवर्षां, नितान्तसुकुमारां—अप्रवीणां
स्त्रीस्वभावात् सर्वदा नानामनोरथशालिनीम्).
बाले 8 c. sin.

बालेति गीयते नारी यावत् षोडशवत्सरं ।

“A female is styled a girl until the sixteenth year.”

विभर्ति bibharti, pres. par. of भृ bhṛi, 3 cl. Bear, wear,
exhibit (धारयति).

बुद्धि buddhi, s.f. Thought, sentiment, feeling. बुद्ध्या
buddhyā, 3 c. sin.

ब्रह्मावर्त brahmāvarta, s.m. Name of a country. ब्रह्मा-
वर्तम् 2 c. sin. (ब्रह्मावर्ताभिधानं, ब्रह्मावर्तनामानं).

ब्रूयाः brūyāh, pot. par. of ब्रू brū, 2 cl. Say, speak.

भ bha, as in “abhor.”

भक्ति bhakti, s.f. Service. Devotion, attachment.
Worship, reverence. Orderly arrangement or
disposition. भक्त्या 3 c. sin. (सेवया).

भक्तिच्छेद bhakti-chcheda (from भक्ति bhakti, De-
votion, and छेद chheda, A distinguishing mark),
A coloured streak, the separating or distinguish-
ing marks of Vaishṇava devotion; certain streaks
on the forehead, nose, cheeks, breast, and arms,
which denote a follower of Viṣṇu. भक्तिच्छेदैः
3 c. pl. (विभागभेदैः, रेखाविशेषैः). The Com-
mentators make no allusion whatever to these
sectarial marks of Vaishṇava devotion.

भक्तिनम्रः bhakti-namrah (भक्त्या नम्रः सन्).
भङ्ग bhaṅga, s.m. A breaking, splitting; fracture;
chasm, fissure, division. भङ्गाय 4 c. sin.

भङ्गि bhaṅgi or भङ्गी bhaṅgi, s.f. Fracture, division,
separation. A wave.

भङ्गिन् bhaṅgin, adj. Possessing fractures, fissures,
divisions, or chasms. भङ्गी bhaṅgi, 1 c. sin. m.
(विभङ्गयुक्तः सन्, विच्छेदवान् सन्).

भङ्गीभक्त्या bhaṅgi-bhakti, भङ्गीनाम् (ऊर्मीणां,
पर्वणां) भक्तिः (रचना) तथा—तरङ्गमालानुकारेण.
यद्वा भङ्ग्या bhaṅgyā (खण्डखण्डविच्छेदरूपया)
भक्तिः (विभागस्य) तथा विरचितवपुः. यद्वा भङ्गी
सन् (विरचितवपुः or कल्पितशरीरः सन्) कया
भक्त्या (सेवया). तथा च सोपानत्वं युक्तं भवति.

भजते bhajate, pres. atm. of भज 1 cl. Obtain.

भजेयाः bhajethāh, pot. atm. of भज 1 cl. Worship,
pay homage, honour with a visit (पुण्यस्थानत्वात्).

भय bhaya, s.n. Fear, dread, alarm, fright. भयात्
5 c. sin. (पूर्वभङ्गीकृतत्वेन चासात्—स्वविनाश-
भीत्या—कृतापराधत्वात्).

भर bhara, adj. Much, excessive.

भर्तुः कण्ठच्छविः bhartuh kaṇṭha-chchhavih, निज-
स्वामिनो (महादेवस्य) कण्ठस्त्रे क्वविः (शोभा)
यस्य तादृशः—अयम् अस्मत्स्वामिगलसमानवर्ण
इति ayam asmat-swāmi-gala-samana-varṇah.
शङ्करकण्ठकान्तिवल्लीवर्णं śaṅkara-kaṇṭha-kān-
tivan-ñila-varṇam.

भर्तृ bhartṛi, s.m. Lord, master. Mate, husband,
spouse. भर्तुः 6 c. sin. (प्रभोः, स्वामिनः, कुवेरस्य—
भगवतो नीलकण्ठस्य). भर्तुः स्वरसि is equivalent
to भर्तारं स्वरसि.

भव bhava, s.m. Birth. imper. of भू bhū, 1 cl. par.
Become.

भवत् bhavat, honorif. pron. You, Your Honour,
Worship, Highness, etc. भवान् 1 c. sin. m.

भवन्तम् 2 c. sin. m. भवतः bhavatah, 6 c. sin. m.

भवति bhavati, pres. par. of भू bhū, 1 cl. Become,
be, arise, come to pass. A Commentator on verse
3 takes it to be the 7 c. of भवत् pres. part. agreeing
with मेघालोके, and gives as its equivalent विद्य-
माने “Existing, occurring, being found.”

भवन bhavana, s.n. House, dwelling. भवनम् 1 c.
sin. (गृहं).

भवनवडभौ bhavana-vaḍabhau (गृहवडभौ, प्रासा-
दोपरि शालायां, भवनस्य सौधगृहस्योपरि
मण्डपिकायां, प्रासादमस्तके, आच्छादनी, उप-
रिभागे, सौधशिखरशालादौ).

भवनशिखिभिः bhavana-śikhībhih (गृहमयूरीः. गृह-
वासिक्रीडामयूरीः grīha-vāsi-kriḍā-mayūraib.
ताभिः By those (women) पालितमयूरीः).

भवानी bhavānī, *s.f.* The goddess Pārvati or Durgā in her pacific and amiable form. भवान्या 3 c. *sin.* (दुर्गया, गौरी, भवस्व पत्न्या, पार्वत्या).

भवितु bhavitrī, *agt.* About to be, actually becoming, or disposed to be. भविता 1 c. *sin. m.* भवित्री 2 c. *sin. f.* (भाविनीम्).

भवेः bhaveh, *pot.* of भू bhū, 1 *cl. par.* Become.

भानु bhānu, *s.m.* The sun. भानुः 1 c. *sin.* भानोः 6 c. *sin.* (सूर्यस्व).

भाययेः bhāyayeh, *pot. par.* of भी bhī, Fear, *caus. form*, Frighten, alarm, scare, terrify (त्रासयेः, भीताः करिष्यसि).

भार bhāra, *s.m.* Burden, weight, load. भारः 1 c. *sin.* भारात् 5 c. *sin.*

भाव bhāva, *s.m.* State, condition of being. Meaning, intention, purpose (अभिप्राय). Mind, soul, heart (हृदय). The abstract idea conveyed by any word; दूरभाव dūrabhāva is therefore equivalent to दूरता dūrātā or दूरत्व dūratwa, Distance (from दूर dūra, Distant).

भावगम्य bhāva-gamya (हृदयङ्गम hṛdayaṅgama), Apposite, proper. Affecting, touching. Dear, beloved. भावगम्यम् 2 c. *sin. n.*

भाविन् bhāvin, *agt.* Future, what will be, or is about to be. भावी 1 c. *sin. m.* भावि 1 c. *sin. n.* (भविष्यति).

भास् bhās, *s.f.* Light, glare, splendour, lustre. भासम् 2 c. *sin.* भासा 3 c. *sin.*

भित्त्वा bhittwā, *ind. p.p.* of भिद् bhid, Break, burst, split, rend (विदार्य, विकाशयित्वा).

भिन्न bhinna, *p.p.* (of भिद् bhid) Broken, fractured; powdered, pounded. Divided, detached, separated; deprived.

भिन्नवर्ण bhinna-varṇa, प्राप्तवर्णान्तर, त्यक्तसौहित्य.

भिन्नवर्णाधरौष्ठम् bhinna-varṇādharaushṭham (भिन्नवर्णी (जातकालिमानौ) अधरौष्ठी यत्र तादृशं—भिन्नवर्णं (प्राप्तवर्णान्तरं, त्यक्तसौहित्यं) अधरौष्ठं यत्र तादृशं).

भीति bhīti, *s.f.* Fear, dread.

भुक्त bhukta, *p.p.* (of भुज्) Eaten. Used, enjoyed (उपभुक्त).

भुज bhuja, *s.m.* The arm, the hand.

भुजग bhujaga, *s.m.* A snake, a serpent (as moving by the shoulder or in curves).

भुजगवलयम् bhujaga-valayam, सर्परूपं वलयं (कर-भूषणं कटकं) "Bracelet consisting of a serpent."

भुजगस्य भयङ्करत्वात् तद्वलयवता हस्तेन विनासिनीहस्तयहणमनुचितमिति.

"On account of the formidableness of a serpent, the taking of a fair female's hand by a hand having the same for a bracelet is improper."

भुजगशयनात् bhujaga-sayanāt (सर्पशय्यायाः, शेष-पर्यङ्कात्, शेषतल्यात्, अनन्तशय्यायाः, कार्तिक-शुक्लीकादश्यामित्यर्थः).

भुजतरुवनम् bhuja-taru-vanam, वाङ्मृचसञ्चयम् bāhu-vṛiksha-saṇchayam. On account of Śiva's possessing ten arms, it is said :

ध्यायेद्ब्रूयाच्चलाभं भवजभयहरं शङ्करं पञ्चवक्त्रम् ।

भास्वच्चन्द्राननाच्चं दशभुजमजिनं रक्तवक्त्रं दधानम् ॥

"One should meditate on Śankara, splendid as a mountain of silver, remover of inbred fear, five-faced, having a countenance and eye radiant as the moon, ten-armed, red-mouthed, wearing a hide."

भुवः bhuvah, 6 c. *sin.* of भू bhū, *s.f.* The earth (पृथिव्याः—पृथ्वीरूपनायिकायाः "Of a mistress consisting of the earth.")

भुवन bhuvana, *s.n.* The world.

भुवनविदिते bhuvana-vidite (लोकविश्रुते, त्रैलोक्य-विख्याते, लोकत्रये प्रथिते, भुवनेषु (लोकेषु) विदिते (ख्याते).—परमत्वेन विख्याते Pre-eminently celebrated).

भू bhū, *s.f.* Earth, ground. Floor, pavement. भुवः 6 c. *sin.* 1 c. *pl.* भुवि 7 c. *sin.* (भूमी, पृथिव्या, भूतले).

भूः bhūh and भूत् bhūt, 3 *pret. par.* of भू bhū, Be, become.

भूत् bhūta, *p.p.* (of भू bhū) Become. *s.n.* A living being, creature, spirit. In *comp.* Like, resembling.

भूतानाम् 6 c. *pl.* (प्राणिनां सुलभविपदां).

भूति bhūti, *s.f.* Ashes (resembling the water of the Nerbudda, whitish or ashy coloured). भूतिम् 2 c. *sin.* (शोभासम्पदम्).

भूमि bhūmi, *s.f.* Ground, floor. Place, spot, room. भूमयः 1 c. *pl.* भूमीः 2 c. *pl.*

भूयस् bhūyas, *ind.* Again; and further, or beside.

भूयो भूयः bhūyo bhūyah, Again and again, repeatedly (मनसः शून्यत्वात् "From vacancy of mind").

भूरि bhūri, *adj.* (but never declined) Many, numerous.

भृगु bhṛigu, *s.m.* Name of the Rishi Jamadagni, and father of Paraśurāma.

भृगुपति bhrīgu-pati, *s.m.* The hero and Avatār Parasurāma. भृगुपते: 6 *c. sin.* (परशुरामस्य, जामदग्न्यस्य).

भृङ्ग bhrīṅga, *s.m.* A bee.

भेद्य bhedyā, *fut. p.p.* (of भिद् bhid) Capable of being pierced. भेद्यै: 3 *c. pl. n.*

भोग bhoga, *s.m.* Enjoyment. भोगान् 2 *c. pl.*

भोग्य bhogyā, *fut. p.p.* (of भुज bhuja, Eat; also enjoy or suffer) To be endured. भोग्येन 3 *c. sin. m.*

(अनुभवनीयेन. वर्षे (वत्सर) व्याप्य अविच्छेदेन "Extending through a year without interruption").

देवानां मनुष्यलोकवासस्य नरकवासतुल्यत्वात् शापस्यातिशयदुःसहत्वं सूचितं "The exceeding intolerableness of the curse to deities through the resemblance of a residence in the world of mortals to a residence in the infernal regions is indicated," as well as by the "double epithet" (विशेषणद्वयेन).

भोजयामास bhojayāmāsa, 2 *pret. par.* of भुज Enjoy, causal form (प्रापयामास).

भ्रंश् bhrāṁśa, *s.m.* A slipping, sliding, falling. भ्रंशेन 3 *c. sin.* (अधः पतितेन). It is said:

स्मरानलक्षणे काये भूषां न वद्ध मन्यते ।

"When the body is emaciated by the fire of love, one thinks not much about ornament."

भ्रंशिन् bhrāṁśin, *agt.* Falling; who or what falls.

भ्रंशिभिः 3 *c. pl. n.* (पतितैः, पतद्भिः).

भ्रमति bhramati, *pres. par.* of भ्रम् bhrām, 1 *cl.* Whirl.

भ्रातृ bhrātrī, *s.m.* A brother. भ्रातः 8 *c. sin.*

भ्रातृजाया bhrātrī-jāyā, A brother's wife. भ्रातृजायां 2 *c. sin.* (भ्रातृस्त्रीं).

ज्येष्ठभ्राता प्रेरकत्वात्, त्वं तु कनिष्ठभ्राता प्रेयत्वात्, अतस् तव दर्शनयोग्या सा.

"I am thy elder brother from being the sender; and thou the younger brother from being sent. Therefore she is fit to be seen of thee."

भ्रुकुटि bhrū-kuṭi, *s.f.* A frown (भ्रुवोः कौटिल्यं).

भ्रू bhrū, *s.f.* The brow, the eyebrow.

भ्रूभङ्ग bhrū-bhaṅga, *s.m.* A contraction of the eyebrow (compared by poets to the bending of a bow).

भ्रूलता bhrū-latā, *s.f.* The brow compared to the bends of a climbing plant (भ्रुवो लता इव भ्रूलतः).

भ्रूविकार bhrū-vikāra, *s.m.* Ogling (from भ्रू The eyebrow, and विकार Change)—(भ्रूविलास, कटाक्षेप kṭākṣha-kṣhepa).

भ्रूविकारानभिज्ञैः bhrū-vikārānabhigyañh, भ्रूविकारेषु (नर्तकादिषु) अकुशलैः—भ्रूविभ्रमाविज्ञत्वं ग्रामीणत्वादेव (ग्रामवासित्वात् ग्राम्यस्वभावात् पामरत्वात्) From rusticity or simplicity, homeliness. भावहावादीनामनभिज्ञैः bhāva-hāvādīnām anabhigyañh.

भ्रूविलास bhrū-vilāsa, *s.m.* A waving or graceful motion of the brow. भ्रूविलासान् 2 *c. pl.* (भ्रूक्षेपान्, भ्रूलताविधमान्, भ्रूमङ्गीः).

म ma, as in "madam."

मघवन् maghavan, *s.m.* The god Indra. मघोनः 6 *c. sin.* (इन्द्रस्य, शक्रस्य).

मज्जन majjana, *s.n.* Bathing, ablution. मज्जनात् 5 *c.*

मणि mañi, *s.m.* A jewel, gem; crystal. मणिभिः 3 *c. pl.* (मरकतैर्मणिभिः, मरकतशिलाभिः, कीलरूपैः "Peg-shaped.")

मणिवन्धन mañi-bandhana, *s.m.* The wrist, or rather the fore-arm from the wrist to the elbow. मणिवन्धनात् 5 *c. sin.*

मणिमय mañimaya, *adj.* Made of precious stones, jeweled.

मणिमयभुवः mañimaya-bhūvaḥ, मणिमयी भूर (भूमिः or प्रदेशो) येषां ते तथा.

मण्डप maṇḍapa, *s.m. n.* A bower, arbour. मण्डपात् 5 *c. sin.* मण्डपस्य 6 *c. sin.*

मण्डल maṇḍala, *s.n.* Orb, globe, sphere. मण्डलेन 3 *c. sin.* (आत्मप्रतिविम्बेन, मण्डलाकारेण, वलयाकारेण).

मत mat, *pron. in comp.* My, mine. मत्नेहिन्याः mad-gehinyāḥ, Of my wife.

मत mata, *s.n.* Direction, command.

मत्त matta, *p.p.* (of मद mad) Furious, mad, ruttish (elephant). Pleased, glad, delighted. Intoxicated.

मत्ताः 1 *c. pl. m.*

मत्प्रियार्थम् mat-priyārtham (सम प्रीत्यर्थं, सम भार्यानिमित्तं वा, मत्प्रियायै प्रियकार्याय वा, मत्पत्नीनिमित्तं).

मत्वा matvā, *ind. p.p.* (of मन man) Having thought; remembering, considering, knowing, understanding (ज्ञात्वा).

मत्सन्देशैः mat-sandeshaiḥ (सम वाचिकैः, मत्सर्ताभिः).

मत्सर matsara, *adj.* Insatiate, greedy. मत्सराः 1 *c. pl. m.*

मत्सादृश्यं mat-sādrīśyam (मम प्रतिकृति, प्रतिकल्प,
मदाकारसाम्यं, ममाकारं, विचित्रं).

मथित mathita, *p.p.* (of मथ mathi) Pinched, nipped.

मथिताम् 2 *c. sin. f.*

मद mada, *s.m.* Joy, pleasure, delight. The juice
that flows from an elephant's temples when in rut.

मदेन 3 *c. sin.* (सत्तया). मदैः 3 *c. pl.*

मदकल mada-kala, *adj.* Inarticulate, indistinct, like
a drunken person. मदकलम् 2 *c. sin. m.* (मदेना-
व्यक्तमधुरं, मदेकलं, मनोहरं).

मदिरा madirā, *s.f.* Spirituous liquor, inebriating
drink. मदिराम् 2 *c. sin.*

मदीय madiya, *adj.* My, mine, belonging to me.

मदीयैः 3 *c. pl. n.* (मामकैः).

मन्त्रोच्चारणम् mad-gotrāṇkam, मम गोत्रं नाम अङ्कं
(चिह्नं) यस्य तत् (or यत्र तादृशं) तथा—मन्त्रोच्चीकं
(मम नामैकचिह्नं, मन्नामकं, मन्नामाङ्कितं, मदीय-
नामचिह्नं).

मद्वियोगः mad-viyogah (मम विरहः).

मद्वियोगेन mad-viyogena, मम विरहेण, मम प्रवा-
सेन साम्यभावात् मद्वियोगेन समानावस्थानेना-
धुना मन्दच्छायं (गतश्रीकम् उपस्कराभावात्
"For want of the broom"). पूर्वम् अलकायां मन्त्रहं
सर्वोत्कृष्टमासीत् "Formerly my house was the
most stylish of all in Alakā."

मधु madhu, *s.n.* Honey. Any exhilarating or
inebriating beverage; wine, mead. मधु 2 *c. sin.*

(मदिरा). मधुनः 6 *c. sin.* (मद्यस्य, सुरायाः).

मधुकर madhu-kara, *s.m.* Honey-maker; a bee.

मधुकरदीर्घान् madhukara-dīrghān, मधुकरश्रेणिवत्
(भ्रमरपङ्क्तिवद्) दीर्घान् (आयतान्). भ्रमरपर-
स्सरावत् bhramara-parasparāvat. अपाङ्गगतत्वात्
or अपाङ्गितत्वात्.

मधुर madhura, *adj.* Sweet, honied. मधुरम् ad-
verbially, Sweetly (शुभं, मनोहरं, अदीप्तस्वरं,
श्रुतिमुखं, सुखरं).

मधुरवचनाम् madhura-vachanām (मञ्जुभाषिणीम्
manju-bhāṣiṇīm, मिष्टभाषिणीं miṣṭha-bhāṣiṇīm).

मध्य madhya, *s.m. n.* Middle, mist, centre, waist.

मध्ये 7 *c. sin. adj.* Central.

मध्येचामा madhye-kshāmā (मन्दोदरात् or तुच्छो-
दरत्वात् कश्मध्या, क्षीणमध्या, कश्चोदरी).

मध्येन्द्रनीलम् madhyendranilam, मध्ये (अन्तराले)

इन्द्रनीलं यस्य तत्.

मध्येऽसौ madhye-śyāmah, 1 *c. sin. m.* Black in the

centre (मध्यभागे श्यामः, अश्वे श्यामः). Some copies
read मूर्ध्नि श्यामः "Black in the head."

मनस् manas, *s.n.* Heart, mind, affection. मनः 1 or
2 *c. sin.* मनसि 7 *c. sin.* (हृदये, चित्ते).

मनसिनिहितात् manasi-nihitāt (निधिवत् सङ्गोष्ण
स्थापितात्, हृदयस्थापितैः, चेतसिस्थापितैः, अवि-
स्मृतैः "Not forgotten").

मनोहर mano-hara, *adj.* Pleasing, agreeable, ravish-
ing.

मन्द manda, *adj.* Slow, dull, sluggish. Little.

मन्दच्छायम् manda-chchhāyam (स्वल्पशोभं, तुच्छ-
शोभं, चामच्छायं, क्षीणशोभं, गतश्रीकं).

मन्दमन्दातपम् manda - mandātāpam, मन्दमन्दो
(पटुतर) आतप (उद्योतो) यस्य तादृशं. मन्दमन्दम्
(अत्यल्पकालम्) आतपः (सूर्यकिरणो) यत्र तत्
एवं स्यात् (चुद्रं स्यात्) कोमलं.

मन्दं मन्दम् mandam mandam, *adv.* Slowly, slowly,
very softly. शनैः शनैः, अतिमन्दं—वीप्सायां
आधिक्ये वा द्वित्वं. "The repetition [is used] in
[cases of] succession or in excess."

समीरणे देहसुखे प्रयातुः सर्वसम्पदः ।

"In a wind pleasant to a traveller's body are all successes."

मन्दायन्ते mandāyante, *pres. atm. nominal verb of*
the class भृशदि bhrīśādi (from मन्द manda, Slow)
Relax, linger, loiter (शिथिलीभवन्ति, मान्द्यं
कुर्वन्ति, आलस्यं भजवे, कालक्षेपं कुर्वन्ति, अलसा
भवन्ति).

मन्दार mandāra, Swallow wort (a variety of this
plant has exquisitely delicate milk-white flowers).
It is also called one of the five trees of Swerga
(सुरतरु sura-taru).

मन्द्र mandra, A bass or low tone, such as the
grumbling of clouds, etc.

मन्द्रस्निग्धैः mandra-sniग्धाib, गन्धोरमधुरैः मनोज्ञैः

मन्त्रेण manmatha, *s.m.* Kāmadeva, the god of love.

मन्त्रयः manmathah, 1 *c. sin.* (कामः, कन्दर्पः).

It is said :

मन्त्रयाकुलितं चित्तं दर्शनादेव जायते ।

यस्मादुत्कण्ठितामाङ्गः कामशास्त्रविचक्षणः ॥

"Since the heart becomes agitated by love at the very
sight, the learned in love-books call [her] utkanṭhitā."

मन्मुखेन man-mukhena (मम वदनेन).

मन्ये manye, *pres. atm.* of मन man, 4 *cl.* Think,
imagine, fancy, suspect, wist, wot, throw.

मम mama, 6 c. *sin.* of अस्मद् *pron.* I.

मय mayā, *m.* मयी mayī, *f.* An affix to form adjectives, implying, "Made up of, consisting of."

मया mayā, 3 c. *sin.* of अस्मद् *asmd.* *pron.* I.

मयि mayi, 7 c. *sin.* of अस्मद् *pron.* I. The Commentators frequently render mayi by मद्विषये mad-vishaye, in respect of me, on me, as "the object."

मयूर mayūra, *s.m.* A peacock. मयूरम् 2 c. *sin.*

मरकत marakata, *s.m.* An emerald.

मरकतशिलावत्सोपानमार्गमारकता-śilā-baddha-sopāna-mārgā, मरकत (or वैदूर्य) शिलाभि रचिता सोपानपरम्परा यस्याः सा. वापीप्रवेशारोहणार्थः पन्था (or मार्गो) यस्याम् एवभूता (वापी).

मरुत् marut, *s.m.* Wind, air, or its deified personification. मरुद्भिः 3 c. *pl.* मरुताम् 6 c. *pl.*

मलिन malina, *adj.* Dirty, soiled, foul.

मलिनवसने malina-vasane, मलिनं (कृष्णं or स्नानं) वसनं (वस्त्रं) यच्च तादृशे स्नानवस्त्रे रजोधूसराम्बरे (विरहिणीस्वभावो-यं). एतेन वस्त्रपरावर्तननिषेधेन ("by this refusal") सतीत्वमुक्तं. एतेन सा-ध्वीत्वात् मद्विरहे भूषणपरित्यागो ("discarding of ornaments") व्यञ्जितः.

महत् mahat, *adj.* Great, mighty. Excellent, illustrious. महत् 2 c. *sin.* *n.* महत्सु 7 c. *pl.* *m.*

महाकाल mahā-kāla, *s.m.* A name or rather form of Siva in his character of the destroying deity, being then represented of a black colour, and of aspect more or less terrific. महाकालम् 2 c. *sin.* *m.* (संहाररूपिणं महाकालायतनं (or महाकालभवनं) पूर्वोक्तं चण्डीश्वरस्थानं).

महात्मान् mahātman, *adj.* Magnanimous. महात्मानः 1 c. *pl.* *m.*

महिमन् mahiman, *s.m.* Greatness. महिमा 1 c. *sin.* (माहात्म्य, महत्त्व, खेच्छागति "Freedom of locomotion, a going about at liberty").

देवस्वभावसुलभस्वर्गगमनादिसामर्थ्यम्

"Ability to go to heaven, etc., easy to god-like nature."

महिष mahisha, *s.m.* A buffalo. महिषाः 1 c. *pl.*

मही mahī, *s.f.* The earth. महीम् 2 c. *sin.* (पृथिवीं, पृथ्वीं, निर्वीजामपि "although unsown").

मा mā, a particle of forbidding or dissuading, employed with the 3rd pret. and usually causing the elision of the augment, No, not. मा गम Go not (मा गमिष्यसि, मा याहि).

मातङ्ग mātaṅga, *s.m.* An elephant.

मात्र मात्रा, *s.n.* Measure, space. मात्रम् 2 c. *sin.*

मात्र or मात्रेण *ind.* Only, solely, merely.

माधवी mādhavī, मध्वी (वसन्ते) भवा, *s.f.* Name of a large creeper (Gærtnera racemosa).

"This was the favourite plant of Sakuntalā, which she very justly called the Delight of the Woods; for the beauty and fragrance of its flowers give them a title to all the praises which Kālidāsa and Jayadeva bestow on them. It is a gigantic and luxuriant climber; but, when it meets with nothing to grasp, it assumes the form of a sturdy tree, the highest branches of which display, however, in the air their natural flexibility and inclination to climb."—Sir W. Jones' *Select Indian Plants.*

माधवीमण्डपस्य mādhavī-maṇḍapasya (लतागृहस्य—वासन्तीलतागृहस्य,—माधवीलताया निर्मित-कुञ्जस्य).

मान māna, *s.n.* Haughtiness, pride. Female arrogance or indignation.

मानयिष्यत् mānayishyat, *ful. p. par.* of मन man, 10 cl. Honour, respect, worship. मानयिष्यन् 1 c. *sin.m.* तीर्थत्वात् सम्मानयिष्यन्. अवगाहनादिभिः सत्कारं करिष्यन्.

मानयिष्यन्ति mānayishyanti, 2 *ful. p. par.* of मन man, 10 cl. Honour, respect, worship (स्नाययिष्यन्ति, अनुभवयिष्यन्ति, अङ्गीकरिष्यन्ति, त्वत्स्वाधां करिष्यन्ति. मानिन्यो हि मेघध्वनिसम्भ्रान्ताः कान्त-मालिङ्गन्ति).

मानस mānasa, *s.n.* The lake Mānasa or Mānasarovara in the Himālaya mountains. मानसम् 2 c. मानसस्य 6 c. *sin.* तन्नामसरोवरस्य. *adj.* Mental.

मानसोक्ताः mānasotkāh, मानससरोवरं प्रत्युत्कण्ठिताः मानसे (कुवेरसरसि "Kuvera's pool," विषये) उक्ताः (सोत्कण्ठाः). वृष्टिभयेन कैलासगुहाप्रवेशाय जातहृदयोत्कण्ठाः.

मानिनी mānīnī, *s.f.* A haughty and high-spirited woman; or one displeased, disdainful and indignant towards her lover. मानिनीम् 2 c. *sin.* (मानव-तीम् मत्कान्तां स्वभावतो मानकरणशीलां, स्वभावाद्दहङ्कारिणीं). She is मानिनी and will not speak to thee; be thou therefore, धीर "reserved."

माम् mām, 2 c. *sin.* of अस्मद् *asmd.* *pron.* I.

मार्ग mārga, *s.m.* Road, way, path, passage. मार्गः 1 c. *sin.* मार्गम् 2 c. *sin.* (प्रस्थानं, पन्थानं, अध्वानं).

माल māla, *s.n.* A field. *s.m.* A mountain, a mountainous district. A country, lying west and south-

west of Bengal; Ramghur, etc. मालम्, मालस्थलं, मालनामदेशसम्बन्धि चेत् (केदारं).

मालती mālatī, *s.f.* The great-flowered jasmine.

मालतीनाम् 6 c. *pl.* (जातीनां).

माला mālā, *s.f.* Garland, wreath, chaplet. मालाः 1 c. *pl.*

मास māsa, *s.m.* A month, a period of thirty days. मासान् 2 c. *pl.*

मित्र mitra, *s.n.* A friend. मित्रम् 2 c. *sin.* (सुहृदं न तु दूतमात्रं). मित्रे 7 c. *sin.* (सुहृदि, उपकारिणि).

मिथुन mithuna, *s.n.* A pair, couple, brace, male and female.

मिलित milita, *p.p.* (of मिल) Met, encountered.

मीन mīna, *s.m.* A fish.

मीनचोभाकुलकुवलयश्रीतुलाम् mīna-kshobhākula-kuvalaya-śrī-tulām, मीनस्थ (मत्स्यस्थ) चोभेन (सङ्घटनेन) आकुलं (व्याकुलं, चञ्चलं) नीलत्पोलं तस्य या श्रीः (शोभा) तस्यास तुलां सादृश्यं प्राप्स्यति इत्यहं शङ्के (सम्भावयामि). मीनस्थ यः चोभः मेघदर्शनजल्हादेन (लम्फादिः) तेनाकुलं (चञ्चलं) यत्कुवलयं तस्य श्रियः (शोभायास) तुलां सादृश्यम् एष्यति.

मीलयित्वा milayitwā, *ind. p.p.* (of मील 10 cl.) Close (निमील्य, पिधाय—लोकोक्त्या अनायासकथनं चक्षुःपिधानमात्रेण मासचतुष्टयं यास्यतीति—यथा निमीलितनयनो न पश्यति तथा).

मुकुल mukula, *s.m.* or *n.* Opening bud. मुकुलैः 3 c.

मुक्त mukta, *p.p.* (of मुच) Quitted, left, deserted, retired from. Discharged, sent forth, vented, scattered, dropped, cast.

मुक्तध्वनिम् mukta-dhvanim (त्यक्तगर्जितम्, सशब्दम् sa-śabdām; this is the cause of wrath (क्रोधहेतु).

मुक्तरोधोनितम्बम् mukta-rodho-nitambam (मुक्तं (त्यक्तं) रोधस् (तीरं) तदेव नितम्बं येन तत्तथा—धर्मान्ते तुच्छत्वात् मुक्तो (नाच्छादितः) तीररूप-नितम्बो येन तत् वस्त्रहरणेन).

मुक्ता muktā, *s.f.* A pearl.

मुक्तागुणं muktā-guṇa, A string of pearls. मुक्तागुणम् 2 c. *sin.* (हारं, मुक्तादाम, भौक्तिकदाम, मुक्ता-यथितरज्जु muktā-grathita-rajju).

मुक्ताजालं muktā-jāla, *s.n.* A string or multitude of pearls. मुक्ताजालम् 2 c. *sin.* (मुक्तासमूहं, भौक्ति-कवृन्दं, कटिभूषणं, भौक्तिकरचिततोरणविशेषं māṅktika-rachita-toraṇa-viśeṣham. कान्तमनो-

हरणार्थम् ऊरी मुक्ताजालं मुन्दरीभिर्वध्यते—मदिरहाद् इदानीं तन्नास्तीति. वनितानां हि मेखलालम्बमानमुक्तास्तवका भवति. मुक्ताजालैः 3 c. *pl.* (भौक्तिकसमूहैः).

मुक्ताजालयथितम् muktā-jāla-grathitam, मुक्ता-समूहसंवलितं (भौक्तिकसमूहैः खचितं, मुक्ताजाल-यथितं—श्यामत्वाद् अलकस्य मेघस्य सादृश्यं कैलासालकयोर्नायकनायिकाभावः—मुक्तातुल्या जलविन्दवः अलकतुल्यम् अभवृदं),

मुक्तास्थूलाः muktā-athūlāḥ, मुक्ताफलवत् स्थूलाः—भौक्तिकानीव स्थूलाः—भौक्तिकवत् कारुण्योदयात् सलिलकणानिकरानुकारिणः.

मुक्ति mukti, *s.f.* Beatitude, delivery of the soul from the body, and release from further transmigrations. मुक्तिम् 2 c. *sin.*

मुख mukha, *s.n.* Face, countenance, visage; mouth.

मुखम् 1 and 2 c. *sin.* मुखस्य 6 c. *sin.* मुखानि 2 c. *pl.*

मुखर mukhara, *adj.* Noisy, foul-mouthed. मुखरः 1 c. *sin. m.* (सशब्दः, शब्दायमानः, वज्रवाक्, दुर्जनः, भयजनकः “fear-producing”).

मुग्ध mugdha, *p.p.* (of मुह muh) Ignorant, simple, silly. Lovely, beautiful. A specimen of मोग्ध-
maugdhya, “Childish simplicity,” is afforded in such questions as the following:

सत्यमेवान्यदेशेऽपि विद्यते शशलाञ्छनः ।

“Is it actually true that in other lands also the hare-bannered deity (the moon) is found?”

ते वृक्षाः कीदृशा नाम येषां मुक्ताफलं फलम् ।

“What foresooth, are those trees like, the fruit whereof is a pearl?”

मुच्यमानं muchyamāna, *pres. p.p.* (of मुच much) Being left free. मुच्यमानः muchyamānah, 1 c. *sin. m.* (त्याज्यमानः, परिहीयमानः, वर्ज्यमानः).

मुञ्चत munchat, *pres. p. par.* of मुच 6 cl. Shed.

मुञ्चतः 6 c. *sin. m.* (त्यञ्जतः, निःसारयतः).

मुनि muni, *s.m.* A holy sage, silent philosopher.

मुरज muraja, *s.m.* A small drum, a tabour.

मुष्टि muṣṭī, A handful, fist-fu. मुष्टिः 1 c. *sin.*

मुहुरूपचितैः muhur upachitaiḥ (शश्वत् प्रवृद्धैः).

शोकाद् अतिशयवृद्धिगतैः, पुनः पुनः प्रसृतैः).

मुहुर्मुहुः muhur muhuh, *ind.* Again and again, repeatedly (वारं वारं).

मुहुस् muhus, *ind.* Again and again, repeatedly.

मुहूर्त muhūrta, *s.m. n.* An hour of forty minutes

(दण्डद्वयं). मुहूर्तम् 2 c. sin. (अल्पकाले न तु चिरकालं).

मूढ mūḍha, p.p. (of मुह muh) Confused, bewildered, overwhelmed. मूढानाम् 6 c. pl. f.

मूर्च्छना mūrccchhāna, s.f. A tone or semitone as placed in its scale, the seventh part of a Grāma or scale. मूर्च्छनाम् 2 c. sin. (यामसम्भवरगं, ताल-विशेषं, गानविशेषं).

मूर्ति mūrti, s.f. Figure, form, shape, image. मूर्त्या 3 c. sin.

मूर्धन mūrdhan, s.m. The head. मूर्ध्ना 3 c. sin. (मस्तकेन, शिरसा).

मूल mūla, s.n. Root, base. मूले 7 c. sin.

मूलेबद्धा mūle-baddhā (कृतपिण्डिका, कृतवेदिका).

मृग mṛiga, s.m. A deer. मृगाणाम् 6 c. pl. (कस्तूरीमृगाणां, Musk-deer, कस्तूरिकाणां).

मृगाक्षी mṛigākṣhī, s.f. A fawn-eyed woman, one whose eye is large, black and soft as the eye of a gazelle. मृगाक्ष्याः 6 c. sin. (हरिणलोचनायाः, मृगनेत्रायाः).

मे me, 6 c. sin. of अस्मद् asmad, I (मत्तः सकाशात्). मेखला mekhalā, s.f. Girdle. Edge, swell of a mountain. मेखलासु 7 c. pl. (मध्यदेशेषु, नितम्बेषु, नितम्बप्रदेशेषु, कटिदेशेषु. रामोऽप्यस्य शृङ्गं गन्तुमशक्त इत्युच्येत्स्वं "Loftiness, since even Rama was unable to reach its summit").

मेघ megha, s.m. A cloud. मेघः 1 c. sin. मेघम् 2 c. sin. मेघदूताख्यम् megha-dūtākhyam, called Cloud-messenger. मेघ megha, दूत dūta, आख्या ākhyā, Name, appellation.

मेघालोके meghāloke, मेघस्य आलोके (दर्शने).

मेचक mechaka, adj. Black, dark-coloured, sable, sombre. मेचके 7 c. sin. n. (नीले, श्यामे, कृष्णे, श्यामले). हिमाद्रिर् अतिशुभ्रत्वात् बलदेवतुल्यता, मेघस्यातिरूपवर्णत्वात्तन्निमित्तमवतुल्यता च बोधा.

मैत्री maitri, s.f. Friendship; association; union, contact. मैत्र्या 3 c. sin. (संसर्गेण).

मैथिली maithilī, s.f. A name of Sītā, wife of Rāma (from मिथिला Mithilā, her native place).

मोक्ष moksha, s.m. A loosening, untying, unbinding. A voluntary dismissal (स्विक्रिया परित्यागः). Escape, release. Eternal happiness, emancipation from further union with matter. मोक्षः 1 c. sin.

मोघ mogha, Fruitless, unsuccessful. मोघा 1 c. sin. f.

(वर्था, निष्फला, बन्धा). यद्यपि गुणी याचितो न प्रयच्छति तदा तस्यैव वचनीयता न याचकस्य "Even if a worthy person, when solicited, gives not, still there is no upbraiding by him of the beggar."

It is said:

मरणे यानि चिह्नानि तानि चिह्नानि याचने ।

"Whatever symptoms [attend] on death, the same signs [attend] on begging."

मोघीकर्तुं moghī-kartum, To render vain or fruitless, to baffle, disappoint (व्यर्थीकर्तुं, व्यर्थतां (विफलतां) नेतुं, विफलीकर्तुं, निष्फलीविधातुं).

मोचयिष्यन्ति mochayishyanti, 2 fut. p. par. of मुच causal form, Cause, compel, induce, force to shed.

मौलि mauli, s.m. f. A diadem. मौलिः 6 c. sin.

य y, as in "yarn."

यः yah, 1 c. sin. m. of यद् pron. Who, which, what. यक्ष yaksha, s.m. A kind of demigod (देवयोनिविशेषः). यक्षः 1 c. sin.

विद्याधरोऽप्सरोयक्षरक्षोगन्धर्वकिन्नराः ।

पिशाचो गुह्यकः सिद्धो भूतोऽभी देवयोनयः ॥

"The Vidyādhara, Apsaras, Yaksha, Rakshas, Gandharva, Kinnara, Pisācha, Guhyaka, Siddha, [and] Bhūta—these [are creatures] having a divine origin."

यक्षाङ्गनानाम् yakshāṅganānām (यक्षस्त्रीणाम्).

यक्षेश्वर yaksheswara, A Yaksha chief. यक्षेश्वराणाम् 6 c. pl. (यक्षश्रेष्ठानां, धनेशानां—यक्षेश्वरशब्देन यक्षश्रेष्ठ उच्यते ईश्वरशब्द उत्तरपदस्थः श्रेष्ठार्थोऽपीति वृद्धाः. "By the word Yaksheswara the best of Yakshas is denoted, the term Íśvara at the end of a word having the meaning of best." So say the ancients; किंवा यक्षेश्वरः कुवेरः गौरवे वज्रवचनं. "Or, it may be, Yaksheswara [means] Kuvera, the plural being used for respect."

यच्च gach cha (गर्जितं thunder), यच्चैति, चशब्दो वाक्यालङ्कारे "The word cha is for an ornament of speech." चकारोऽवधारणे च विस्मये. "The letter च in [case of] emphasis or surprise."

यत्न yatna, s.m. Effort, exertion, pains.

यत्र yatra, Where.

यथा yathā, ind. As.

यद् yad, rel. pron. Who, which, what (यत्किञ्चिद्वस्तु yat kinchid vastu, "What thing soever").

यदपि yadapi (usually यद्यपि yadyapi; here rendered necessary by the metre), What though, altho' though.

यदि yadi, *ind.* If.

यदिच And if, perchance, haply. तर्हि tarhi, Then, in that case.

यन्त्र yantra, *s.n.* A machine, engine, press, apparatus for pressing.

यन्त्रधारागृह s.m. yantra-dhārā-griha, *s.m.* A chamber containing a machine for sprinkling water; a shower-bath.

यन्त्रधारागृहत्वं yantra-dhārā-grihatwa, *s.n.* State [office or function] of a shower-bath (जलधारा-गृहभावं, विन्दुविन्दुजलस्रावि यन्त्रगृहत्वं vindu-vindu-jala-srāvi yantragrihatwam, कृत्रिमधारा-गृहत्वं kṛtrima-dhārā-grihatwam).

यमुना yamunā, *s.f.* The Yamunā or Jumna river.

ययाचे yayāche, 2 *pret. atm.* of याच yāch, Ask, request, solicit, beseech, pray, beg (अभ्यर्थितवान्, प्रार्थितवान्, प्रार्थयामास).

यव yava, *s.m.* Barley, barley-corn. यवाः 1 *c. pl.*

यशस् yasas, *s.n.* Glory, fame, renown.

यशोवर्त्म yaso-vartma, Path of glory, road to fame (कीर्तिमार्गः, कीर्तिपद्धतिः, कीर्तिप्रसरः).

यष्टि yashṭi, *s.f.* A column, pillar. यष्टिः 1 *c. sin.*

यस्मिन् yasmin, 7 *c. sin. m.* of यद् yad, *pron.* Who, which, what.

यस्य yasya, 6 *c. sin. m. n.* of यद् yad, *pron.* Who, which, what.

यस्याः yasyāh, 6 *c. sin. f.* of यद् yad, *pron.* Who, which, what.

यस्याम् yasyām, 7 *c. sin. f.* of यद् yad, *pron.* Who, which, what.

या yā, 1 *c. sin. f.* of यद् yad, *pron.* Who, which, what. याः yāh, 2 *c. pl. f.*

याचित yāchita, *p.p.* of याच Solicit, beg, sue, beseech. याचितः 1 *c. sin. m.* (प्रार्थितः सन्, जलाय प्रार्थितः).

याज्ञा yāchnā, *s.f.* Request, petition, suit (प्रार्थना).

यात्रा yātri, *s.m.* Going on a journey; a traveller.

यापयत् yāpayat, *pres. p. par.* of या yā, *caus. form.* Cause to go or pass, spend. यापयन्तीम् 2 *c. sin. f.* (प्रियन्ती, अतिवाहयन्ती, गमयन्ती).

याम yām, 2 *c. sin. f.* of यद् yad, *pron.* Who, which.

याम yāma, *s.m.* The eighth of a day and night, a space of three hours, a watch.

याममात्रं yāma-mātram, A mere watch, only three hours (प्रहरमेकं यावत्, प्रहरैकं).

यायाः yāyāh, *pot. par.* of या yā, 2 *cl. Go.*

यावत् yāvat, *ind.* As soon as. As long as. Until.

Whilst. यावद्वा नुनं यन्विषयमभवेति is equivalent to सूर्योदयं यावत्.

यास्यति yāsyati, 2 *fut. par.* of या yā, Go; also get, attain to (प्राप्स्यति).

यियासु yiyāsu, *agt.* Desirous of going. यियासोः 6 *c. sin.* (गन्तुमिच्छोः, यातुमिच्छोः).

युक्त युक्ता, *p.p.* (of युज yuj) Possessed, endowed. युक्तम् 2 *c. sin. n.*

युवति yuvati, *s.f.* A young woman.

युवतिविषये yuvati-rishaye (तृणीनिर्माणगोचरे, नारीमध्ये, स्त्रीपदार्थनिर्माणे, स्त्रीणां मध्ये, युवतीनां निर्माणे).

यूथ yūtha, *s.m.* Swarm, herd, flock. यूथैः 3 *c. pl.*

यूथिका yūthikā, *s.f.* The great-flowered jasmine.

यूथिकाजालकानि yūthikā-jālākāni (यूथिकानां कलिकाः (or कोरकाः), मागधीमुकुलानि).

ये ye, 1 *c. pl. m.* of यद् yad, *pron.* Who, which.

येन yena, 3 *c. sin. n.* (of यद् yad, *pron.*) By which; whereby.

योषित yoshit, *s.f.* A woman. योषिताम् 6 *c. pl.* (अभिसारिकाणाम्, कामिनीनाम्).

यौवन yauvana, *s.n.* A youthful deed; a juvenile prank or frolic. यौवनानि 2 *c. pl.* (तादृशानि, युवकर्माणि, यूनोः कर्माणि "Deeds of youthful couples").

र r, as in "rear," "bread."

रक्त rakta, *adj.* Red, crimson, orange-scarlet. रक्तम् 2 *c. sin. n.* (जाज्वल्यमानं). *s.n.* Saffron.

रक्ताशोकः raktāśokah (लोहिताशोकतृणः, नवपल्लवैरवाशोकश्च रक्तत्वं).

रक्षा rakshā, *s.f.* Preservation, protection, defence, deliverance.

रक्षहेतोः rakshā-hetoh (परिचाणहेतोः, परिचाणनिमित्तं, चाणायं, दानवेभ्यो रक्षाहेतोः, रक्षायाः कारणेन, पालनाय सेनाधिपं स्रष्टुं "to create a commander").

रघु raghu, *s.m.* Name of a sovereign of Ayodhyā, and great-grandson of Rāmachandra.

रघुपति raghu-pati (Raghu's lord), Rāma. रघुपते (रामस्य) रामरूपस्य विष्णोः.

रचना rachanā, *s.f.* Formation. रचनाम् 2 *c. sin.* (निर्माणविशेषः).

रचित rachita, *p.p.* (of रच rach) Arranged, made, composed. Decorated, strung. रचितानि 2 *c. pl. n.* (परिसुतानि).

रचितपङ्क्तयः rachita-pāṅktayah, कृतश्रेण्यः, सम्बद्ध-श्रेण्यः—अन्याः पि वनिताः रचितपौष्पमौक्तिका-दिमालामण्डिताः सख्यः कान्तमभिसरन्तीत्यर्थः.

It is said :

यियासतां नृणामये पक्षिणां तोरणं शुभम् ।

"An arch [the form of a wedge] of birds in front of men intending to march is favourable."

अभिमुखयायी वायुर्याचाकाले हि नास्ति गमन-फलम् ।

पद्मात् संशति सिद्धिं पार्श्वे सन्देहमाधत्ते ॥

"The wind meeting in face at marching-time, there is no result from the expedition : in the rear it bodes success ; on the flank it denotes uncertainty."

रचितशिखरः rachita-śikharah, रचितः शिखरः (अग्रभागो) यस्य—(निर्मितशृङ्गः, खचिताग्रदेशः).

रजस् rajas, *s.n.* Dust. The dust or pollen of a flower. रजसा 3 *c. sin.* (रेणुना, परागेन).

रण rana, *s.m. n.* Battle, war. रणे 7 *c. sin.*

रत rata, *s.n.* Pleasure, enjoyment. रतैः 3 *c. pl.*

रति rati, *s.f.* Pleasure, enjoyment. रती 7 *c. sin.* (सुरतक्रीडायां surata-kriḍāyām).

रतिरसम् rati-rasam, 2 *c. sin. n.* रतिः (शृङ्गारस) तस्य रसो यस्य Pleasant as sensuality, exquisitely-flavoured (रती मुखजनकं "aphrodisiacal").

रत्न ratna, *s.m. n.* A gem, jewel.

रत्नच्छायाखचितवलिभिः ratna-chchhāyā-khachita-balibhih, रत्नानां (पद्मरागानां मणीनां, वैष्णव-रहितानां चामरदण्डोपान्तारोपितानां वा) छायाया (कान्त्या) or छायाभिः (कान्ताभिः) खचितो (मिश्रितो, गठितः, कर्तुरितो) वलिश् चामरदण्डः) or खचिता (भूषिता, प्रकटीकृता) वलयश् (चामर-दण्डः, उदरलेखा) येषां, तैः, तादृशैः or यैस्तानि तैः—रत्नपङ्क्तिजडितदण्डैः ratna-pāṅkti-jadita-daṇḍaih.

रत्नच्छायाव्यतिकरः ratna-chchhāyā-vyatikarab, रत्नानां (इन्द्रनीलपद्मरागादीनां) छाया (दीप्तिरस्य) तासां व्यतिकरः (परस्परसम्पर्के मिश्रणं).

रत्नप्रदीप ratna-pradipa, *s.m.* A jewel-lamp, i.e. a lamp sparkling, brilliant, and dazzling as a gem.

रत्नप्रदीपान् 2 *c. pl.* (रत्नान्वेव प्रदीपान्, तत्कार्य-कारित्वात् "from producing that effect").

रन्तिदेव rantideva, *s.m.* Name of a king, formerly ruler of Daśapur (दशपुरपति). रन्तिदेवस्य 6 *c.*

रन्ध्र randhra, *s.n.* Hole, fissure, cavity, chasm (क्लिद्र).

रभस rabhasa, *s.m.* Joy, delight, eagerness, impetuosity.

रमण ramana, *s.m.* Husband, lover, gallant (वल्लभ). *s.n.* Sport, pleasure, wanton sport or dalliance (रति).

रमणवसतिम् ramana-vasatim (रमणस्य (वल्लभस्य) रमणाय, रतये वा सङ्केतस्थानं Place of assignation (सङ्केतितनायकवासं saṅketita-nāyaka-vāsam, प्रियवसतिं प्रति).

रमणविरहे ramana-virahe (कान्तविशेषे).

रमयत् ramayat, *pres. p. par.* of रम ram, *caus. form.* Cause or give delight ; enjoy. रमयन् ramayan, 1 *c. sin. m.* (क्रीडयन्, उपभुञ्जानः मां वञ्चयित्वा māṁ vañchayitwā, Proving false and faithless to me).

रमसे ramase, *pres. atm.* of रम 1st *cl.* Sport, play, dally, delight one's self (क्रीडसि, सुरतसुखम् अनुभवसि, विहरसि—भविव्यत्समीपे वर्तमानः "the present in the [sense of the] proximate future." Here the Cloud is the नायकः, Ujjayinī, the नायिका, the palaces (सौधाः) are the lap (उत्सङ्ग) of the mistress, and her glances the bright eyes of the fair citizens.

रम्य ramya, *adj.* Pleasing, charming, delectable, delightful, agreeable.

रम्यसावौ ramya-sānau (मनोरमशृङ्गे manorama-śṛṅge, रमणीयप्रस्यदेशे).

रय raya, *s.m.* Stream, flow, current of a river (वेग).

रवि ravi, *s.m.* The sun. रवेः 6 *c. sin.*

रस rasa, *s.m.* Water. Juice. Taste, flavour. Feeling, sentiment, love.

रसना rasana, *s.f.* A woman's girdle, a sort of chain or one worn round the loins.

रसाभ्यन्तरम् rasābhyantaram (जलमध्यम् or शृङ्गार-आभ्यन्तरम्).

राग rāga, *s.m.* Colour, hue, tint, dye. रागैः 3 *c. pl.*

राजधानी rāja-dhānī, *s.f.* A royal city, metropolis.

राजधानीम् 2 *c. sin.* (नृपपुरीम्, प्रधाननगरीम्, कटकं, राजाधिष्ठितनगरीम् "king-ruled city").

राजन् rājan, *s.m.* A king. A Yaksha.

राजन्य rājanya, *s.m.* A man of the military tribe or class, a rajpoot. राजन्यानाम् 6 *c. pl.* (चत्रियाणां, राजन्यकानां, चत्रियसमूहानां, भोष्मादीनां).

राजराज rāja-rāja, *s.m.* The king of the Yakshas.

राजराजस्य 6 *c. sin.* (कुवेरस्य, धनाधिपस्य).

राजहंस rājahansa, *s.m.* A white goose with red legs and bill, or more properly, perhaps, the flamingo.

राजहंसाः 1 *c. pl.* (हंसपक्षिविशेषाः, हंसविशेषाः).

Rājahansa also means "an excellent king;" hence

one of the Commentators takes the opportunity of

saying: "Kings ambitious of conquest with their

chhattas and soldiers march even in the rains to

vanquish their enemies. From their mighty prowess

the foe will flee, and will be pursued as far as to

Kailāsa."—Again: "The Rājahansas, roused by the

martial strains of thunder, will accompany the

Cloud, as kings usually march forth on military

expeditions at the setting in of the rains; and the

enemies will flee unto Kailāsa." Such an accom-

modation of the simple original meaning is termed

सङ्कीर्णालङ्कारः "mixed rhetorical ornament."

राज्य rājya, *s.n.* Dominion, regal authority.

रात्रि rātri, *s.f.* Night. रात्रिः 1 *c. sin.* रात्रिम् 2 *c.*

sin. (पूर्वज्ञोक्तोक्तां रात्रिं). जनसञ्चारात् तत्रा-

सम्भावितरावां. रात्रौ 7 *c. sin.* (नक्तं).

राम rāma, *s.m.* Rāma, son of Daśaratha, of the solar

dynasty (रविकुलोद्भवो दशरथनन्दनः).

रामगिरि rāma-giri, *s.m.* Name of a mountain called

after Rāma (रघुनाथेनोपलक्षितो गिरिः (पर्वतः),

and said to be "not far from Chitra-kūta, in the

Deccan" (चित्रकूटस्थानतिविप्रकृष्टो दक्षिणस्यां

दिशि). It is also called मालवान्.

राशि rāśi, *s.m.* Heap, pile, immense quantity. रा-

शीभूत rāśi-bhūta, Heaped, piled, resembling a

huge pile (सर्वदिग्ब्यापी राशीभूत इव स्थितः).

रिक्त rikta, *p.p.* (of रिच rich) Emptied, bared; empty,

void. रिक्तः 1 *c. sin. m.* (तुच्छो ऽथच निर्धनः

(निःस्वः) कार्यकरो न भवति).

रुच ruh, *s.f.* Light, lustre. Beauty, loveliness.

रुचा 3 *c. sin.*

रुचि ruchi, *s.f.* Lustre, brilliancy, glitter.

रुज ruj, *s.f.* Sickness; toil, fatigue, weariness, plague,

trouble. रुजा 3 *c. sin.* (करादिना आमर्जनं) wiping

with the hand, etc.

रुद्धि ruṇaddhi, *pres. par.* of रुध rudh, 7th *cl.*

Close, shut. (आवृणोति, धारयति, आवृत्य

स्थापयति).

रुदत rudat, *pres. p. par.* of रुद rud, 2nd *cl.* Weep,

cry. रुदती rudati, 1 *c. sin. f.* (रुन्दती, अश्रुमो-
चनपूर्वकं कथयन्ती).

रुदित rudita, *p.p.* (of रुद rud) Wept; weeping, cry-
ing. *s.n.* Weeping.

रुद्ध ruddha, *p.p.* of रुध rudh, Shut, obstruct, bar,
block, prevent.

रुद्धमार्गः ruddha-mārgah, रुद्धो (निवारितस्य) तव
निकटगमने पन्था यस्य (निरुद्धपथः).

रुद्धापङ्कप्रसरम् ruddhāpāṅga-prasaram, रुद्ध (आवृ-
तो) अपङ्के (नेत्रान्ते) प्रसरो (गमनं) यस्य तथाभूतं
तथा—निवारितकटाक्षविषयं—उपचितैरलकैरा-
वृतत्वात् नेत्रान्तरप्रकरणं रुद्धं.

रुद्धालोके ruddhāloke (वृद्धालोके, आच्छादितदर्शने
सति, निवारितदृष्टिपाते, निवर्तितज्ञाने, आवृत-
चाक्षुषज्ञाने, प्रच्छादितप्रकाशे सति).

रुह ruha, *agt.* Growing; who or what grows.

रुद्ध rūḍha, *p.p.* (of रुह ruh) Grown. रुद्धैः 3 *c. pl. m. n.*

रूपिन् rūpin, *adj.* Having a shape, shaped, formed.

रूपिणः 1 *c. pl. m.*

रेवती revatī, *s.f.* Revatī, wife of Balarāma.

रेवतीनयनप्रतिविम्बचिह्निताम् revatī-nayana-prati-
vimba-chihnītām, सहपानात् "from computation."

बलदेवो हि रेवत्या सह अहर्निशं मदिरापानासक्तः

Just as the war was on the point of breaking

out, Balarāma had repaired to that spot in order

to expiate the offence of slaying a Brahman called

Sudaska, renouncing wine and his wife.

रेवतीलोचनाङ्कम् revatī-lochanāṅkām, रेवती

(हलिनः पत्नी) तस्या लोचनयोरङ्कं (चिह्नं or प्रति-

विम्बं) यस्यां सा तां.

रेवा revā, The Nerbudda river. रेवाम् 2 *c. sin.*

रोधस् rodhas, *s.n.* A bank, shore.

ल la, as in "love," "playful."

लक्षणे lakṣhaṇa, *s.n.* Name, appellation. Indication,
predicate, anything by which an object is desig-

nated or distinguished; a mark, sign, characteristic.

लक्षणैः 3 *c. pl.* (सामुद्रोक्तैर्लक्षणैश्च (चिह्नैः)).

लक्षयेथाः lakṣhayethāḥ, *pot. par.* of लक्ष lakṣh, 10

cl. See, perceive, recognize, discern, know, distin-

guish (ज्ञास्यसि, जानीयाः).

लक्ष्य lakshya, *fut. p.p.* (of लक्ष lakṣh) To be seen;

visible, discernible, distinguishable, perceptible.

लक्ष्यम् 2 c. sin. n. (अनुमेयं, क्षेयं, दृश्यं). s.n. A mark for archers. लक्ष्येषु 7 c. pl.

लग्नं lagna, p.p. (of लग lag) Attached, adhering, sticking, clinging, in contact; impinged, impacted. लग्ना 1 c. sin. f.

लघु laghu, adj. Light. Swift, quick. Mean, insignificant, weak, feeble. लघुः 1 c. sin. m. (अगुरुः गुरुत्वशून्यः, उल्लङ्घनीयः, क्षाल्यमानः, अनादरपात्रः). लघुगतिः laghu-gatih, शीघ्रगतिः (त्वरितगतिः शीघ्र-गमनः) सन्, स्वल्पगमनः—अनेन जलविन्दुवर्षणं सूचितं. "By this, the raining of drops of water is denoted."

लघयिष्यन्ति laṅghayishyanti, 2 fut. par. of लघि lagh-i, 10 cl. Pass over, or attempt to surmount.

(लघयितुमुपक्रमं करिष्यन्ति—उल्लङ्घयितुं (or अतिक्रामयितुं) प्रवर्तमानाः (उद्यता) भवन्ति.

लता latā, s.f. A creeper, tendril, a creeping, winding, or parasitical plant.

लप्स्यते lapsyate (also लप्स्यसे lapsyase), 2 fut. atm. of लभ labh, Gain, get, receive.

लब्ध labdha, p.p. (of लभ) Gotten, gained, acquired, obtained, found. लब्धस्य 6 c. sin. m. लब्धे 7 c. sin. m. लब्धायाः 6 c. sin. f. (प्राप्तायाः, गृहीतायाः, दृष्टायाः).

लब्धकामा labdha-kāmā, (जनितफला, प्राप्तकाम्य-फला, पूर्णमनोरथा). Some read लब्धुकामा, i.e.

लब्धुं (प्राप्तुं) काम (इच्छा) यस्यां याज्यायां सा तथा.

लब्धनिद्रासुखा labdha-nidrā-sukhā, लब्धं (प्राप्तं) निद्रया सुखं (निद्रैव सुखं वा) यया तादृशी—लब्धनिद्रासुखं यया सा.

लब्धा labdhā, 1 fut. atm. of लभ labh, Gain, agreeing with भवान् bhavān, understood (लप्स्यते भवान्). Some understand it passively, लब्धव्यं तया and this appears to be the most correct view (आक्षेपात् "sneeringly, tauntingly, sarcastically, ironically").

लम्ब lamba, agt. Hanging, pendulous, pendent. लम्बम् 2 c. sin. m. n.

लम्बमान lambamāna, pres. p. atm. (of लवि lab-i) Hanging down, swaggering, superincumbent. लम्बमानस्य 6 c. sin. m. (आलम्बनं कुर्वतः—जलभार-मन्यरत्वाद् दोलायमानस्य, नम्रमानस्य, नदीम-धितिष्ठतः, शृङ्गारस्पर्शमनुभवतः, छतावरोहणस्य, नभसो-धःपततः, गुरुत्वालम्बमानस्य).

लम्बालकत्व lambālakatwa, s.n. Pendulosity of ring-

lets. लम्बमानकत्वात् लम्बालकैर् आच्छादितत्वात् असंस्कृतत्वेन, चूर्णकुन्तलाच्छन्त्वात्.

लम्बिन् lambin, agt. Hanging. लम्बी 1 c. sin. m. ललित lalita, adj. Beautiful, lovely, graceful. Gay, cheerful, careless, sprightly, voluptuous, wanton. s.n. A mode of going (गमनविशेषः).

हस्तपादादिविन्यासभूनेचौष्ठप्रयोजनम् ।

सुकुमारविधानेन ललितं परिकीर्तितम् ॥

"The using of the brow, eyes, and lips, with a movement of the hands, feet, etc., after a delicate fashion, is called Lalita."

ललितवनिताः lalita-vanitāh, ललिताः (रम्याः, सारम्याः, सविलासाः) वनिताः (स्त्रियो) येषु ते तथा—सविलासरमणीसमन्विताः.

ललितवनितापादरागाङ्कितेषु lalita-vanitā-pāda-rāgāṅkiteshu, ललितानां (सुकुमारीणां or विदग्धानां) वनितानां (स्त्रीणां or योषितां) पाद-रागेण (चरणालक्तकेन) अङ्कितेषु (चिह्नितेषु)—खेच्छा विहारचलितसीमन्तिनीचरणालक्तकला-ङ्कितेषु swechchhā-vihāra-chalita-simantini-cha-ṛaṇālaktaka-lāṅchhiteshu.

लव lava, s.m. A drop, droplet.

लाङ्गल lāṅgala, s.n. A plough.

लाङ्गलिन् lāṅgalin, s.m. Balarāma (as armed with a ploughshare). लाङ्गली 1 c. sin. (हलधरः, हलायुधः बलभद्रः).

लाव lāva, agt. Cutting, gathering; cutter.

लिखत् likhat, pres. p. par. of लिख 6 cl. Write, draw, sketch, trace, portray, paint. लिखन्ती 1 c. sin. f.

लिखित likhita, p.p. (of लिख) Drawn, sketched, delineated, portrayed, traced.

लिखितवपुषी likhita-vapushau (चित्रितमूर्ती, चित्र-निर्मिताकृती, चित्रन्यस्तशरीरी). These figures are painted for the averting of evil (पापनाशार्थं).

लीला līlā, s.f. Play, sport, sportiveness, pastime, wantonness. Grace. A certain mode of waving or tossing up and down (उत्क्षेपावक्षेपक्रमविशेषः).

लीलया 3 c. sin.

लीलाकमलम् līlā-kamalam, लीलार्थं क्रीडापद्मं—नायकागमनं प्रतीयमानानां कालयापनार्थं सखी-भिः सह कलेन क्रीडनं.

कुरुते मण्डनं स्वस्याः सज्जिते वासवेश्मनि ।

सा तु कामुकसंज्ञा स्याद्विदितप्रियसङ्गमा ॥

"When anticipating an interview with her beloved, she being ready for her innamorato, makes the decoration of her person in a furnished dwelling-house."

To the credit of these अमरवनितानां, they dis-
peuse with the use of कणकरत्नमयाद्याभरणानि.
लीलावधूतैः līlāvadhūtaiḥ, लीलया (विलासेन,
उत्क्षेपक्रमविशेषेण) अवधूतैः (चालितैः, कम्पितैः)—
लीलया कम्पितैः—नानाभङ्गा -वधूतैः—सलीलं
चालितैः.

लेखा lekhā, s.f. A row, line, streak, stripe.

लेश leśa, s.m. A drop. लेशाः 1 c. pl.

लोचन lochana, s.n. An eye. लोचने 2 c. du. (चक्षुषी).

लोचनाभ्याम् 3 c. du. लोचनैः 3 c. pl.

लोध्र lodhra, s.m. A tree, the bark whereof is used
in dyeing (Symplocos racemosa).

लोध्रप्रसवरजसा lodhra-prasava-rajāsā, (लोध्रजन्य-
चूर्णेन, लोध्रपुष्पपरागेन. अनेन शिशिर उक्तः
“By this the dewy season is intended.”

लोभ lobha, s.m. Earnest desire, coveting, lust. लोभेन
3 c. sin. लोभात् 5 c. sin.

लोल lola, adj. Rolling, tremulous; fickle, unsteady.
Desirous, wishing. लोलः 1 c. sin. (साकाङ्क्षः,
रसिकः). लोलाः 2 c. pl. f.

लोलापाङ्गैः lolāpāṅgaiḥ, लोलम् (चञ्चलः also सा-
काङ्क्षः) अपाङ्गः (प्रान्तभागो) येषां तादृशैः—लो-
लानैः, चञ्चलनैः, नायकसन्दर्शनार्थं सतृष्णैः
कटाक्षैः, विशेषसौन्दर्यशालिभिर्विदग्धवधूलोचनैः

v va, as in “very,” or as w in “twain.”

v va, As, like (an abbreviation of इव iva).

वंश vanśa, s.m. A bambu or its shoot. Family, race,
stock, line, lineage, pedigree. वंशे 7 c. sin. (कुले,
अन्वये, जगदुपकारिणां जलदानां वंशे).

वः vah, 6 c. pl. of युष्मद् yushmad, pron. Thou.

वक्तुम् vaktum, inf. of वच् vach, Speak, address, dis-
course (सन्देशं कथयितुं).

वक्र vakra, Crooked, bent, indirect, circuitous, tor-
tuous. Austere, cruel, crabbed, wry. वक्रः 1 c.
sin. m. (कुटिलः, अनृजुः).

वक्ष्यति vakshyati (also वक्ष्यसि vakshyasi), 2 fut.
par. of वह्, Bear, support, sustain; wear (धार-
यिष्यति, वोढा).

वचन vachana, s.n. Language, speech, word; accent.
वचनात् 5 c. sin.

वचस् vachas, s.n. A word. वचोभिः 3 c. pl.

वक्षित vanchita, p.p. (of वच् vanch) Cheated, tricked,

defrauded. वक्षितः 1 c. sin. m. (विप्रवक्ष्यः—
जन्मैव विफलं. जन्मैवफलं भवेत्, जन्मफलवन्धः).

वडभि vāḍabhi (or वडभी vāḍabhi) A temporary
structure or awning (आच्छादनी) on the top of a
palace; also a room or turret so situated. वडभी
vāḍabhau, 7 c. sin.

सौधोपरि चतुःपार्श्वमण्डलीं वडभीं विदुः ।

सौधपृष्ठे विरचितां मण्डलीं वडभीं विदुः ।

वडभी चन्द्रशालेति स्थातां प्रसादमस्तके ।

वत्सा vatsā, s.f. A child. Child (a term of endear-
ment). वत्से 8 c. sin.

वदन vadana, s.n. Face. Mouth. वदनात् 5 c. sin.

वदनमदिराम vadana-madirām (गण्डस्त्रमयं, मुख-
सुधां, मुखासवं).

अशोकश्चरणज्जातो वकुलो वदनासवात् ।

तरुणीनामकालेऽपि राजते कुसुमादिभिः ॥

“The Aśoka sprung from the foot, the Vakula from the
moisture of the lips of young women, even out of
season shines with blossoms, etc.”

It is said in the Ayur-veda:

अशोकः प्रमदापादपातप्रणयबोधितः ।

उन्मीलति विलासीव स्फुटैः कुटुमलकण्टकैः ॥

“Aroused by the affectionate solicitation of the foot-fall
of a lovely female, like an innamorato, the Aśoka ex-
pands with opening buds and prickles.”

वधू vadhū, s.f. A woman, a young woman, one re-
cently married. वधूनाम् 6 c. pl.

वन vana, s.n. Wood, forest, thicket (कानन).

वनगज vana-gaja, s.m. The wild elephant.

हिमवद्विन्ध्यनिलया गजानां प्रभवा नगाः ।

“The birth-places of elephants are mountains; the regions
of Himālaya and Vindhya.”

वनचर vana-chara, A forester (वनेचर), a savage,
one of the barbarous tribes who inhabit woods and
mountains, and live by the chase (किरात), the
Kirrhadæ of Arrian. The fabulous eight-legged
animal called Śarabha.

वनचरवधूभक्तकुञ्जे vana-chara-vadhū-bhukta-kunje,

वनचरवधूभिः (शरभस्त्रीभिः, कितवादीनां वनि-
ताभिर् or कान्ताभिर्), उपभुक्ताः (क्रीडायां सेविताः)

कुञ्जा (लतामण्डपा) यस्य, तादृशे (तस्मिन्नामकूटे)—
किरातवनितासेवितलतादिहृन्नप्रदेशे kirāta-va-
nitā-sevita-latādi-chhanna-pradeśe. एतेन गिरैः

सकौतुकत्वं व्यज्यते.—एतेन वनिताक्रीडास्थान-

विभर्ति—इत्थेवं यदि स्यात् तदास्माकमुपरि पतेदिति वितर्कस्तासां मुग्धत्वात्

"From silliness, the reasoning of those [females] is, 'If it be so, then it might fall upon us.'"

वा *vā*, *ind.* Or, either, whether. Like. An expletive.

वाचाल *vāchāla*, *adj.* Talkative, chattering, boastful.

वाचालम् 2 *c. sin. m.* (असम्बन्धभाषिणं, बह्वचल्यकं, बह्वभाषिणं, असत्यबह्वभाषिणं, प्रलापिनं).

वात *vāta*, *s.m.* Wind, breeze. वातः 1 *c. sin.* वातिः 3 *c. pl.*

वातायन *vātāyana*, A window (गवाक्ष).

वातायनस्थ *vātāyana-stha*, *agt.* Standing (or being) at a window. वातायनस्थः 1 *c. sin. m.* (सौधमय-गवाक्षस्थः सन्) पश्य Observe,

सखा ध्यानं च पितरौ मित्रदूतशुकादयः ।

सुखयन्तीष्टकथनं सुखोपायैर्वियोगिनां ॥

"A companion, meditation, parents, a friend, a messenger, a parrot, etc., conversation about a beloved, by happy expedients minister to the comfort of those in a state of separation."

अनेन जागरणावस्थोक्ता "By this a waking condition is intimated."

वानीर *vānīra*, *s.m.* A sort of cane or rattan.

वान्त *vānta*, *p.p.* (of वम *vam*) Vomited, ejected.

वान्तवृष्टिः *vānta-vṛṣṭih*, वान्ता (उन्नीर्णा, आविष्कृता or मृष्टा) वृष्टि (वर्षणं) येन तादृशस्त्वम्—उन्नीर्ण-तोयः सन्, व्यथितवृष्टिजलस्त्वं, द्रुतवर्षणः.

वापी *vāpī*, *s.f.* A large oblong pond. वापी 1 *c. sin.* (दीर्घिका).

वाम *vama*, *adj.* Left (not right). Beautiful, pleasing.

वामः 1 *c. sin. m.* (सव्यः, वामदेशस्थः, वामभागा-श्रितः, वामपार्श्ववर्ती, वामभागस्थः, वामदिग्वर्ती, शोभनः, मनोहरः).

वामे मधुरवाक् पक्षी वृक्षाः पल्लविनी यतः ।

अनुकूलं वहन् वायुर्योवायाः शोभनो मतः ॥

"On the left, a sweet-voiced bird; in front, trees full of new shoots; [or] a wind blowing favourably is deemed auspicious for a journey."

वामपादभिलाषी *vāma-pādābhilāshī*, यथा पुष्पार्थं स (the red *Asoka*) वामचरणमभिलषति तथा-हमपि ऊरुस्तोतबन्धार्थमभिलषामि—यथाहं कोपमुत्पाद्य तत्पादप्रहारं वाञ्छामि तथा सोऽपि.

वायु *vāyu*, *s.m.* Wind, air, gale. वायुः 1 *c. sin.* वायौ 7 *c. sin.* (वाते, वनवाते).

वारि *vāri*, *s.n.* Water, fluid. वारिभिः 3 *c. pl.*

वारिधारासहस्रैः *vāri-dhārā-sahasraih* (अमहो-य-जलधाराभिः "by innumerable streams of water").

वार्ता *vārtā*, *s.f.* News, tidings, intelligence. वार्ताम् 2 *c. sin.*

वाष्प *vāshpa*, *s.m.* A tear. Vapour, hot mist, steam (such as rises from the ground on the falling of the first rain). वाष्पम् 2 *c. sin.* (अश्रु, नयनवारि).

वाष्पो नामाश्रुणः पूर्वावस्था सौ जायते त्रिधा ।

निमित्तत्रयसम्बन्धाद् आनन्देयार्तिसम्भवः ॥

"The first state of a tear is *vāshpa*, 'moisture,' and arises in three ways—from a concurrence of three causes, and springs from joy, envy, or pain."

Again :

वाष्पपरिस्रवनेनः श्वासवशाद्भिन्नमुखवर्णः ।

योगीव ध्यानरतो भवति हि निर्वेदात् पुरुषः ॥

"For, from despondency, a man, with his eyes drowned in tears, the hue of his face changed through the [prostrating] influence of sighs, becomes given up to meditation like a Yogi."

Again :

इष्टजनविप्रयोगाद् दारिद्र्याद् व्याधितस्तथा दुःखात् ।

परवृद्धिं वा दृष्ट्वा निर्वेदो नाम सम्भवति ॥

"Despondency indeed arises through separation from a beloved person, from poverty, from sickness, also from pain, or from witnessing another's aggrandizement."

वास *vāsa*, *s.m.* A dwelling. A roosting-place.

वासयष्टिः *vāsa-yashṭih*, (निवासस्तम्भः, वासाथे यष्टिः, वसतिस्तम्भः, निवासदण्डः).

वासर *vāsara*, *s.n.* A day. वासराणि 1 *c. pl.*

वासव *vāsava*, *adj.* Belonging to, or commanded by वासव *Vāsava* (Indra). वासवीनाम् 6 *c. pl. f.* (इन्द्रसम्बन्धिनीनां, ऐन्द्रीणां).

वासस् *vāsas*, *s.n.* Clothes, raiment, garment. वासः 2 *c. sin.* (वस्त्रं, वसनं). वाससि 7 *c. sin.* (वस्त्रे, प्रच्छदपटे).

वासित *vāsita*, *p.p.* (of वास) Perfumed, scented. वासितम् 2 *c. sin. n.* (सुरभीकृतम्). Some say that तित्तिर्मदैर्वासितं means विरसीभूतं "become tasteless, vapid, or insipid."

वास्यति *vāsyati*, 2 *fut. par.* of वा *vā*, Blow.

वाहयेत् *vāhayet*, *pot. par.* of वह *vah*, Carry, causal form, Continue, prosecute (निर्गमयेत्, गमनेना-तिक्रमयेत्, उल्लङ्घयेत्).

वाह्य *vāhya*, *adj.* Outer, external (वहिर्भव).

वाह्योद्यानस्थितहरशिरश्चन्द्रिकाधौतहस्त्या *vāhyo-dyāna-sthita-hara-śiraś-chandrikā-dhauta-harmyā*

बाह्ये (वहिर्भवे) उद्याने (आरामे or निर्गमदेशे) स्थितस्य (रहितस्य) महादेवस्य (महेश्वरस्य) शिरसः (or शिरसि) चन्द्रिकाया (ज्योत्स्नया) धौतानि (धवलितानि, निर्मलानि, उज्ज्वलीभूतानि or प्रचलितानि) हर्म्याणि (धवलगृहाणि, धनिभवनानि or धनिनां गृहाणि) यस्यां तादृशी.

तस्याङ्गने हर्म्यपृष्ठे तथोद्याने सरःसु च ।

प्राप्तानां रमणीयेषु कामः सञ्जायते नृणाम् ॥

"To men arrived in the delectable [regions] thereof, pleasure springs up in the court, on the palace-roof, in the garden and in the lakes."

वि vi, prep. Apart, away, without, dis, di.

विकच विकचा, adj. Blown, open, expanded, spread (as a flower).

विकार विकारा, s.m. A change.

विक्लव विकला, adj. Bewildered, perplexed, confounded; fearful, afraid. विक्रवाः 1 c. pl. f. (विह्वलाः, भीरवाः, कातराः गर्जितासहाः "impatient of thunder," कामव्याः kāmavyāgrāh).

विचिपत् vikshipat, pres. p. par. of चिप 6 cl. with वि, Throw aside. विचिपन्तीम् 2 c. sin. f. (विकीर्णयन्तीम्, चालयन्तीम्, अपसारयन्तीम्, इतस्ततः प्रापयन्तीम्).

विगणय vigāṇayā, imp. par. of गण 10 cl. with वि, Reckon, calculate; reflect, consider, deliberate, ponder (विचारय). विगणयन् 1 c. sin. m. pres. p.

विगम vigama, s.m. Separation, departure. विगमात् 5 c. sin. विगमे 7 c. sin.

विगलित vīgālita, p.p. (of गल with वि) Removed, gone; dissipated, dispersed.

विगलितशुचा vīgālita-śūchā (विगतशोकेन).

विगलितशुचौ vīgālita-śūchau, (विगलितो शुक्लापो ययोस्तौ). अपगतविरहदुःखौ apagata-virahadubkhan.

विचर vichara, imp. par. of चर, 1 cl. Go, with वि, Roam, wander (गच्छ).

विजय vijaya, s.m. Victory, conquest, triumph.

विटप viṭapa, s.m. n. The branch of a tree with its new sprouts or shoots.

वितत्य vitatya, ind. p.p. (of तन Stretch, with वि vi) Stretching into, extending far. (व्याप्य, pervading).

विदधति vidadhati, pres. par. of धा 3 cl. Hold, with वि vi, Cause, create.

विदित vidita, p.p. (of विद्) Known. विदिते 7 c. sin. m. (ख्यते).

विदित्वा viditwā, ind. p.p. (of विद्) Having known (ज्ञात्वा).

विदिशा vidiśā, s.f. Vidiśā, the capital city of the district of Daśārṇa.

विदिशालक्षणां vidiśā-lakṣhaṇām, लक्षणं (नामधेयं) यस्यास्तां, सर्वत्र प्रसिद्धां शूद्रकस्य पुरीम्.

"The city of S'ūdraka well known everywhere (Vienna is familiarly termed, 'The Emperor's city')"

विदुर vidura, adj. Agitated, distressed. Separated, absent. विदुरः 1 c. s. m.

विद्ध viddha, p.p. (of विध् vidh, Pierce, or व्यध vaydh, Beat) Thrown, sent, directed, wafted. विद्धः 1 c. m.

विद्धि viddhi, imp. par. of विद् vid, 2 cl. Know, understand (जानीहि, अवहि).

विद्युत् vidyut, s.f. Lightning. विद्युता 3 c. sin. (तडिता).

विद्युत्कम्पस्तिमितनयनाम् vidyut-kampa-stimīta-nayanām, विद्युतः कम्पेन (चलनेन) स्तिमिते (निश्चले) नयने (लोचने) यस्यास तादृशीं—विद्युत्कम्पेन (तडित्प्रकाशेन) स्तिमितनयनाम् (निश्चलनेनाम्)—आकस्मिकप्रकाशात् स्थिरीकृतलोचनाम्.

विद्युत् विद्युत्wat, adj. Having, holding, containing, charged or fraught with lightning (a cloud).

विद्युत्त्वन्तम् vidyutwantam, 2 c. sin. m. (तडिल्ललितायुक्तम्, विद्युल्ललितम्, तडिद्युक्तम्).

विद्युदुन्मेषदृष्टिम् vidyud-unmesha-dṛiṣṭim, विद्युदुन्मेष एव (तडित्प्रकाश एव) दृष्टिस्तां—उन्मेषस्तन्निभां (तत्सदृशीं, तद्वत् शोभमानां)—विद्युदुन्मेषः (स्फुरणं) स एव दृष्टिस्तं ताम् अन्तर्भवन्नपतितां—विद्युदुन्मेषदृष्टिं विद्युत्प्रकाशमेव दृष्टिं (दर्शनं) कर्तुमर्हसि.

विद्युद्दामन् vidyud-dāman, s.f. Lightning's flash, a streak of lightning.

विद्युद्दामस्फुरणचकितैः vidyud-dāma-sphuraṇa-chakitaiḥ, (विद्युद्दामालाचकितैः, तडिद्दामालाप्रकाशेन भयकुण्ठितैः—सौदामिनीस्फुरणेन सचमत्कारैः, विद्युद्दामस्फुरितेन). विद्युद्दामां, तडिद्दामानां.

विधि vidhi, s.m. Fate, luck, destiny. Mode, manner, method, way. विधिना 3 c. sin. (व्यापारेण, दैवेन).

विधिवशात् vidhi-vaśāt, (देवाधीनत्वात्, दैववशात्, विधातुरायत्तत्वात्).

विधुर vidhura, adj. Distressed, disquieted, filled with anxiety (विरहपीडित, व्याकुल). विधुर इति असौ विधुरः (अतिदुःखी) इति क्त्वा or विधुरे

रति सप्तम्यन्त "ending in the 7th case," मयीत्यस्य विशेषणं an epithet of mayi. विधुराम् 2 c. sin. f. (विकला, विवशा, दुःखिनीम्).

विनयन vinayana, s.m. A removing, taking away. विनयने 7 c. sin.

विनिष्क्रिय vinishkriya, adj. Abstaining from ceremonial rites (क्रिया kriyā).

विनोद vinoda, s.m. Amusement, diversion, pastime. विनोदाः vinodāḥ, 1 c. pl. (क्रीडाप्रकाराः, चित्तावलम्बनस्थानानि).

विन्दु vindu, s.m. A drop. विन्दून् 2 c. pl.

विन्ध्य vindhya, s.m. The Vindhya mountain range.

विन्यस्यत् vinyasyat, pres. p. par. (of अस as, 4 cl. Throw, with नि ni and वि vi) Adjust, arrange, ascertain, determine, fix, settle. विन्यस्यन्ती 1 c. sin. f. (स्थापयन्ती, निर्धारयन्ती — निर्धारणं करिष्यतीति सम्भावयामीति "I think it likely she will determine").

विपुलजघनाम् vipula-jaghanām (पृथुनितम्बां prithu-nitambām).

विप्रबुद्ध viprabuddha, p.p. (of बुध budh, with प्र and वि) Wakened, awake. विप्रबुद्धा 1 c. sin. f. (जागरिता, जाग्रदवस्थामापन्ना jāgrad-avasthām āpannā, "attained a waking condition").

विप्रयुक्त viprayukta, p.p. (of युज yuj, Join, with प्र and वि) Separated, disjoined, sundered, severed. विप्रयुक्तः 1 c. sin. m.

विप्रयोग viprayoga, s.m. Absence, separation, disjunction. विप्रयोगः 1 c. sin. (विच्छेदः). विप्रयोगे 7 c. sin. (इष्टजनविरहे सति ishta-jana-virahe sati, and as applicable to a flower वृन्तच्छेदे vṛnta-chchhede, "Separation from the stalk").

विप्रलब्धा vipralabdha, s.f. A mistress whose lover is not true to his appointment (much the same as खण्डिता khaṇḍitā).

दूतीं प्रेष्य च कृत्वा च किञ्चित् सङ्केतकं प्रियः ।
देवात् तु नागतो यस्या विप्रलब्धामिमां विदुः ॥

"They call her whose lover having both despatched a female messenger and having made a certain assignation, yet by ill-luck fails to come, Vipralabdha ('disappointed, jilted')."

विफल viphala, adj. Fruitless, useless, unavailing.

विफलप्रेरणा viphala-preraṇā, Flung in vain (निष्प्रयोजना प्रेरणा (प्रचेपो) यस्या सा तथा—अनर्थप्रेरणा, निरर्थकाचेपा, निष्प्रयोजनविचेपा, दीपनिर्वपणाचमत्वान्निष्फला भवति).

विभ्रंशिनू vibhraṇsīn, agt. Dropping, fallen, dropped.

विभ्रंशिमिः 3 c. pl. n. (च्युतैः).

विभ्रम vibhrama, s.m. Agitation, perturbation, flurry.

Blandishment, grace, elegance. Any display of female charms (even to ornaments and apparel) made with the design to inflame and to captivate.

विभ्रमः 1 c. sin. विभ्रमैः 3 c. pl. विभ्रमाणाम्

6 c. pl. कामिन्यो हि विभ्रमैरेव मुरताभिनाषमाविर्भावयन्ति न तु प्रार्थनां कुर्वन्तीति. विभ्रमैरेव रागप्रकाशनं न तु कष्टत "orally" एव.

विमल vimala, adj. Clean, pure, white. Beautiful.

विमान vimāna, s.n. A palace. विमानैः 3 c. pl. (सौधमन्दिरैः, तत्त्वमहत्तमैः शिरोरुहैः प्रासादैः).

विमानायभूमीः vimānāgra-bhūmib, विमानानां

(सौधानाम्) श्रेष्ठप्रदेशान्—अलकाविमानशिखरचित्रशालिकाः

alakā-vimāna-śikhara-chitra-

śalikāḥ. विमानं (सौधं) तस्माद्याम् (श्रेष्ठा) भूमिर्,

गृहमर्थः.

विमुख vimukha, adj. Turning away, having the face

(मुख) averted; averse, disinclined; desisting, forbearing. Withholding, restraining. विमुखः 1 c.

sin. m. (पराङ्मुखः).

विम्ब vimba, s.m. n. A reflected image. A disk (of

the sun or moon). s.n. A cucurbitaceous plant

with red fruit.

वियुक्त viyukta, p.p. (of युज yuj, Join, with वि)

Severed, separated. वियुक्ताम् 2 c. sin. f. (वियोगिनीं, प्रोषितां).

वियोग viyoga, s.m. Absence, separation. वियोगः

1 c. sin. वियोगेन 3 c. sin.

विरचित virachita, p.p. (of रच with वि) Made, contrived, constructed, arranged; composed, written.

Worn, used. विरचिताम् 2 c. sin. f. (निर्मितां कल्पितां, हस्तिलिकादिभिः कृतां शोभासम्पदमिव.

वक्रगताया नद्या रेवावुत्सवः).

विरचितपदम् virachita-padam, रचितं पदं (वाक्यशब्दो वा) यत्र पदं. वि vi, as a prefix, gives a

peculiar and restricted sense to a word.

विरचितवपुः virachita-vapuh, (विशिष्टं कृतशरीरः,

रचितशरीरः or कल्पितशरीरः सन्).

विरह viraha, s.m. Separation, parting, absence,

especially the separation of lovers (विच्छेदः).

विरहात् 5 c. sin.

विरहगुणितम् viraha-guṇitam (विरहेण वर्धितम्).

विरहज viraha-ja, *adj.* Arising from separation, produced by absence.

विरहजनितः viraha-janitaiḥ (विच्छेदोत्पातितैः).

विरहतनुताभावगम्यम् viraha-tanutā-bhāva-gam-yam, विरहेण या तनुता (छशता) सा भावगम्या (अभिप्रायबोधा) यत्र तादृश—विरहेण (वियोगेन) तनुता (काशे) तथा भावो (=भिप्रायस्) तेन गम्यम् (अनुमेयं).

विरहव्यापदः viraha-vyāpadah, विरहे (विच्छेदे) वि-गता आपद (विपत्तिर्) येषां तादृशान् (सिंहान्). विरहशयने viraha-śayane (मद्वियुक्तशय्यायाम्—विरहे यच्छयनं तस्मिन् भूतले न्यसे पल्लवादौ).

विरहावस्थया virahāvasthayā (वियोगदशया, विरहज्वरेण "By the fever of separation").

विलसत् vilasat, *pres. p. par. of लस* 1 *cl.* with वि, Sport, dart (स्फुरत्).

विलसत्कृष्णसारप्रभाणाम् vilasat-kṛṣṇasāra-pra-bhāṇām, विलसन्ती (विशेषेण कान्तिमती) कृष्ण-सारस्य (चतुर्गोलकस्य) प्रभा (कान्तिर्) येषां—विलसन्ती (प्रकाशमाना) कृष्णसारस्य (निविडकालिममध्यभागस्य) गोलकस्य प्रभा यत्र तेषां—मृगविशेषाणामिव प्रभा (कान्तिर्) येषां कृष्ण-शुभ्याकृतिर्भवति तद्वत्.

विलसन vilasana, *s.n.* Sport, play. विलसनात् 5 *c. sin.* (स्फुरणात्).

विलसित vilasita, *s.n.* Sporting.

विल्व vilwa, *s.m.* A fruit-tree commonly called Bel. विवर्णं vivarṇa, *adj.* Colourless, discoloured. विवर्णमणीकृतम् vivarṇa-manīkritam, 1 *c. sin. n.* Having the gems made colourless (sullied, tarnished).

विशति viśati, *pres. par. of विश* viś, 6 *cl.* Enter; become joined or united to (आलिङ्गति, अनुप्रवेशतया गाढमाश्लिष्यति, संयोगमाश्रयति).

विशद viśada, *adj.* White, bright, clear, pellucid. विशदैः 3 *c. pl. m.* विशदम् 2 *c. sin. n.* विशदाणि 2 *c. pl. n.* (धवलानि, अतिस्वच्छानि).

विशाल viśāla, *adj.* Great, large, spacious. Eminent. विशालाम् 2 *c. sin. f.*

विशाला viśālā, *s.f.* One of the names of the city of Ougein. विशालाम् 2 *c. sin.*

विशीर्णं viśīrṇa, *p.p.* (of शृ श्री, with वि) Withered; wasted, shrunk, slender. विशीर्णाम् 2 *c. sin. f.* (खलितं, इतस्ततो गतां, खण्डखण्डीभूतां, शतशः स्फुटितां Parted (split up) into a hundred streamlets,

विशेष viśeṣa, *s.m.* A particular, a property or a quality. A particular spot, any distinguished place. विशेषान् 2 *c. pl.* (प्रदेशान्, स्थानविशेषान्, वज्र-विधानं कन्दरान्—प्रकारान्, नद्यादिस्वरूपान् शङ्करचरणन्यासप्रभृतीन्).

विश्रान्त viśrānta, *p.p.* (of श्रम śram, with वि) Rested, reposed. विश्रान्तः 1 *c. sin. m.* (विगतश्रमः सन्, कृतविश्रामः, गतखिदः सन्—पर्वताधिवासात् विश्रामानन्तरं).

विश्राम viśrāma, *s.m.* Rest, repose (खेदापनय).

विश्लेषित viśleshita, *p.p.* (of श्लिष ślish, Embrace, with वि) Severed, separated, disunited. (विश्लेषितस्य 6 *c. sin. m.* (वियोजितस्य, विघटितस्य, वियोगितस्य, विच्छेदविषयीकृतस्य).

विश्वकर्मन् viśva-karman, *s.m.* (He of all work) Viśva-karma, architect of the gods, and the Hindu Vulcan. विश्वकर्मा 1 *c. sin.*

विषम viśama, *adj.* Uneven, rough, rugged. विषमे 7 *c. sin. m.* (विसृष्टे, उच्चनीचभूते, निम्नोन्नते, पाषाणशिलादनुरे; अयमेव शीर्णताहेतुः "This, in fact, is the cause of the shrunken condition (of the river)." अत्र मेघो नायकः—रेवा नायिका—विन्ध्यपादः क्रीडास्थानम्—उपलवैषम्येण नाना-रत्नयोगाद् विचित्रवैश्वं.

विषय viśaya, *s.m.* Sphere, department; order, range, reach. विषयम् 2 *c. sin.* विषये 7 *c. sin.*

विष्णु viṣṇu, *s.m.* Vishnu. विष्णोः 6 *c. sin.* (कृष्णस्य, नारायणस्य, वृन्दावनस्थश्रीनन्दनन्दनस्य, गोकु-लावतीर्णस्य, वल्लभरूपस्य, वामनरूपस्य, त्रिवि-क्रमस्य). It is said :

दर्शनं स्पर्शनं शस्त्रं मङ्गलानां श्रुतिस्तथा ।

रत्नानां कीर्तनं चैव तथा विष्णोश्च कीर्तनम् ॥

"Blessed is a sight, a touch, a hearing of the auspicious [names] or even a description of the jewels, as also a celebration of the praise of Vishnu."

ब्राह्मणान् कर्मनिर्दिष्टान् विष्णुं वा द्वेष्टि यो नरः । श्रेयांसि तस्य नश्यन्ति रौरवं च भवेत् पुनः ॥

"The man who dislikes Brahmans duly set apart to their sacred office, or Vishnu—his good things perish, and misery awaits him hereafter."

विस visa, *s.n.* The fibre of the stalk of the water-lily (विष, मृणाल).

विसकिशलयच्छेदपाथेयवन्तः visa-kīśalaya-chchhe-da-pātheyavantah, क्षिप्तानि विसकिशलयानि (पद्मनवीनपल्लान्येव) पाथेयानि (पथिभोज्यानि)

तद्वन्तः—पाथेयं (सम्बलं) तद् विद्यते येषां ते तथा—
विसानां किशलयानि तेषां क्रिदाः (शकलानि)
तान्येव पाथेयं विद्यते येषां ते तथा.

विस्तार *vistāra*, *s.m.* A spreading, extension, largeness, swell, breadth, amplitude (परिणाह).

विस्मरत् *vismarat*, *pres. p. par.* of स्मृ *smṛi*, 1 *cl.*
Remember, with वि *vi*, Forget. विस्मरन्ती 1 *c. sin. f.*

विस्मित *vismita*, *p.p.* (of स्मि *smi*, Smile, with वि *vi*) Surprised, astonished; gazing with surprise, staring with astonishment.

विस्मृत *vismṛita*, *p.p.* (of स्मृ Remember, with वि) Forgotten. Forgetful.

विस्मृतभूविलासम् *vismṛita-bhrū-vilāsam*, विस्मृतो
(=वद्धो) भूविलासो (भूवैदग्ध्यं) येन तादृशं—विस्मृ-
तभूवैदग्ध्यं.

विहग *vihaḡa*, *s.m.* A bird. Waterfowl.

विहरेत् *vihaṛet*, *pot. par.* (of हृ *hṛi*, Take, with वि) Saunter, stroll, take a walk for pleasure, pastime, or amusement (विचरेत्, विहारार्थं गच्छेत्, विशेषेण लीलया गच्छेत्).

विहस्य *vihasya*, *ind. p.p.* (of हस *has*, Laugh, with वि) Having laughed or smiled; laughing at, deriding, contemning (विनिन्द्य). It is said:

शृङ्गारः श्यामलो ज्ञेयः सितो हास्यः प्रकीर्तितः ।

"Love is to be regarded as sombre; laughter has been declared white."

विहातुम् *vihātum*, *inf.* of हा, Quit, leave, let go, with वि. त्यक्तुम्—अलं बुद्ध्या त्यक्तुं समर्थो भवति
"Away with the notion that he is able to leave."

वीक्षमाण *vikshamāṇa*, *pres. p. ātm.* of ईक्ष *iksh*, 1 *cl.* See, with वि *vi*. वीक्षमाणाः 1 *c. pl. m.*

(विशेषात् पश्यन्तः, दर्शयन्तः, आकाशे पश्यन्तः).

वीक्ष्य *vikshya*, *ind. p.p.* (of ईक्ष *iksh*, See, with वि) Having seen, beheld, viewed (विशेषेणावलोक्य).

वीक्ष्यमाण *vikshyamāṇa*, *pres. p. pass.* (of ईक्ष *iksh*, See, with वि) Being beheld, gazed at, viewed.

वीचि *vichi*, *s.f.* Wave, small ripple. वीचिषु 7 *c. pl.*

वीचिचोभस्तनितविहगश्रेणिकाञ्चीगुणायाः *vīchikshobha-stanita-vihaga-śreṇī-kāñchī-guṇāyāḥ*,

वीचिस् (तरङ्गस्) चोभेन (सञ्चालनेन or कम्पनेन)

या स्तनिता (शब्दिता or ध्वनिता) विहगानां (हंस-

सारसादीनां पक्षिणां) श्रेणिः (पङ्क्तिः) सैव (काञ्ची-

गुणो (मिखला or दाम or कटिधृताभरणगुणो)

यस्यास्तथाभूता या.

वीणा *vinā*, *s.f.* The *vinā* or Indian lute, a fretted instrument of the guitar kind, usually having seven wires or strings, and a large gourd at each end of the finger-board: the extent of the instrument is two octaves; it is supposed to be the invention of Nārada, the son of Brahmā, and has many varieties. वीणाम् 2 *c. sin.*

वीणिन् *vinin*, *adj.* Possessed of a lute. A player on the lute, a lutanist. वीणिभिः 3 *c. pl.* (वीणावद्भिः, वीणायुक्तेः, वीणाकरैः, वीणापाणिभिः, अर्थात् भगवन्तं स्तुतुं उपवीणयितुम् "to serenade" आगच्छद्भिः (or आगतैः).

वृक्ष *vṛksha*, *s.m.* A tree. वृक्षात् 5 *c. sin.*

वृत्ति *vṛtti*, *s.f.* A fence, hedge (आवरण, वेष्टन, प्रावरण, प्राचीर). वृत्तेः 6 *c. sin.* वृत्तयः 1 *c. pl.*

वृत्ति *vṛtti*, *s.f.* Being, existence; position in life, character. Style, state, condition. Disposition, tendency.

वृद्ध *vṛddha*, *p.p.* (of वृध् *vṛidh*) Grown. Great, illustrious.

वृद्धि *vṛddhi*, *s.f.* Growth; augmentation, increase.

वृन्द *vṛnda*, *s.n.* Heap, multitude, pile; flock, drove, crowd, caravan. वृन्दम् 2 *c. sin.* वृन्दानि 2 *c. pl.*

(समूहान्, सार्थान्).

वृष *vṛsha*, *s.m.* A bull (वृषभ, वाहनानङ्गान्).

वृष्टि *vṛṣṭi*, *s.f.* Rain; a shower.

वृहत् *vṛihat*, *adj.* Great, large. वृहतः 1 *c. pl.*

वेग *vega*, *s.m.* Velocity, rapidity, impetuosity, momentum; violence, vehemence. वेगेन 3 *c. sin.*

वेणि *veni* or वेणी *veṇī*, *s.f.* Unornamented and braided hair; the hair as worn especially by widows

and women whose husbands are absent, when it is simply collected from the forehead and temples as

well as the back of the head, and twisted together

into a single braid, which is then suffered to fall

like a tail down the back, no sort of ornament

being worn on the head. The term is also applied

generally to any braid of hair, or to a braid of the

long hair, of which many are made; the whole are

then twisted together, and worn as a sort of rose

or flower at the back of the head. वेणीम् 2 *c. sin.*

वेणीभूतप्रतनुसलिला *veṇī-bhūta-pratanu-salilā*,

वेणीभूतं (वेण्याकारं) प्रतनुं (प्रकर्षेणास्यप्रवाहं

स्तोकं) च सलिलं यस्याः सा तथोक्ता. वेणीतुला

चीणजला त्वदर्शनेन "by not seeing of thee."

वेचवती vetravati, *s.f.* Name of a river. वेचवत्याः 6 *c. sin.* निर्जनवेचकुञ्जयुक्ताया नद्याः. This river is here spoken of as a mistress who has been deserted by her lover, the Cloud.

वेदि vedi, *s.f.* An altar. वेदिम् 2 *c. sin.*

वेरमन् vesman, *s.n.* A house. वेरमभिः 3 *c. pl.*

वेष्टा veśyā, Harlot, courtesan. A female ministrant or figurante in the temple of Śiva. Thus Urvasī and her companions are the courtezans of Swerga (उर्वेष्टादयः स्वर्वेष्टाः). वेष्टाः 1 *c. pl.* (नर्तक्यः गणिकाः).

वेष vesha, *s.m.* Dress, guise, garb, costume.

वेष्टन veshṭana, *s.n.* Fence, inclosure.

वै vai, *ind.* Indeed. An expletive.

वैदूर्यं vaidūrya, *s.n.* Lapis lazuli.

वैरिन् vairin, *adj.* Hostile, inimical, unfriendly. वैरिणा 3 *c. sin. m.* (प्रतिकूलेन).

व्यक्त vyakta, *p.p.* (अञ्ज anj, Make clear, with वि) Distinct, plain, evident. व्यक्तम् 2 *c. sin. m.* (प्रकाशितया वर्तमानं). अनेन दर्शनयोगिता सूचिता स्पष्टं "By this, fitness to be seen is clearly denoted."

व्यक्ति vyakti, *s.f.* Appearance, manifestation, display. व्यक्तिः 1 *c. sin.*

व्यञ्जयत् vyanjayat, *pres. p. par.* of अञ्ज anj, 10 *cl.* with वि vi, Make visible, manifest, shew plainly. व्यञ्जयन्ती 1 *c. sin. f.* (प्रकाशयन्ती, प्रकटयन्ती, पातिब्रह्मसौन्दर्यं व्यञ्जयन्ती).

व्यतिकर vyatikara, *s.m.* Contact, union, juxtaposition; a blending or intermingling. व्यतिकरः 1 *c. sin.* (व्यतिषङ्गः, परस्परसम्पर्कः, अन्योन्यसम्पर्क मिश्रणम्).

व्यथा vyathā, *s.f.* Pain, pang, distress, ache. व्यथाभिः 3 *c. pl.*

व्यपगत व्यपagata, *p.p.* (of गम gam, Go, with अप off, and वि vi, away) Gone off.

व्यपगतशुचः व्यपagata-sūgṛah (वीतदुःखाः सन्तः—अन्यत्र गमनेच्छारूपसन्तापरहिताः सन्तः—पलायितः शोकः (क्लेशो) येषां तादृशाः).

व्यवसित व्यavasita, *p.p.* (of यो sho, Destroy, with अव and वि) Resolved, determined. Undertaken. व्यवसिताः 1 *c. pl. m.* व्यवसितम् 1 *c. sin. n.* (अध्यवसितम्, अङ्गीकृतम्).

व्यवस्येत् व्यavasyet, *pot. par.* of यो sho, 4 *cl.* Destroy, with अव and वि, Try, endeavour, essay, strive. (व्यवसायं or उद्यमं कुर्यात्) (प्रार्थनायां in prayer).

व्यस्त व्यasta, *p.p.* (of व्यस with वि) Driven away, dispelled. Pervaded, penetrated.

व्याकुल व्यākula, *adj.* Confounded, confused, bewildered, perplexed, flurried, excited. व्याकुलेन 3 *c. sin. m.* व्याकुला 1 *c. sin. f.*

व्याजहार व्यājahāra, 2 *pret. par.* of हृ hri, Take, with आ ā and वि vi, Utter, speak, address (उवाच, उक्तवान्, जजल्प).

व्यापद् व्यāpad, *s.f.* Calamity, death, decease.

व्यापार व्यāpāra, *s.m.* Occupation, employment, business.

व्यालम्बेयाः vyālbethāh, *pot. atm.* of लवि lab-i, 1 *cl.* with आ ā and वि vi, Hang down. Move slowly, delay (विलम्बं कुर्याः, नम्रो भूयाः जलयहणाय, आश्रयिष्यसि, आलम्ब्यापगच्छः).

व्यालुम्पन्ति व्यālumpanti, *pres. par.* of लुप lup, 6 *cl.* with आ ā and वि vi, Remove, take away, carry off (अपनयन्ति, दूरीकुर्वन्ति, हरन्ति).

व्योमगङ्गाजलार्द्रैः vyoma-gaṅgā-jalārdraih, व्योमगङ्गायाश्चन्द्राकन्याः जलेन स्तिमितैः (स्निग्धैः). (आकाशजाह्नवीसलिलपवित्रितैः ākāśa-jāhnavī-salila-pavitritaih).

व्योमन् vyoman, *s.n.* Sky. व्योम्नि 7 *c. sin.* (गगने, आकाशे).

व्रल vraja, *imp. par.* व्रजेयुस् *pot. par.* व्रजते *pres. atm.* of व्रज 1 *cl.* Go.

श्रु श्रु, soft, as in "shine," "session."

शक्ष्यति śakshyati, 2 *fut. par.* of शक śak, Be able (शक्यति, पारयिष्यति, समर्थो (शक्तो) भविष्यति).

शङ्कर śaṅkara, *s.m.* A name of Śiva.

शङ्करवृषभ śaṅkara-vṛishabha, *s.m.* Śiva's bull (described as being of the purest white).

शङ्का śaṅkā, *s.f.* Fear, dread, apprehension.

शङ्कास्पृष्टाः śaṅkā-sprishṭāh (भयव्याप्ताः सापराधत्वात् भयाक्रान्ताः सन्तः, सापराधत्वेन भीता इव जाताः).

शङ्कित śaṅkita, *p.p.* of शकि śak-i) Alarmed, frightened. Doubtful, uncertain; vacant, unsteady (gaze).

शङ्के śaṅke, *pres. atm.* of शकि śak-i, Fear, dread, apprehend. Think likely, suspect, imagine (तर्कयामि, सम्भावयामि).

शङ्ख śaṅkha, *s.m.* The conch-shell. Name of one of Kuvera's treasures.

शङ्खचीर śaṅkha-kshira, *s.n.* Shell-milk (any impos-

sibility or absurdity, such as pigeon's milk, which with us formerly furnished an errand for some simpleton on the first of April).

शङ्खपद्मी śaṅkha-padmau, Conch and lotus, two treasures (निधी). पापशान्त्यर्थं दुष्टसत्त्वनिवृत्त्यर्थं गृहे लिख्यते.

"This is painted on the house to expiate sin and to exclude evil beings (as with us an old horse-shoe was nailed on the door-sill to keep out the witches)."

शङ्खपद्मी निधी यत्र तद् गृहं कलुषं त्यजेत् ।

"Evil will avoid that house whereon the two treasures, the conch and lotus (are painted)."

शङ्खपद्मी निधी चित्रे दृष्ट्वा दुष्टे विमुच्यते ।

"Seeing the two treasures, the conch and lotus, in a picture, it is left alone by the evil ones."

Some have imagined that a servant paints these objects merely for beauty, and for a compliment intended to his master (शोभायै and चाटुत्वार्थं).

शत śata, *s.n.* A hundred. शतैः 3 *c. pl.*

शनकैः śanakail, *ind.* Softly, gently; with alternations of drinking and singing (मन्दं गाननृत्यानुकूलं, चणं मधु पीयते, चणं मृदङ्गा वादन्ते).

शब्द śabda, *s.m.* Sound, noise. A word.

शब्दाख्येयम् śabdākhyeyam, शब्देन (गर्जनात् ध्वनिना or रवेण) आख्येयम् (उच्चैर्वाच्यं व्यक्तकथनार्हं न रहस्यभूतं). शब्दप्रतिपाद्यं न तु गोप्यहस्तादिसञ्ज्ञावाच्यं. शब्देन ज्ञाप्यम् (अगोप्यं) प्रकटवाक्यं शब्दैराख्यायते (उद्गीर्यते) यत्तत्.

शब्दायन्ते śabdāyante, *pres. ātm.* a nominal verb, from शब्द śabda, Sound, resound (शब्दं कुर्वन्ति, स्वनन्ति, वंशीध्वनिं कुर्वन्ति).

शब्दित śabdita, *p.p.* (of शब्द śabd) Called.

शमयितुम् śamayitum, *inf.* of शम śam, *caus. form.* Extinguish, quench, allay (नाशयितुं, निर्वापयितुं, शान्तिं नेतुं, कल्याणं कर्तुं).

शमयेः śamayeh, *pot. par.* of शम śam, *caus. form.* Extinguish, allay, destroy (नाशयिष्यसि).

शम्भु śambhu, *s.m.* Name of Śiva, शम्भुना 3 *c. sin.* (महादेवेन, शिवेन). शम्भोः 6 *c. sin.*

शम्भुनादत्तहस्ता śambhunādatta-hastā, शम्भुना (शिवेन) आदत्तो (गृहीतो) हस्तो यस्याः सा.

शयन śayana, *s.n.* A bed, couch, शयनात् 5 *c. sin.*

शयने 7 *c. sin.* (शय्यायां, तले, एकस्मां शय्यायां).

शय्या śayyā, *s.f.* A bed, couch.

शय्योत्सङ्गे śayyotsaṅge (शय्यायाः क्रोडे, शय्यामध्ये).

शर śara, *s.m.* A sort of reed or grass. An arrow.

"The arrow-cane grows in large clumps like the Venu. This beautiful and superb grass is highly celebrated in the Purāṇas."—Sir W. Jones' *Select Indian Plants*.

शरण śaraṇa, *s.n.* Refuge, succour, aid, deliverance, deliverer. शरणम् 1 *c. sin.* (रचकः, रचिता, चाता, चाणं, तापनाशेन रचिता—प्रोषितानां स्वस्वान्प्रेरणाय च).

शरद् śarad, *s.f.* The season of autumn; the two months succeeding the rains.

शरभ śarabha, *s.m.* A fabulous animal, of a fierce and intractable nature, said to have eight legs (अष्टपदमृगविशेषः aṣṭa-pada-mṛiga-viśeṣah), and to inhabit particularly the snowy mountains.

शरवण śara-vaṇa, *s.m.* A thicket of reeds.

शरवणभवम् śara-vaṇa-bhavam, शरस्व वने भूर (उत्पत्तिस्थानं) यस्य तं (देवं स्कन्दं).

शशिन् śaśin, *s.m.* The moon. शशिनि 7 *c. sin.* (चन्द्रे, चन्द्रमसि).

शश्वत् śaśwat, *ind.* Always, perpetually, incessantly (नित्यं, निरन्तरं, सदा, अनवरतं).

शष्प śaṣha, *s.n.* Young grass.

शस्त्रपाणि śastra-pāṇi, *adj.* Weapon-handed, holding a weapon or arms in the hand. शस्त्रपाणयः 1 *c. pl.*

शाखा śākhā, *s.f.* A bough, a branch.

शान śāna, *s.m.* A touchstone.

शान्त śānta, *p.p.* (of शम śam) Allayed, alleviated, pacified, calm.

शान्ति śānti, *s.f.* Alleviation, assuagement, cessation, rest. शान्तिम् 2 *c. sin.* (उपशमम्).

शान्तोद्दिगस्तिमितनयनम् śāntodwega-stimīta-nayanam, शान्तेन (दूरीभूतेन) उद्दिगेन (मनोविकार-विशेषेण) स्तिमितनयनं (स्तिग्धनिश्चललोचनं) यथा स्यात् तथा.

शान्तोद्दिगेन स्तिमितं (स्तिग्धं, निश्चलं, स्तिन्नं) नयनं यत्र दर्शने स्तिगितनेचप्यथा स्यात् तथा.

शान्तो (ऽपगतो) य उद्दिगस् तेन स्तिमिति (निश्चले) नयने यत्र तथा.

शान्तोद्दिगो (नागाजिनदर्शनभयः) अत एव स्तिमिति (निश्चले) नयने यस्मिन् कर्मणि तत्तथोक्तं.

वीभत्साभावात् प्रिया (प्रीता) सती भवानी विन-यस्तिमितनयनत्वात् प्रेक्षिष्यते इति धर्मसम्पत्तिः.

Several of the Commentators, apparently dissatisfied with the above complex compound (seldom

found in Kālidāsa), would detach the words शान्तोद्देग and apply them to the Cloud, some as a vocative, others as a nominative. It rarely happens, however, that a vocative case is made to coalesce with a following word. They who read the words in the nominative, explain them thus: शान्तोद्देगः तेजोधारणेन स्वामिभवभयशून्यः सन् त्वं. For क्षितिमिति these would read तिमिति, a word having nearly the same meaning but of less frequency.

शाप śāpa, *s.m.* Curse, anathema, malediction, ban.

शापेन 3 *c. sin.* शापस्य 6 *c. sin.* (वर्षविरह रूपस्य).

स्यासक्ततया पद्मरचा न कृता तत् त्वं स्त्रीविरही ध्वस्तमहिमा च भवेति ते शशाप.

"He cursed him, saying, 'By dangling after [thy] wife, care has not been taken of the lotuses; therefore be thou parted from [thy] wife, and lose thy greatness.'"

शापान्तः śāpāntah (शापस्यान्तः, शापस्य समाप्तिः, परिसमाप्तिः).

शारङ्ग śāraṅga, *s.m.* The chātaka. शारङ्गाः 1 *c. pl.*

Etymologists say that शारङ्ग śāraṅga is derived from सारं sārā, "Water," गायन्ति gāyanti, "They sing." जलं देहीति वदन्ति They say, "Give water." स has been changed to श.

शारिका śārikā. See सारिका.

शार्ङ्ग śāraṅga, *adj.* Made of horn (शृङ्ग śṛiṅga), horny. *s.n.* A bow in general. The bow of Viṣṇu.

शार्ङ्गपाणि śāraṅga-pāṇi, A name of Viṣṇu. शार्ङ्गपाणी 7 *c. sin.* (भगवति नारायणे, श्रीनारायणे).

नमो जलदनीलाय शेषपङ्कजशालिने ।

"Salutation to the One blue as a cloud, possessor of [the serpent] Śeṣha, and the lotus."

शार्ङ्गिन् śāraṅgin, *s.m.* A Bowman. Viṣṇu. शार्ङ्गिणः 6 *c. sin.* (विष्णोः).

शास्मलि śālmali, *s.m. f.* The silk-cotton or seemul-tree.

शिखर śikhara, The peak or summit of a mountain. A piece of ruby or gem described as of the colour of the ripe pomegranate-seed. शिखरम् 2 *c. sin.*

शिखरदशना śikhara-daśanā, शिखरवत् (कुन्दकुटङ्गलवत् Like a jasmine-bud) दशना (दन्ता) यस्यास् तादृशी—माणिक्यसमदन्ता, शिखरा (अतिशयितादृशना) यस्याः सा तथा.

पक्वदाडिमबीजाभं माणिक्यं शिखरं विदुः ।

"A ruby resplendent as the seed of a ripe pomegranate they call Śikhara."

One Commentator represents her teeth as white

as a jasmine-bud; another as exceedingly sharp at the points; and a third red as a ripe pomegranate seed. Perhaps the last had a partiality for chewing the betel-leaf.

शिखरिन् śikharin, *s.m.* A mountain. शिखरिषु 7 *c. pl.* (गिरिषु, पर्वतेषु, शिखायोगात् उच्चैस् तेन मेघविश्रामयोग्यतेति. वृत्तेषु). पुनर्वललाभार्थं क्वचिद्विश्राम्य. It is said:

पथि विश्राम्य गन्तव्यं विश्रामाज्जायते बलम् ।

"Having rested on the road, one must proceed: from repose ariseth strength."

शिखा śikhā, *s.f.* A lock or tuft of hair on the crown of the head (एकवेणी) It is said:

यथा प्रोषितनाथानां व्यसनाभिद्रुताशयः ।

वेशः स्वान्मलिनस्तासाम् एकवेणीधरं शिरः ॥

"As the mind of those whose lords are far away is overwhelmed with distress, their dress should be soiled, their head wearing a single braid."

शिखिकुलकलकेकाः śikhi-kula-kala-kekāh, 1 *c. pl. m.*

Vocal with the soft, shrill cries of flocks of peafowl.

शिखिन् śikhin, *s.m.* A peacock (crested or tufted).

शिखिनः 1 *c. pl.* शिखिभिः 3 *c. pl.* शिखिनाम् 6 *c. pl.* (मयूराणां).

शिञ्जत् śinjat, *pres. p. par.* (as being of the class यजादि) of शिजि śij-i, 2 *cl. atm.* Tinkle.

परिखजति पाञ्चाली मध्यमं पाण्डुनन्दनं ।

"Draupadi embraces the middlemost son of Pāṇḍu (namely, Arjuna)."

शिञ्जद्वलयसुभगेः śinjad-valaya-subhagaih (शिञ्जत्

वलयेः (शब्दायमानकङ्कनैः) सुभगा (रम्यास) तैः—

(कण्ठकङ्कणमनोहरैः—शब्दायमानकङ्कणैः सुभगास तैः).

शित śita, *p.p.* (of शो) Pointed, sharpened, whetted.

शितशरशतैः śita-śara-śataih, असङ्ख्यात (or असङ्ख्या)

तीक्ष्णशरैः—(तीक्ष्णवाणशरैः—तीक्ष्णानां शराणां समूहैः, निक्षिप्तवाणसहस्रैः).

शिथिल śithila, *adj.* Loose, loosened, slack, slackened, relaxed; drooping. शिथिलम् 2 *c. sin. n.*

(गलत्, गलितप्रायं Almost dropped).

शिरस् śiras, *s.n.* The head. शिरसा 3 *c. sin.*

शिरीष śirisha, *s.m.* A kind of tree. शिरीषम् is

शिरीषपुष्पम्—अनेन ग्रीष्म उक्तः "By this the hot season is specified."

शिला śilā, *s.f.* A flat stone, slab. A rock. शिलायाम् 7 *c. sin.* (पटे).

शिलावेरमन् śilā-veśman, *s.n.* A rock-house, a house of stone; a chamber excavated in the rock; a cavern, grotto. शिलावेरमभिः 3 *c. pl.* (पाषाणगृहैः, कन्दरैः, शिलानिर्मितक्रीडागृहैः śilā - nirmita-kriḍā-gṛihaiḥ).

शिलीन्द्र śilindra, *s.n.* A mushroom. शिलीन्द्रशब्देन काष्ठगौमयादी जाता कृत्रिका कन्दलीपुष्पं चोच्यते. शिशिर śisira, *s.m. n.* The dewy season, comprising two months from the middle of January to that of March. *adj.* Cool. शिशिरान् 2 *c. pl. m.*

शिशिरमथिता śisira-mathitā (शिशिरेण (शिशिर-कालेन) मथिता (पराभूता), तुहिनमथिता, हिम-विलोडिता, सूर्यावस्थानेऽपि हिमोपतप्ता).

शीत śīta, *p.p.* (of शी śīyati) Cold, cool.

शीते सुखोष्णसर्वाङ्गी ग्रीष्मे च सुखशीतला ।

भर्तृभक्तिरता नित्यं सा स्मृता वरवर्णिनी ॥

"She, whose entire body is agreeably warm in cold weather, and pleasantly cool in hot weather, and at all seasons delights in the service of her lord, is called Vara-varpini, or excellent woman."

शीतल śītala, *adj.* Cold, cool. शीतलेन 3 *c. sin. m.*

(स्वजलकणिकाशीतलेन swa-jala-kaṇikā-śītalena.

निजतोयलवशिशिरेण nija-toya-lava-śīšireṇa—

स्वस्व जलकणिकाभि (जलविन्दुभिः) स्निग्धेन).

शीर्ण śīrṇa, *p.p.* (of शृ शृति) Withered, sere, dry. Shrunken.

शीर्णपर्णैः śīrṇa-parṇaiḥ, शुष्कपर्चैः (expressive of the paleness of the countenance).

शुक्ल śukla, *adj.* White.

शुक्लापाङ्ग śuklāpāṅga, *s.m.* A peacock. शुक्लापाङ्गैः

3 *c. pl.* (मयूरैः, सिततरलोचनान्तैः).

शुक्लापाङ्गी मयूरः स्यात् प्रबलाशी भुजङ्गभुक् ।

"A peacock should be white in the outer corner of the eye, a hearty eater, a devourer of serpents."

शुच śuca, *s.f.* Sorrow, grief, regret. शुचः 1 *c. pl.*

शुद्ध śuddha, *p.p.* (of शुध शुध्य) Purified; pure, clean.

शुद्धस्नानात् śuddha-snānāt, केवलजलोन्मज्जनात्,

पानीयमात्राभिषेकात् तैलादिरहितस्नानात् (or

गन्धतैलादि, etc.) अतैलादिस्नानात्. चतुशुद्धार्थं

—चतुशुद्धार्थस्नानादितो निःश्वासेन—चतुस्नानात्

कल्कादिना घर्षणपूर्वकस्नानात्—चतुस्नाता हि

रागवती भवति, अत एव निःश्वासीष्णताप्राबल्या-

दिक्पृथग्यलमाह.

चतुस्नाताः सनिश्वासं स्मरन्ति गतभर्तृकाः ।

कान्तमत्यन्तसज्जातमदना वेगविल्लवाः ॥

"They whose lords are absent, being washed from ceremonial impurity, their passion waxing strong, being disordered in their attire, with a sigh call to remembrance their beloved."

शुभ्र śubhra, *adj.* White.

शुभ्रचिनयनवृषोत्खातपङ्कोपमेयाम् śubhra-trinayana-vṛishotkhāta-paṅkopameyām, शुभ्रो (धवल-वर्णः) चिनयनस्य (महादेवस्य or रुद्रस्य) योऽसौ वृषो (वृषभस्य) तेन उत्खात (उत्पाटितो) यः पङ्कः (कर्दमस्य) तेन सहोपमेयो ता—चिनयनस्य (महादेवस्य) वृषेण (वृषभेण) मृङ्गाय (or मृङ्गाये) धारितो यः पङ्कः (कर्दमस्य) तेन उपमेयाम् (उपमा-हाम्). Some read शुभ्रा (उज्ज्वला) making it agree with शोभां.

शुष्क śushka, *adj.* Dry.

शून्य śūnya, *adj.* Empty, void, destitute. शून्यम् 1 *c. n.*

शूलिन् śūlin, *s.m.* The trident-bearer, i.e. Śiva.

शूलिनः 6 *c. sin.* (धृतशूलस्य, श्रीशङ्करस्य, महाकालायतनवासिनो महादेवस्य).

शृङ्ग śṛiṅga, *s.m.* A horn. The peak of a mountain.

शृङ्गम् 2 *c. sin.* शृङ्गे 7 *c. sin.* (शिखरे).

शृणु śṛiṇu, *imp. par.* of शृ śru, 1 *cl. irreg.* Hear, hearken (आकर्ण्य give ear).

शेष śeṣa, *s.m.* Remainder, leavings, rest, overplus, whatever remains or is left. शेषम् 2 *c. sin.* शेषैः

3 *c. pl.* (स्वर्गोपभोगावशिष्टैः "with the remains of enjoyments of Swarga," भोगावशिष्टैः, स्वर्गवास-

जनकैः पुण्यैः). *adj.* Left, remaining. शेषान् 2 *c. pl. m.* (परिशिष्टान्, अवशिष्टान्, अतिक्रान्तेभ्यो

मासेभ्यो अवशिष्टान्).

शेषविस्तारपाण्डुः śeṣa-vistāra-pāṇḍuh, शेषे (कुच-केतरभागे, अवशिष्टपरिणाहे, चुचुकाधःस्थाने, or

मध्यादन्यविस्तारे परितः) पाण्डुः (हरिणः).

शैल śaila, *s.m.* A mountain, a mount. शैलः 1 *c. sin.*

शैलम् 2 *c. sin.* शैलात् 5 *c. sin.* शैले 7 *c. sin.*

शैलराज śaila-rāja, Himālaya, king of mountains.

शैलराजावतीर्णम् śaila-rājāvātirṇām, शैलराजात्

(हिमालयात् or हिमवतः) प्रसृताम् (प्रादुर्भूतां).

शोभा śobhā, *s.f.* Splendour, lustre, sheen, beauty, comeliness. शोभाम् 2 *c. sin.* सदृशं शोभां

समशुभ्राम् (उज्ज्वलां) श्रियं (कान्तिं).

शोभिन् śobhin, *adj.* Beautiful, graceful. शोभी 1 *c. m.*

द्योत śchyota, *s.m.* Aspersions, sprinkling.

श्याम śyāma, *adj.* Black or dark blue; sable (नील, कृष्ण). श्यामः 1 *c. sin. m.* श्यामम् 1 *c. sin. m.*

अधःस्थितैर्ध्वभूतः श्याम इति दृश्यते ।

"By those standing below, [anyone] placed on high, is seen as black."

श्यामा śyāmā, A woman described as one who has not borne children (अप्रसूता); having the quality of delicacy, etc. (सौकुमार्यादिगुणवती); of sixteen years (षष्टवर्षी); or one who in darkness of complexion resembles the blossom of the Priyangu or its stalk in shape. Name of a plant commonly called Priyangu. श्यामासु 7 *c. pl.* (श्यामलतासु, प्रियङ्गुवल्लीषु अतिमुन्दरलताविशेषेषु). It is said:

शीते या चोष्णगात्री स्यादुष्णे च स्पर्शशीतला ।
प्रकृत्या मुकुमाराङ्गी सा श्यामा कथिता बुधैः ॥

"She who by nature is warm-bodied in cold weather, and in warm weather cool to the touch, and very delicate of limb, is by sages called Syāmā."

And says Bharata:

नातिखूलदीर्घाङ्गी न चातिहस्ता सस्मितमुखी च ।
सरसिजपरागगीरी प्रियङ्गुमञ्जरीसवर्णा वा ॥

"Not over-stout or tall of body, nor too short; and smiling-faced; fair as the pollen of the water-lily, or resembling the stalk of the Priyangu."

या अप्रसूता भवेन्नारी तथापि नवयौवना ।
सर्वलक्षणसम्पन्ना श्यामा सा परिकीर्तिता ॥

"A woman who may not have borne offspring, although still in the freshness of youth, endowed with every auspicious mark, has been proclaimed Syāmā."

श्यामा शीतलकाले भवेदुष्णा उष्णकाले च शीतला ।

"A Syāmā will be warm in cold weather, and in warm weather cool."

पद्मगन्धि मुखं यस्याः सा श्यामा परिकीर्तिता ।

"She whose mouth is fragrant as the lotus is styled Syāmā."

अद्धान śrad-dadhāna, *pres. p. atm.* (of धा dhā, Hold, with अत् śrat, a particle implying Faith) Faithful, believing. अद्धानाः 1 *c. pl. m.* (अद्धानो जनाः, विश्वसन्तः, भक्तिवन्तः, अद्यायुक्ताः, आस्तिक्यबुद्धयः).

श्रम śrama, *s.m.* Weariness, fatigue.

श्रवण śravaṇa, *s.n.* The ear.

श्रवणपरुषैः śravaṇa-paruṣaiḥ (कर्णासह्यैः karpā-sahyaiḥ, "intolerable to the ear." कर्णकटुकैः).

श्रवणविषयम् śravaṇa-vishayam (कर्णगोचरं karpā-

gocharam, कर्णपथं karpā-patham, श्रवणविषय-मतिक्रान्तः, अश्राव्यवृत्तान्तः सन्).

श्रवणसुभगम् śravaṇa-subhagam (श्रीचमधुरं, श्रीचाभिरामं, सुखम् अभिरामं).

श्राम्यत् śrāmyat, *pres. p. par.* of श्रम śram, 4 *cl.* Be fatigued; tire, lag. श्राम्यताम् 6 *c. pl.* (श्रान्ति-प्राप्तानां, खेदभाजाम्). Some say श्राम्यता is equivalent to विश्रामं कुर्वताम् "reposing," उपसर्गं विनापि "even without the preposition."

श्रित śrita, *p.p.* (of श्रि) Covered, overspread. श्रिताः 1 *c. pl. m.*

श्री śrī, *s.f.* Beauty, lustre, brightness, splendour. Prosperity, wealth, opulence. Fame, glory. श्रीः 1 *c. sin.* श्रिया 3 *c. sin.* (सम्पत्त्या, शोभया).

श्रीविशालाम् śrī-viśālām, श्रिया (विभूत्या, सम्पत्त्या, शोभया) अतिश्रियितां (महतीं, अनुत्तमां, विस्तीर्णां)

श्रुत्वा śrutwā, *ind. p.p.* of श्रु, Hear, hearken, listen.

श्रेणि śreṇi, *s.f.* A line, row. श्रेणीभूत śreṇī-bhūta, *adj.* Ranged in line, forming a row. श्रेणीभूताः 2 *c. pl. f.* (बद्धपङ्क्तिः).

श्रोणी śronī, *s.n.* Hip, haunch, buttocks.

श्रोणीभारत śronī-bhārāt, श्रोणी एव (नितम्ब एव) भारस्तस्मात्—(नितम्बगुरुत्वात्, नितम्बातिशयात्, कटिगौरवात्).

श्रोतस् śrotas, *s.n.* The ear. An organ of sense.

श्रोतोरन्ध्र śroto-randhra, *s.n.* A nostril (नासारन्ध्र, नासायकुहर, नासाविवर, करविवर "orifice of the proboscis").

श्रोतोरन्ध्रध्वनितसुभगम् śroto-randhra-dhwanita-subhagam, श्रोतसी (नासारन्ध्रविवरस्थ or नासाय-कुहरेषु) ध्वनितेन (शब्देन) सुखजनकम्—एतेन सौगन्ध्यं प्रतिपादितं.

श्रोत्र śrotra, *s.n.* The ear.

श्रोत्रपेयम् śrotra-peyam (कर्णपेयं, पानार्हं, श्रोत्राभ्यां पेयं, श्रोत्रग्राह्यं, श्रवणयोग्यं, कर्णसुखदं, सादर-माकर्णनीयं "to be heard respectfully").

श्रोष्यति śroshyati, and श्रोष्यसि śroshyasi, 2 *fut. par.* of श्रु śru, Hear, hearken, listen. (आकर्णयिष्यति) It is said in the गुणरसाकर guṇa-rasākara,

ब्रह्मचारी वरो धीमान् मायाभिमानवर्जितः ।

धीरोऽप्युदारो निःशङ्को वक्ता भूतः स्त्रिया भवेत् ॥

"The religious student, a bridegroom, a man of wisdom, free from guile and pride, steady, of a generous soul, and free from suspicion, would be a fit character to hold a conversation with a female."

झाघनीय ślāghaniya, *fut. p.p.* (of झाघ ślāgh) To be praised, deserving of commendation, praise-worthy. **झाघनीयाम्** 2 c. *sin. f.* (साधुवादविषयाम् sādhuvāda-vishayām, महादेवप्रशंसनीयां, प्रशंसां). **झाघमान** ślāghamāna, *pres. p. atm.* (of झाघ 1 cl.) Praising, flattering, lauding, commending, piquing, priding, pluming, or congratulating one's self, rejoicing. **झाघमानः** 1 c. *sin. m.* (आत्मानं प्रशंसमानः झाघी = सि, आत्मानं धन्यं मत्वा, ईदृशेन सख्या सम्भावितो = सि).

ष sha, strong, as in "shut," "bush."

षट्पद shaṭ-pada, *s.n.* A bee (six-foot). **षट्पदज्य** shaṭ-pada-jya, *adj.* Strung with bees, beestrung. **षट्पदज्यम्** 2 c. *sin. m.* (षट्पद एव ज्या (मौर्वी) यस्य तं (चापं) भ्रमरज्यं, भृङ्गगुणं, पौष्पं).

स sa, dental, as in "sun," "yes."

स sa, a contraction of सह saha, With; hence, having, possessed of.

संयोग sanyoga, *s.m.* Intimate union, close contact. **संयोगः** 1 c. *sin.* **संयोगम्** 2 c. *sin.* (सम्पर्कम्). **संयोज्य** sanyojya, *ind. p.p.* (of युज् yuj, Join, causal form, with सम्) Having united (मिलयित्वा).

संरक्त sanrakta, *p.p.* (of रज्ज् ranj, with सम्) Impassioned, charmed, ravished, enamoured. **संरक्ताभिः** 3 c. *pl. f.* (भक्ताभिः, अनुरागवतीभिः, मधुरस्वराभिः "sweet-voiced").

संरोध sanrodha, *s.m.* Obstruction, obstacle, impediment.

संवाहन samvāhana, *s.n.* A rubbing or gentle chafing of the person, a kneading of the limbs, shampooing. **संवाहनानाम्** 6 c. *pl.*

हस्तसंवाहनं कुर्यात् अमापनुत्तये ततः ?

"Afterwards he should make a chafing with the hands for the removal of langour."—Kāma-sūtra.

संविधाय samvidhāya, *ind. p.p.* (of धा dhā, Hold, with वि vi and सम् sam) Having made.

संशुष्क saṁśushka, *adj.* Withered, parched, dry, sere.

संश्रय saṁśraya, *s.m.* Protection, succour, refuge, shelter, asylum. **संश्रयाय** 4 c. *sin.* (आश्रयाय).

संसक्त sansakta, *p.p.* (of षज्ज shanj, with सम् sam) Adhering, sticking or stuck close to.

संसर्पत् sansarpat, *pres. p. par.* of सर्प 1 cl. Go, creep,

with सम् sam, Glide, flow. **संसर्पन्त्याः** 6 c. *sin. f.* (सञ्चरन्त्याः, प्रवहन्त्याः, प्रसरन्त्याः, प्रयान्त्याः, अभिसाराय सञ्चरन्त्याः, सङ्ग्रामन्त्याः, अतिवेगेन or लीलया गच्छन्त्याः).

संस्कार saṁskāra, *s.m.* Decoration, dressing, adornment.

संस्थ sanstha, *agt. in comp.* Staying, sojourning, abiding; a sojourner.

संस्थित sansthitā, *p.p.* (of ष्ठा shṭhā, Stand, with सम् sam) Standing, stationary, fixed, residing.

संहार saṁhāra, *s.m.* A collection, assemblage.

सः sah, 1 c. *sin. m.* of तद् tad, *pron.* He, she, it, that. For the elision of : see Grammar.

सख sakha, *s.m.* (in compos. for सखि sakhi) A friend. **सखम्** 2 c. *sin.*

सखि sakhi, *s.m.* A friend. **सखे** 8 c. **सखीनाम्** 6 *pl.*

सखी sakhi, *s.f.* A female friend. **सखीम्** 2 c. *sin.*

सख्याः 6 c. *sin.* **सखीनाम्** 6 c. *pl.* (वयस्यानां).

सगर sagara, *s.m.* Name of a king, sovereign of Ayodhyā (Oude).

सगरतनयस्वर्गसोपानपङ्क्तिम् sagara-tanaya-swargasopāna-paṅktim, **सगरस्य** राजसूतनयानां (सगरात्मजानां, षष्टिसहस्रसङ्ख्याकपुत्राणां) स्वर्गप्राप्तिसत्त्वाधनभूतां (or स्वर्गाय or स्वर्गारोहणाय or आरोहणपरस्परामिव).

सगर्व sagarva, *adj.* Joyful, glad, exulting, elated, overjoyed. **सगर्वः** 1 c. *sin. m.* (सदर्पः, हृष्टः सन्, सहर्षः, सोत्साहः त्वज्जलसम्बन्धनीयत्वात्, प्राप्ताभीष्टजलकत्वात्, प्राप्ताकाशजलकत्वात्).

गर्वो मानकुलैश्वर्यरूपविद्याबलादिभिः ।

इष्टान्नविषयोत्पत्तेर्जायते नीचगोचरे ॥

"In one of ignoble tendencies, pride is generated through respect, family, power, beauty, knowledge, strength, and the like; and from the possession of delicate viands and [similar] objects."

Instead of इष्टान्न, some copies have इष्टार्थ.

सङ्कल्प saṅkalpa, *s.m.* The working of the mind; thought, imagination, fancy, volition; an acting of the will. **सङ्कल्पीः** 3 c. *pl.* (भोनसकर्मभिः, मनोवृत्तिभिः, मनोरथैः, मानसव्यापारैः, भावनाभिः).

सङ्क्षिप्येत saṅkshipyeta, *pot. pass.* of क्षिप् kship, Throw, with सम् sam, Shorten, contract (सङ्कुचिता भवेत्, अल्पा क्रियेत).

सङ्गम saṅgama, *s.m.* Meeting, union, interview; confluence (of rivers). **सङ्गमम्** 2 c. *sin.* (पादप्रणामेन

मिलन). सङ्गमेन 3 c. *sin.* (सम्पर्केण, मेलनेन).
सङ्गमात् 5 c. *sin.* (सम्मिलनात्, कान्तसम्पर्कात्,
स्वकान्तप्राप्तिः swa-kānta-prāpteh).

सङ्गीत saṅgita, *s.m.* A singing together, a concert.
Song, accompanied by dancing and music; vocal
and instrumental music.

कण्ठवंशमृदङ्गानां शब्दं सङ्गीतकं विदुः।

"They consider the sound of the throat, pipe, and tabor
a concert."

गीतं नृत्यं च वाद्यं च त्रयः सङ्गीतमुच्यते।

"Song, dancing, and instrumental music, the three is
called a concert."

सङ्गीताय 4 c. *sin.* (गानार्थं गीतवेणुमुरञ्जानां
ध्वनिस्थापनाय).

सङ्गीतार्थः saṅgitārthah, 1 c. *sin. s.m.* The subject of
the musical performance, the burthen of the song.

सङ्घट्ट saṅghaṭṭa, *s.m.* Friction, a chafing or rubbing
together, confrication.

सचित्र sachitra, *adj.* Having pictures, garnished with
paintings. Variegated, painted of divers colours.

सचित्राः 1 c. *pl. m.* चित्रेण (आलेखेन) सहिताः—

सह चित्रैर्वर्तत इति सचित्राः.

सजल sajala, *adj.* With or having water, watery.

सजलकणिकादोषम् sajala-kaṇikā-dosham, स्वजल-
कणिकाभिरु (आत्मीयमुक्षतोयविन्दुभिः). निज-
जललवैः nija-jala-lavaiḥ, सलिलकणिकादोषम्
(आर्द्रतां). Although the text has सजल, the com-
mentators render it by स्वजल "own water."

सजलनयन sajala-nayana, *adj.* Watery-eyed. सजल-

नयनैः 3 c. *pl.* सजलानि (सानन्द्वाप्साणि) नय-
नानि येषां तैः—सानन्दाश्रुलोचनैः (भवद्दर्शनानु-
रागात् आनन्दाश्रुपूरितविलोचनैः हर्षनेत्रजलवि-
लासैः)—इति चोक्तं मयूराः किल मेघदर्शनाज्जा-
तहर्षा अश्रूणि मुञ्चन्ति मत्ता नदन्ति च.

सजलपुष्पैः sajala-prishataih, जलविन्दुसहकृतैः jala-
vindu-sahakṛtaih.

सज्ज sajja, *adj.* Prepared, ready. Armed, accoutred.

सज्जीभूता गृहे कान्तं नायिका या प्रतीक्षते।

नाम्ना वासकसज्जा सा विद्गर्धरभिधीयते॥

"The mistress who, being duly prepared, expects a lover
at home, is by the knowing ones designated by the
name Vāsakasajjā."

Here the Cloud is the Nāyaka; the stream Revā the
Nāyikā; and the base of the Vindhya the क्रीडा-
स्थानं kṛidā-sthānam, "sporting-place."

सत् sat, *pres. p. par.* (of अस as, 2 cl. Be) Being.
सति 7 c. *sin. m. or n.* सति sati is a word of frequent
occurrence in commentaries, and generally gives
to the 7th case the sense of the ablative absolute;
whilst विषये implies the idea of "home, depart-
ment, sphere, domain, object, recipient"—*adj.*
Good, virtuous. सन् 1 c. *sin. m.* सताम् 6 c. *pl. m.*
(गरिष्ठानां, साधूनां, सत्पुरुषाणां).

सतत *adj.* Eternal, perpetual, constant.

सततगति satata-gati, *s.m.* Wind (perpetual motion).

सततगतिना 3 c. *sin.* (वायुना, वातेन).

सत्वरम् satwaram, *ind.* With haste, quickly, speedily,
suddenly, hastily (शीघ्रं, वेगात्).

सदय sadaya, *adj.* Compassionate, pitiful (स दया).

सदयहृदयः sadaya-hṛdayah, सदयम् (आर्द्रं) हृदयं
यस्य सः—(सकरुणमानसः sakaruṇa-mānasah).

सदृश sadṛśa, *adj.* Like, resembling. सदृशम् 2 c. *m.*

सद्भाव sad-bhāva, Kind feeling, good nature.

सद्भावार्द्रः sadbhāvārdrah, सद्भावेन (प्रणयेन) आर्द्रः
(स्निग्धः)—गौरवाद्भ्यः.

सद्यः कृत्तद्विरददशनक्षेदगौरस्य sadyah-kṛitta-dwi-
rada-daśana-chchheda-gaurasya, सद्यः कृत्तस्य (सद्य-
श्चिह्नस्य or तत्कालक्षिप्तस्य) द्विरदस्य (हस्तिनः)
दशनस्य (दन्तस्य) क्षेदवत् (खण्डवत्) गौरस्य
(शुभ्रस्य, धवलस्य, शुक्लस्य).—करिदशनखण्डवत्,
हस्तिदन्तखण्डवत्, क्षेदवन्नौरस्य—चिराभिन्नो हि
मलिनो भवतीति.

सद्यःपातिन् sadyah-pātin, *adj.* Quickly falling, soon
drooping; frail, fragile. सद्यःपाति 2 c. *sin. n.*

(तत्त्वणपतनशीलं, सद्योभ्रंशनशीलम्, अत्यन्तको-
मलत्वेन सद्यःपातोन्मुखत्वात् सद्यःपतनशीलं—
तत्त्वणनाशयोग्यं, पतनोद्यतं).

सद्यःसीरोत्कषणसुरभिचेत्रम् sadyah-sirotkashaṇa-
surabhi-kshetram, तत्त्वणं सीरेण (हलेन) यदुत्क-
षणं (कषणं) तेन सुरभि (सुगन्धि) मालं (मालनाम-
देशसम्बन्धि) चेत्रं (किदारं) पर्वतसीमानं वा—सुर-
भीणि चत्रेणि यत्र—तत्त्वणहलकर्षितभूमौ जल-
विन्दुसंयोगेन सुगन्धित्वमुपपद्यते—तत्त्वणहल-
कर्षिता भूमिर्नवजलकणसेकात् सौरभमुद्भवति.

In Manu it is said :

आदित्याज्जात्यते वृष्टिर्वृष्टेरन्नं ततः प्रजाः।

"From the sun ariseth rain; from rain, food; thence
people."

सदस sadyas, *ind.* Soon, suddenly, instantly, im-

mediately, forthwith, straightway (तत्क्षणं, तत्क्षणात् शीघ्रं, तत्कालमेव, सपदि).

सन् san, 1 c. sin. m. of सत् pres. p. par. (of अस as, 2 cl. Be) Being.

सनाथ sanātha, adj. Having, possessing, possessed of, furnished with, occupied by. सनाथे 7 c. sin. m. (अधिष्ठिते).

सन्तप्त santapta, p.p. (of तप tap, Be hot, with सम्) Burned up, inflamed, scorched. Afflicted, tortured, distressed, wretched. सन्तप्तानाम् 6 c. pl.

(सन्तापवतां, सन्तापयुक्तानां, दुःखितानां, आतपेनैवाप्ततापानां, विरहेण वा सञ्चरितानां जनानां, स्थावरादीनां, द्रवविकल्पवतवृत्तादीनां) त्वं रक्षकोऽसि "thou art the protector."

सन्दर्शन sandarśana, s.n. A vision. सन्दर्शनेषु 7 c. pl.

सन्देश sandeśa, s.m. News, tidings, information; a message; direction. सन्देशम् 2 c. sin. (वाचिकं, वार्ता, कथनीयवाक्यं, सन्देशवाग्वाचिकम्).—सन्देशात् 5 c. sin. सन्देशैः 3 c. pl.

सन्देशार्थाः sandeśārthāḥ (सन्दिश्यमानवस्तूनि, वार्तास्वरूपा अर्थाः, प्रयोजनानि).

सन्धि sandhi, s.m. Union, conjunction, compactness, closeness. सन्धेः 6 c. sin.

सन्ध्या sandhyā, s.f. Twilight (of morning or evening).

सन्ध्याबलिपटहताम् sandhyā-bali-paṭahatām, सन्ध्याशब्देन प्रातःसन्ध्योच्यते प्रातःकाले हि देवालये पटहो वाद्यते By the word "twilight," morning-twilight is declared; for in the morning, a drum is beaten in the temple. Some Commentators, however, suppose the सायंसमयपूजा "even-tide worship" is intended. Others have said that the drum is beaten on the setting of a bull at liberty (वृषोत्सर्गे) on occasion of a sacrifice or obsequial oblation, quoting the following line:

ये शिवायतनोत्सृष्टास्ते सन्ध्याबल्यो वृषाः ।

"Those bulls which are turned loose in Śiva's temple, [are] twilight sacrifices."

This notion, however, is not generally approved of. (सन्ध्याकालीनपूजोपयुक्तदक्षाध्वनिस्वरूपताम् sandhyā-kālina-pūjopayukta-dhāṅkā-dhwani-swarūpatām).

सन्न sanna, p.p. (of षद् shad, Go) Near, adjacent, neighbouring, close by, usually with आ ā prefixed.

सन्नद्ध sannaddha, p.p. (of णह् ṇah, with सम्) Armed, equipped, accoutred. Near, nigh, at hand. सन्नद्धे

7 c. sin. m. वृध्यर्थे सञ्जीभूते (ससञ्जे सति, उदिते, उपस्थिते वा, निकटवर्तिन सति, गृहीतसौदामिनीपुरन्दरचापादिसामयीके सति grīhita-saudāmini-purandara-chāpādi-sāmagrike sati).

सन्नवातायनस्थः sanna-vātāyana-sthah, 1 c. sin. m. सन्निहितं यद् वातायनं (गवाचं) तत्रस्थितः सन्, निकटगवाचस्थः सन्, सीधवातायनस्थः, भग्नगवाचोपविष्टः—अनेन भवनस्थ दुरवस्था "bad plight," प्रोक्ता.

सन्निकीर्ण saṅnikīrṇa, p.p. (of कृ कृ, Scatter, with नि ni and सम् sam) Flung, thrown; lying, laid.

सन्निकीर्णकपार्थ्याम् saṅnikīrṇaika-pārsvām, भूशय्यायां सन्निकीर्ण (सम्यक् निविष्टं) एकं पार्थ्यं यया तादृशीम्, विस्मृतपार्थ्यान्तरपरिवर्तनां—मृतप्रायां "like one dead." सम्यक् कदाचित् परिवर्तनाभावेन निकीर्णः (विचित्रः) एकः पार्थ्यो यया ता.

सन्निकृष्ट saṅnikṛṣṭa, p.p. (of कृष कृष, Draw, with नि ni and सम् sam) Near, neighbouring, adjacent, close, adjoining, hard by. सन्निकृष्टम् 2 c. sin. m. (सन्निहितं, समीपं, निकटवर्ति).

सन्निपत्य sannipatya, ind. p.p. of पत pat, Fall, with नि ni, and सम् sam, Alight, descend. (प्राप्य, अनुभूय, गत्वा, प्रविश्य, निकटमागत्य "having come near").

सन्निपात sannipāta, s.m. Collection, assemblage, aggregate. सन्निपातः 1 c. sin. (समूहः, समवायः, मेलकः, मिलनविशेषः).

सन्निवृत्त sannivṛtta, p.p. (of वृत् vṛit, with नि ni and सम् sam) Returned, turned back; shrinking, withdrawing. सन्निवृत्तम् 2 c. sin. m. (क्लेशाधिकजनकतया गन्तुमशक्ते "unable to go").

सन्न्यस्त sannyasta, p.p. of अस as, Throw, with नि ni and सम् sam) Laid aside, relinquished, discarded, cast off.

सन्न्यस्ताभरणम् sannyastābharanam (सन्ध्यक्तालङ्कारं—सम्यक् त्यक्तालङ्कारं वोढुमशक्यत्वात् द्वेषाद्वा—त्यक्तहारकेयूरप्रभृतिभूषणं, अवबलात्वेन वोढुमशक्यत्वात् "from inability to wear through weakness").

सपदि sapadi, Instantly, in a moment, at the moment (तत्क्षणं, सत्वरमेव).

सफर saphara, Name of a small glittering fish, sort of carp (प्रोष्ठी, सफरोदरे दर्शनस्यात्यन्तशुभता).

सम्भृङ्गयुथैः sa-bhṛṅga-yūthaiḥ (epithet of वारिभिः).

सम्भ्रम sa-bhrū-bhaṅga, adj. With a frown, frowning, scowling. सम्भ्रमङ्गम् 2 c. sin. n. भ्रूमङ्गेन—भ्रुकृत्या सह वर्तमानं, भ्रुकुटिलत्वसहितं. Here

the river is personified as a कलहान्तरिता; the स्तनित is the language of rebuff (निषेधवचन) ऊँ ऊँ hum hum, Out ! out ! न न na na, No, no, मुञ्च मुञ्च Let go, let go, मा मा स्पर्श Touch not. मां त्यक्त्वा कुत्र गत्वा स्थितोऽसि Whither hast thou gone and been, forsaking me ? Bharata says :

सापराधं प्रियं मत्वा या कोपेन पराङ्मुखी ।

कलहान्तरिता नाम नायिकासी निगद्यते ॥

"The mistress who, believing a lover guilty, averts her face in anger, is called Kalabāntarītā."

सम्भूङ्गप्रतिहतनयनैः sa-bhrū-bhaṅga-pratibhata-nayanaih, सम्भूङ्गं यथा स्यात् तथा, प्रतिहतानि (प्रहितानि, प्रयुक्तानि) नयनानि यत्र तैः तथा—भूभङ्गेन (कटाक्षेण) प्रतिहतानि (प्रिहितानि) नयनानि (उपचारान्नयननिरोचितानि) येषु ते तथा तैः—एतेन भूवल्ली चापः कटाक्षः शराः "By this, the creeper of the brow, (the arched brow) is the bow; the glance, the arrows." See Hitopadeśa, सवार्गे, etc., line 822.

सम् sam, prep. Together, with, con, col, etc.

समग्र samagra, adj. All, whole, full, entire. समयः 1 c. sin. m. (सम्पूर्णः, अखण्डः).

समधिकतर samadhihikatarā, compar. (of अधिक adhika, Much, exceeding, with सम् sam) More exceeding, excessive.

समधिकतरोच्छ्वासिना samadhihikatarochchhwasinā, (अतिशयितोर्ध्वश्वासयुक्तेन atīśayitordhwa-śwāsa-yuktena).

समन्तात् samantāt, ind. On every side, all around. Altogether, wholly.

समम् samam, ind. With, along with, together with (सह, सार्धं, साकं).

समय samaya, s.m. Time, season, occasion. समये 7 c.

समर samara, s.m. n. War, strife.

समरविमुखः samara-vimukhah (सङ्ग्रामपराङ्मुखः (युद्धपराङ्मुखः) सन्—युद्धनिःस्पृहः—अस्वीकृत-सङ्ग्रामः सन्).

समर्थ samartha, Abīe. समर्थः 1 c. sin. m.

समीपम् samipam, adj. n. used adverbially, Near.

समुचित samuchita, adj. Worthy, becoming; fit, suitable, proper. समुचितः 1 c. sin. m. (योग्यः).

समुचितम् 1 c. sin. n.

सम्पत्त्यन्ते sampatsyante, 2 fut. ātm. of पद् pad, Go, with सम्, Be, become (भविष्यन्ति, अनुगमिष्यन्ति).

सम्पद् sampad, s.f. Wealth, riches. Success. सम्पदः 1 c. pl. (विभूतयः, ऐश्वर्याणि—धारासहस्राणां साफल्यं).

सम्पर्क सम्पर्का, s.m. Contact, touch. Mixture, mingling, union. सम्पर्कात् 5 c. sin. (संसर्गात्, सङ्गमात्, आश्रयार्थगमनात्).

सम्पूर्ण सम्पूर्ण, p.p. (of पू pri, Fill, with सम् sam) Completed, fulfilled, finished.

सम्भाव्य sambhāvya, fut. p.p. (of भू Be, caus. form, with सम् sam) Supposable, imaginable, probable.

सम्भाष्य sambhāshya, ind. p.p. of भाष, Speak, with सम्, Accost, address, hold a conversation suited to the occasion.

सम्भृत sambhṛita, p.p. (of भृ bhri, Bear, with सम् sam) Nourished, cherished, maintained. Filled, full. Collected (सञ्चित). Cast (अर्पित, निक्षिप्त, न्यस्त). सम्भृतम् 1 c. sin. n.

सम्भृतश्रीः sambhṛita-śrih (धृतशोभः सन्, अतिशोभः सन् प्रवृद्धलक्ष्मीकः सन्, वर्धिताशेषशोभासमुदायः)

सम्भृतस्नेहम् sambhṛita-sneham (धृताखण्डप्रणयम्, मिलितोपचितस्नेहम्, उपचितप्रेमरसम्).

सम्भोग sambhoga, s.m. Enjoyment.

सम्भोगान्ते sambhogānte, सुरतस्थ समाप्ती, सुरतावसाने, सङ्ग्रमान्ते, शृङ्गारान्ते खेदापनयनाय "for the removal of languor".

सम्भ्रम sambhrama, s.m. Flurry, hurry, haste.

सम्मिश्र sammīśra, adj. Mingled, commingled. सम्मिश्रम् 2 c. sin. n.

सरत् sarat, pres. p. par. of सृ sri, 1 cl. Go, move, stir; blow (as the wind). सरति 7 c. sin. m. (वहति सति, स्फुरति, वाति).

सरल sarala, s.m. A sort of pine.

सरलस्कन्धसङ्घट्टजन्मा sarala-skandha-saṅghaṭṭa-janmā, सरलानां (देवदारुद्रुमाणां) स्कन्धस्थ (प्रकाण्डस्थ) सङ्घट्टात् (सङ्घर्षात्, घर्षणेन) जन्म (उत्पत्तिरु) यस्य तादृशी (दावारिणः) स तथा.

सरस sarasa, adj. Fresh, moist, succulent, juicy. Charming. सरसः 1 c. sin. m. (क्षीरवान् milky).

सरसकदलीश्लग्मगौर sarasa-kadali-stambha-gaurah (गौरवम्)

सरसनिचुलात् sarasa-nichulāt, सरसम् (अभिनवं) निचुलं (हिज्जलपुष्पं) यत्र तत्तथा—(सुस्निग्धहिज्जलवृक्षात्, सपुष्पपल्लवितहिज्जलवृक्षात्).

सरस्वती saraswatī, *s.f.* The river Saraswatī. The Brahma Purāṇa says:

अत्र पर्यटनं वासो नराणां पुण्यदो मतः ।

"Wandering about [or] dwelling there is considered as giving merit to men."

सरित sarit, *s.f.* A river. सरितः 6 *c. sin.* (नद्याः).

सर्पिस् sarpiś, *s.n.* Clarified butter. सर्पिः 1 *c. sin.*

सर्व sarva, *pronom.* All, every. Every one. सर्वः 1 *c. sin. m.* (समस्तः). सर्वम् 2 *c. sin. m.*

सर्वग sarvaga, *agt.* Going everywhere; omnipresent.

सर्वगम् 2 *c. sin. n.*

सर्वगत sarva-gata, *adj.* All-pervading. सर्वगतः 1 *c. sin. m.*

सर्वतस् sarvatas, *ind.* On all sides.

सर्वत्र sarvatra, *ind.* Everywhere.

सर्वविद् sarva-vid, *agt.* All-knowing. सर्ववित् 1 *c. sin.*

सर्वावस्थासु sarvāvasthāsu, चतुः प्रहरलक्षणासु, योष्ममध्याह्नादिषु — सर्वकालेषु "at all times" [*i.e.* morning, forenoon, noon and afternoon].

सलिल salila, *s.n.* Water. सलिलम् 2 *c. sin.* सलिलैः 3 *c. pl.*

सलिलगुरुभिः salila-gurubhiḥ (जलगुरुभिः, वाष्प-क्रान्तिः, क्रन्दनदुर्वहैः).

सलिलवसनम् salila-vasanam (सलिलमेव वसनं, जलरूपं वस्त्रम्, स्वच्छत्वात् सलिलवद्वसनं).

सलिलोद्गारम् salilodgāram, सलिलस्रोद्गारम् (उत्सरणं) यस्य तत्तथा—(जलोद्वाहि, जलस्रावि).

सवर्ण savarna (contraction of समान वर्ण samānavarṇa, Same colour), Like, resembling. सवर्णे 7 *c. sin. m.*

सवितृ savitṛ, *s.m.* The sun. सवितुः 6 *c. sin.* (सूर्यस्य).

सव्यापार savyāpāra, *adj.* Employed, occupied, busily engaged. सव्यापारम् 2 *c. sin. f.* (व्यापारो (गृह-छात्यं, पूर्वोक्तविनोदो वा) तेन सह वर्तमानां—

पूर्वोक्तवलिचित्रलेखनादिव्यापारवतीम् pūrvokta-bali-chitra-lekhanādi-vyāpāravatīm).

सह saha, *ind.* With, along with.

सहचर sahaçara, *s.m.* Companion, partner, mate.

सहचरः 1 *c. sin.* (प्रियः, भर्ता). सहचरे 7 *c. sin.* (सहचारिणि).

सहचरी sahaçarī, *s.f.* A female companion, partner.

सहते sahate, *pres.* (चमते) सह्यः *pot. atm.* of सह shah, 1 *cl.* Endure, suffer, allow, permit, wait, forbear, have patience (प्रतिपालय, अपेक्षस्व, विलम्बिथाः, बलात्ता तां जागरये: "thou must not wake her by force").

सहभार्य saha-bhārya, *adj.* With a wife. सहभार्याः 1 *c. pl. m.*

सहस्र sahasra, *s.n.* A thousand. सहस्रिः 3 *c. pl.*

सहाय sahāya, *s.m.* Companion, follower, adherent, associate. सहायाः 1 *c. pl.* (सहचराः, अनुचराः, सहपात्राः, सपात्राः).

सा sā, 1 *c. sin. f.* of तद् tad, *pron.* He, she, it, that.

साक्षात् sākṣhāt, *ind.* Visibly, openly, manifestly, in person (निजरूपेण, प्रत्यक्षरूपेण (न तु प्रतिमादिरूपेण)).

साक्षि saṁkṣhin, *s.m.* A witness, eye-witness. साक्षी 1 *c. sin.* साक्षिणम् 2 *c. sin.*

सादरम् sādaram, *ind.* With respect or affection; respectfully, affectionately, with respectful esteem (सानुरागं, सगौरवं).

सादृश्यं sādriśya, *s.n.* Likeness, resemblance, parallel. A portrait. सादृश्यम् 1 or 2 *c. sin.*

साधु sādhu, *adj.* Clever, intelligent (निपुण). Good, excellent, virtuous, pure (शुद्धबुद्धि). साधो 8 *c. sin. m. n.* Used adverbially, Worthily, properly, fitly (योग्यं).

साध्वी sādhwī, *s.f.* A virtuous wife, chaste and devoted to her husband. साध्वीम् 2 *c. sin.* (पतिव्रतां).

सानु sānu, *s.m. n.* Table-land, level ground on the top or edge of a mountain. Summit of a mountain.

सानुम् 2 *c. sin.* सानौ 7 *c. sin.*

सानुमतं sānumat, *s.m.* A mountain. सानुमान् 1 *c. sin.* (शैलः).

सान्तेहासम् sāntarhāsam, *ind.* Smilingly, with an inward laugh (सगूढहासं, सगुप्तहासं, सगूढं हसित्वा).

सान्ध्य saṁdhyā, *adj.* Produced at, relating to, the evening; vespertine. सान्ध्यम् 2 *c. sin. n.* (सन्ध्या-सम्बन्धि, सायंसम्बन्धि, सन्ध्याकालीनं, सन्ध्याभवं, सम्यक् ध्यानजनितं).

साभिज्ञानप्रहितकुशलैः sābhigyanā-prahita-kuśalaiḥ, साभिज्ञानेन प्रहितं (निवेदितं) कुशलं येषु तानि तथा तैः—साभिज्ञानं (सलक्षणं) यथा तथा प्रहितं (प्रेक्षितं) कुशलं येषु.

साध्र saḁhra, *adj.* With clouds, cloudy, overcast, dull.

साध्रे 7 *c. sin. n.* (अधयुते, समेधे, मेघव्याप्ते, मेघच्छन्ने, दुर्दिने).

सामान्य sāmānya, *adj.* Common, general, universal.

सार sāra, *s.m.* Water. Substance, essence of anything, the essential or vital part thereof. Pith. Strength.

सारयत् sārayat, *pres. p. par.* of सृ sṛi, Go, *caus. form*, Remove, replace; set in its proper place, fix, adjust.

सारयन्तीम् 2 c. *sin. f.* (खखानं नयन्तीम्, खखानं प्रापयन्तीम्).

सारयित्वा sārayitwā, *ind. p. p.* of सृ sṛi, Go, *causal form*) Having caused to move or vibrate (सम्प्राज्यं, योजयित्वा, मार्जयित्वा, निष्पाद्य, घातयित्वा, सज्जयित्वा "having prepared or put in tune").

सारस sārasa, *s.m.* The Indian crane (a bird of solitary habits). सारसानाम् 6 c. *pl.*

सारस्वत sārswata, *adj.* Belonging to the river Saraswati. सारस्वतीनाम् 6 c. *pl. f.* (सारस्वतीनाम-नदीसंभूतानां or सम्बन्धिनीनां).

सारिका sārīkā, *s.f.* A kind of sweet-voiced bird. सारिकावचनं हि स्वभावाद् अत्यन्तमुधरं. सारिकाम् 2 c. *sin.*

सार्धम् sārddham, *ind.* With, along with, governing 3rd case.

साश्रु sāśra, *adj.* Tearful. साश्रेण 3 c. *sin. n.* (नयन-जलयुक्तेन, साश्रुणा, सनेचजलेन).

सिक्त sikta, *p.p.* (of पिच) Sprinkled, wetted.

सिञ्चत् sinchat, *pres. p. p.* of पिच śich, 3 cl. Sprinkle, wet, moisten. सिञ्चन् 1 c. *sin. m.* (आर्द्राकुर्वन्, उच्चन).

सित sita, *adj.* White, pure (विशुद्ध).

सितमणि sita-maṇi, *s.m.* A white precious stone, as crystal, etc. (विशुद्धरत्न).

सितमणिमय sita-maṇimaya, *adj.* Made of crystal.

सितमणिमयानि 2 c. *pl. n.* स्फटिकहीरकघटितानि, चन्द्रकान्तमणिघटितानि. Some MSS. read शित, with the palatal śa (तालव्यशकार), of which they say the equivalent is कृष्ण kṛṣṇa, Blue (deep-coloured), as इन्द्रनील, पद्मराग, मरकत, etc.

सिद्ध siddha, *p.p.* (of विध) Accomplished, realized, fulfilled, effected, achieved; perfected (निष्पन्न, प्राप्तसिद्धि). सिद्धः 1 c. *sin. m. s.m.* A sort of demigod (देवप्रभ) inhabiting the region between the earth and the sun. सिद्धाः 1 c. *pl.* सिद्धैः 3 c. *pl.*

अणिमादिगुणोपेतः सिद्ध इत्यभिधीयते।

"One endued with the [superhuman] faculty of extreme minuteness, etc., is called Siddha."

The Siddhas here spoken of are supposed to be thinking of something else (अन्यमनस्काः); their spouses, however, shall make them turn towards them (स्वाभिमुखान्).

सिद्धद्वन्द्वैः siddha-dwandvaih (सिद्धमिथुनैः, सिद्ध-स्त्रीपुंसैः, सिद्धयुगलैः, पथिमध्यवर्तिभिः सिद्धनायिका-नायकैः, देवमुपवीणयितुं तत्र सिद्धद्वन्द्वान्या-गच्छन्ति "thither pairs of Siddhas come").

सिद्धार्थक siddhārthaka, *s.n.* White mustard.

सिन्दुर sindura, *s.n.* Red lead, minium.

सिन्धु sindhu, *s.f.* A river. Name of a river in India (different from, and much smaller, than the Indus).

सिन्धुः 1 c. *sin.* सिन्धुः 6 c. *sin.* This river is here personified as a female whose husband or lover has been absent (प्रोषितभर्तृका).

सिप्रा siprā, *s.f.* The Siprā (a river at Ougein).

सिप्रावातः siprā-vātaḥ, सिप्रानदीसम्बन्धी वायुः सिप्रानामसरित्सम्बन्धी वायोः शीतत्वं प्रतिपादितं सिषेवे sisheve, 2 *pret. ātm.* of षेव śheve, Serve, resort to, repair unto (पापप्रशान्त्यर्थं सेवितवान्, भेजे).

सीमन्त sīmanta, *s.m.* A separation of the hair on each side, so as to leave a distinct line on the top of the head. सीमन्ते 7 c. *sin.* (शिखायां, मस्तक-केशवेष्णां mastaka-keśa-venyām).

सीमन्तिनी sīmantiṇī, *s.f.* A woman. सीमन्तिनीनां 6 c. *pl.* (स्त्रीणाम्, अङ्गनानां, वधूनां).

सीर sīra, *s.m.* A plough.

सु सु, *prep.* (never prefixed to verbs) Very, good, well.

सुकृत sukṛita, *s.n.* A good deed, kind act, kindness (उपकार).

सुख sukha, *s.n.* Happiness, pleasure, ease, comfort.

सुखम् 1 or 2 c. *sin.* (सौख्यं). *adj.* Comfortable, pleasant, agreeable, grateful, soothing. सुखान् 2 c. *pl. m.*

सुखयितुम् sukhayitum, *inf.* of सुख sukh, 10 cl. Render happy, cheer, gratify (प्रीणयितुं).

सुखस्पर्श sukha-sparśa, *adj.* Agreeable to the touch or feelings. सुखस्पर्शम् 2 c. *sin. n.*

सुखिन sukhin, *adj.* Happy. सुखिनम् 2 c. *sin. m.*

सुखिनः 6 c. *sin. m.* सभोगिनः, सुरतभाजः, प्रिय-जनसहितस्य, प्रियसोसङ्गमवतोऽपि जनस्य, नि-रन्तरदयितालापप्राप्तानन्दस्य, गाढालिङ्गितस्य.

It is said:

तपस्तप्यति धर्मार्थं धर्माच्च सुखसम्भवः।

सुखमूलं स्त्रियो नित्यं तासु सभोग इत्यते॥

"He performs penance for religion's sake; and from religion is the existence of happiness. Women are ever the foundation of pleasure; through them is enjoyment sought."

सुचरित sucharita, *s.n.* Good or virtuous course of life.

सुचरितफले sucharita-phale (पुष्पफले, स्वर्गवासजन-
कपुण्ड्रे, पुष्पविपाके, स्वर्गसुखादिके, स्तोकावशिष्टे
सति).

सुतनु sutanu, *adj.* Very thin, emaciated. सुतनु 2 c.
sin. n. (अतिदृग्). Some take it in the sense of
सुगात्रि (*voc. fem.*), but this is not approved (न हृद्यं)
from breaking the sequence (प्रक्रमभङ्गात्).

सुतराम् sutarām, *ind.* Exceedingly (अत्यर्थम्, अति-
शयेन).

सुप्त supta, *p.p.* (of ध्रुप shwapa) Sleeping; asleep.
सुप्तम् 2 c. sin. f. (निद्राणां, सङ्कुचितपत्राम्, अप्र-
काशितां as applied to the lotus). It is said—

पृष्टा न किञ्चिद् वदति न शृणोति न पश्यति ।
न जागर्ति न निद्राति जडतार्या गतस्मृतिः ॥

“Questioned, she says nothing, nor hears, nor sees, nor
wakes, nor sleeps; memory being lost in insensibility.”

सुप्तपारावतायाम् supta-pāravatāyām, सुप्ता (निद्रा-
णाः) पारावताः (कलरवाः, कपोता) यस्यां तादृशां
विविक्ततायां. अनेन निर्जनत्वं सूचितं “By this
loneliness is denoted,” pigeons being light sleepers.

सुभग subhaga, *adj.* Agreeable, pleasing, grateful (to
the eye or ear). Beloved, liked. A favorite of the
fair (भामिनीवल्लभ). सुभगः 1 c. sin. m. सुभगम्
2 c. sin. m. or n. (रम्यं, मनोहरं). सुभग 8 c. sin. m.
सुभगैः 3 c. pl. m. सुभगम् n. used adverbially,
Gratefully, delightfully.

सुभगमन्य subhagam-manyā, *s.m.* One who fancies
himself beloved; vain, a self-flatterer.

ऐश्वर्यस्य समस्तस्य वीर्यस्य यशसः श्रियः ।

ज्ञानवैराग्ययोश्चैव यणां भग इति स्मृतः ॥

“[The word] bhaga is predicated of six [things]—of trans-
cendent power, valour, fame, fortune, wisdom, and
absence of passion.”

सुभगमन्यभावः subhagam-manyā-bhāvah, 1 c. sin.
m. The condition of supposing one's self beloved;
vanity, self-conceit. आत्मानं सुभगं मन्यते इति
सुभगमन्यः तस्य भावः (प्रियत्वदत्तं).

सुर sura, *s.m.* A god, a deity.

सुरगज sura-gaja, An elephant of the gods. सुरगजः
1 c. sin. (ऐरावतः, कश्चिद्दिग्गजः, देवकरी).

सुरत surata, *s.n.* Pleasure, sensual enjoyment. Sexual
intercourse.

सुरतग्लानिम् surata-glānim (रतिखेदं, रमणजन्य-
अमं, सम्भोगजन्यां क्लिप्ततां श्रुत्यादिगुणयोगात्—
शृङ्गारजनितखेदं śringāra-janita-khedam).

सुरतजनिताम् surata-janitām (सम्भोगोत्पत्तिताम्,
सम्भोगसमुद्भवाम्, रमणोत्पत्ताम्).

सुरपति sura-pati, *s.m.* Indra, chief of the gods.

सुरपतिधनुश्चाक्षणा surapati-dhanuṣ-chāṣṇā, इन्द्र-
चापादतिशयसुन्दरेण indra-chāpād atisaya-sun-
dareṇa. चित्रेन्द्रधनुःशोभिना. महेन्द्रचापमनो-
हरेण पञ्चवर्णरत्नमयत्वात्.

सुरभि surabhi, *adj.* Fragrant, sweet-smelling.

सुरभिम् 2 c. sin. m. सुरभिणः 6 c. sin. सुरभौ
7 c. sin. m. सुरभयः 1 c. pl. m. सुरभि 2 c. sin. n.
सुरभिषु 7 c. pl. n. *s.f.* A fabulous cow, the cow
of plenty, supposed to grant every wish.

सुरभित surabhita, *adj.* Perfumed, scented (सुगन्धी-
कृत, सुरभीकृत).

सुरभितनयालम्बजाम् surabhi-tanayāmbhajām,
सुरभेस्तनया (धेनवो, गावस्) तासाम् आलम्बात्
(व्यापादनात् or वधात्) जातां—कपिलामारणात्
—गवीनाम् मारणात्—तद्वधिरैर्ऋषिप्रभावात्
चर्मखतीनाम् या नदी बभूव सा रन्तिदेवस्य की-
र्तित्वेन “Rantideva's glory,” प्रसिद्धा भूत्.

सुरभितशिलम् surabhita-śilam, सुरभीकृताः शिलाः
(or पाषाणाः) यस्य (or यत्र) तादृशं—(सुगन्धीकृत-
पाषाणं).

सुरयुवति sura-yuvati, *s.f.* A youthful goddess. सुर-
युवतयः 1 c. pl. (अवस्थिता देववध्वः—देवतरुण्यः).

सुलभ sulabha, *adj.* Easy of access. सुलभा 1 c. sin. f.

सुहृद् suhṛd, *s.m.* A friend. सुहृदाम् 6 c. pl. (मित्राणां,
मित्रजनानां mitra-janānām).

सुहृदुपगतः suhṛd-upagataḥ, सुहृदा (बन्धुना) उपगतः
(आनीतः, प्राप्तः)—मित्रेणानीतः—मित्रेण दत्तः—
विप्रलम्भाशङ्कां निरस्यति “He discards [all] ap-
prehension of disappointment.”

सूचयिष्यन्ति sūchayishyanti, 2 fut. par. of सूच sūch,
10 cl. Make known, report, give information, indi-
cate, tell, discover, reveal, disclose. कथयिष्यन्ति,
अनुसरिष्यन्ति—तवाग्रे धावन्तो ज्ञापयिष्यन्ति—
अग्रेसरा (or मार्गसूचका) “forerunners, pioneers,”
भविष्यन्ति—तव सहायकमाचरिष्यन्ति—सारङ्गा-
स्तव मार्गोपदेशका भविष्यन्ति जलकणप्राप्तिबुद्ध्या
or सम्पूर्णलाभाश्रया. सूच्यते pres. pass.

सूचि sūchi, *s.f.* A needle. The points or anthers of
certain buds which are as sharp as a needle.

सूचिभिन्न sūchi-bhinna, Divided into needles, split

at the points, aculeated. सूचिभिन्निः 3 c. pl. m. सूचयः (सूच्याकारा अथवा भागा) भिन्ना (विदीर्णाः व्यवहिताः or स्फुटिताः) येषां तादृशैः (केतकीपुष्पैः) —सूचिषु (मुकुलायेषु) भिन्ने (विकसितैः, विकस्यरैः). केतक एवामररक्षार्थे हि क्रियते "The ketaka also is made (serves) for the protection of gardens."

सूचिभेदः sūchi-bhedyaih, निविडेः (साद्रेः) निविडतायां न तु वस्तुतः "in density, but not in substance." नितान्तनिविडत्वात् तमसां सूचिभेदत्वमिष्यते.

सूच्यते sūchyate, pres. pass. of सूच, Indicate, reveal (प्रकाशयते, ज्ञापयते, ज्ञाप्यते, अनुमीयते).

सूच sūtra, s.n. Thread, string.

सूर्य sūrya, s.m. The sun. सूर्ये 7 c. sin.

सूर्यापाये sūryāpāye, सूर्यस्य अपाये (अनवस्थाने, अदर्शने) सूर्यापगमे सति—सूर्यविरहितपद्ममिव पतिविरहितं गृहं न शोभते.

सृष्टि srishṭi, s.f. Creation. सृष्टिः 1 c. sin. (निर्माण "make," शिल्प "handiwork," मूलप्रकृति "model.")

सेन्द्रचापम् sendra-chāpam, सह इन्द्रस्य धनुषा वर्तते इति तथाभूत—इन्द्रचापेन (शक्रधनुषा) सहित—इन्द्रधनुषो नानावर्णत्वात् सचित्रमित्यर्थः.

सेविष्यन्ते sevishyante, 2 fut. ātm. of शेव shev, Serve, wait upon, attend on, honour, do homage. आश्रयिष्यन्ते, भजिष्यन्ति, अनुगमिष्यन्ति (as a नायक).

सैन्य sainya, s.n. An army, a host.

सोत्कम्प sotkampa, adj. (स उत्कम्प) Tremulous, trembling. सोत्कम्पानि 2 c. pl. n. (सवेपथूनि, प्रबलकम्पयुक्तानि, उन्नतवेपथुसहितानि, ऊर्ध्वश्वासयुक्तकम्पनसहकृतानि ūrdhwa-śvāsa-yukta-kampāna-sahakṛitāni गर्जितभयादिव).

सोपान sopāna, s.n. Steps, stairs, staircase.

सोपानत्व sopānatwa, s.n. The state, condition, uses, or function of a staircase. सोपानत्वम् 2 c. sin. (आरोहणरूपतां, आरोहणमार्गत्वम्, आरोहणार्थमार्गत्वं, सोपानाकारीकृतदेहः सन्).

सौदामिनी saudāminī, s.f. Lightning. सौदामिन्या 3 c. स्निग्धया (मनोहरया) सौदामिन्या (विद्युता).

सौध saudha, s.n. A mansion, palace. Side or angle (of a house).

सौधोत्सङ्गप्रणयविमुखः saudhotsaṅga-pranaya-vimukhab, सौध (सौधानाम् राजगृहाणाम् धवलगृहाणाम् or सौधस्य राजसदनस्य) उत्सङ्गः (क्रोड, उपरिभाग, शिखर ऊर्ध्वावस्थान) तत्र यः प्रणयः

(सुख, सम्बन्धः अनुराग) तत्र पराङ्मुखः (रहितः) राजसदनस्य शिखरे वस्तव्यं.

सौभाग्य saubhāgya, s.n. Affection, favour, liking. Good fortune, high luck. सौभाग्यम् 2 c. sin. (सुभागत्वं high favour, supreme estimation, applicable either to wife or husband).

सौम्य saumya, adj. Handsome, pleasing, mild, gentle, amiable, generally in the vocative case. सुन्दर, धीर, सुभग, शोभन, सात्विकभावयुक्त, सच्चरित, सुरमिव, अनुकम्पनीय masc. or fem. indifferently.

सौहार्द sauhārda, s.n. Friendship. सौहार्दात् 5 c. sin. (स्नेहात्, सौजन्यात्).

स्कन्द skanda, s.m. Skanda or Karttikeya, son of Śiva, and military deity of the Hindus. स्कन्दम् 2 c. sin.

षट् छत्तिकाभिः परितोषितो नुदिनं वर्धमानस्तं तारकं निजघानेति पुराणकथा ।

"Being nurtured by the six Kṛittikās, waxing stronger daily, he slew him, Tāraka (an Asura and oppressor of the gods)." So says the Purāṇa story.

"Kṛittikā is the third of the lunar mansions, or constellations in the moon's path, consisting of six stars, and corresponding to the Pleiades. It has been supposed that, from the mention of fire and water, allusion is here made to the forging of weapons of war."

स्कन्ध skandha, s.m. The trunk or stem of a tree.

स्खलित skhalita, p.p. (of स्खल) Stumbling, tripping, dashing.

स्खलितसुभगम् skhalita-subhagam, 1 c. sin. n. used adverbially (यथा स्यात् तथा) Tripping beautifully. स्खलितेन (इतस्ततः) पातेन or कामोद्गमचिह्नविभङ्गेन सुभगं (मनोहरं, सुन्दरं).

स्तन stana, s.m. The female breast or bosom. स्तनः 1 c. sin. स्तनाभ्याम् 3 c. du. (कुचाभ्यां). It is said:

आवृणोति प्रयत्नेन विदग्धैकस्तनं सदा ।

विवृणोति तथा चैकं यूनां चित्तापकर्षणे ॥

"With care the intriguing woman always veils one breast, and in like manner exposes one, to allure the hearts of young men."

स्तनपरिसरच्छिन्नसूचैः stana-parisara-chchhinna-sūtraih, स्तनयोः परिसरैर्वेष्टनैः) छिन्नानि सूत्राणि अन्तरो येषां तैः. "Instead of परिसर some read परिमल—कुचसम्मर्देन छिन्नानि सूत्राणि येषां तै तथा तैः—कठ्वेरस्तनघट्टवृटिततन्तुभिरित्यर्थः— तथा स्तनयोः परिसरः प्रदेशः.

स्तनित stanita, p.p. (of स्तन stan) Sounding loud, noisy. s.n. The rattling of thunder, the grumbling

of thunder-clouds. Thunder. The purling or murmuring of a rippling stream.

स्नितविमुखः stanita-vimukhah, स्नितात् (गर्जितात्) विमुखो (पराङ्मुखो, निवृत्तो, निःशब्दः) सन्, गर्जितरहितः, त्यक्तगर्जितः सन्.

स्नितसमये stanita-samaye, गर्जितावसरे, तव गर्जनसमये (or काले).

स्नितसुभगम् stanita-subhagam.

स्नितं शीतघृतं चैव कूजितं क्रन्दितं तथा ।

भूभङ्गोन्नमिता दृष्टिः स्त्रीणां स्यादतिबन्धनं ॥

"And also thunder produced by cold, the cooing [of a bird], likewise loud weeping, a look raised in a frown, would be a check to women's passion."

स्तम्भ stambha, s.m. Stem, shaft, or trunk of a tree.

स्तम्भित stambhita, p.p. (of स्तम्भि stambhi-i) Stopped (as a hemorrhage), stanchied, suppressed.

स्तम्भितान्तर्जलीघः stambhitāntar-jalaughah, विष्टम्भितः (स्थिरीभावं प्रापितो) न्तर्जलखौघः (प्रवाहो) यस्य तत्तथाभूतः—ऊर्ध्वं निश्चलीकृतो अन्तर्जलीघः अन्तरु (मध्ये) जलीघस् (तोयसमूहो) येन तादृशः सन्.

स्तवक stavaka, s.m. A cluster of blossoms.

स्तिमित stimita, p.p. (of स्तिम sthim, Steam) Moist, humid. Steady, placid, pleased, gratified (eye).

स्तिमितनयनप्रेक्षणीयां stimita-nayana-prekshanīyām, स्तिमितैः (निश्चलैः हर्षार्द्रैर्वा) नयनैः or स्तिमितनयनेन (स्थगितचक्षुषा) प्रेक्षणीयां (दर्शनीयां) निश्चलनयनदृष्ट्यां. स्तिमितत्वं हर्षादिति केचित् अद्भुतत्वात्, स्पृहणीयत्वात्—एतेनानन्यदृष्टिता "a gazing at nothing else," सूचिता.

स्तुति stuti, s.f. Praise. स्तुतिः 1 c. sin.

स्तोक stoka, adv. A little, slightly.

स्तोकनम्रा stoka-namrā, स्तोकेन नम्रा, ईषद्वनता, तनु न वपुदोषात्, स्तनगौरवेण ईषन्नम्रा—पीवरकुचगौरवात् किञ्चिद्वनता—स्तोकमन्त्रं यथा स्यात् तथा.

स्त्री stri, A woman. A female. स्त्रियः 1 c. pl. स्त्रीणाम् 6 c. pl.

स्थल sthala, s.n. Place, site, spot. An upper room, a chamber. स्थलानि 2 c. pl.

स्थलकमलिनी sthala-kamalini, Name of a shrub (Hibiscus mutabilis). स्थलकमलिनीम् 2 c. sin. (स्थलपद्मिनीं, स्थलवर्तिपद्मिनीम्).

स्थली sthali, s.f. A deity of the soil, local divinity; faun, dryad. स्थलीषु 7 c. pl.

स्थलीदेवता sthali-devatā, s.f. A deity of the soil, divinity of the place; faun, dryad. (वनदेवता "forest-divinity," वनस्थलीदेवता).

स्थातव्य sthātavya, fut. p.p. of स्था sthā, Stand, stop, stay. स्थातव्यं ते Thou must halt. (त्वया अवस्थेय—अहोरात्रं स्थातव्यं).

स्थान sthāna, s.n. A place. Stop, stay. स्थानात् 5 c. sin. (स्थितिदेशात् sthiti-desāt, "stopping-place," आश्रमात् "hermitage," रामगिरिप्रदेशात् "from the region of Rāmagiri").

स्थापित sthāpita, p.p. (of स्था sthā, caus. form, Fixed, established, appointed. स्थापितस्व 6 c. sin. m.

स्थायिन् sthāyin, agt. in compos. Staying, tarrying, waiting.

स्थित sthita, p.p. (of स्था sthā) Standing, stationed, steady. Obedient. स्थितः 1 c. sin. m. स्थिताः 1 c. pl. m.

स्थित्वा sthitwā, ind. p.p. (of स्था sthā) Having stood, stayed, or halted (स्थिरो भूत्वा).

स्थिर sthira, adj. Permanent, durable, firm, steady.

स्थिरगणपदप्राप्तये sthira-gaṇa-pada-prāptaye, स्थिर (शाश्वत, अविनश्य) गणानां (प्रथमानां गणानां नन्द्यादीनां नित्यपार्श्वदानां), यत्पदं तस्य प्राप्तये (पदप्राप्तये, स्थानलाभाय). तदीयप्रदर्शनेन भक्तिवन्तो विगतकल्मषा अपापि शरीरं विहायाविनश्यतां शिवगणपदवीं प्राप्नुवन्ति.

स्थूल sthūla, adj. Great, big, large, huge, bulky.

स्थूलमध्येन्द्रनीलम् sthūla-madhyendranilam, स्थूलं (पीवरं) मध्ये (मध्यभागे) इन्द्रनीलं (मणिभेदो or मणिबद्ध) यस्य स तथा तं. शुभो जलप्रवाहो मेघच्छायया द्विधा भूतो (or त्विषाभूतो) नीलमणिमयमध्यहार इव शोभते इति. हारोपमत्वात् तस्यां नायिकात्वं ध्वनितं. चर्मण्वती नदी स्वभावतः स्वच्छवर्णा दूरत्वादिदोषेण महत्यपि अल्पप्रमाणा दृश्यते अत एव हारवत्याः (पृथिवीरूपनायिकायाः) समानत्वं त्वं च नीलवर्णत्वादिन्द्रनीलसदृशः.

स्थूलहस्तावलेपान् sthūla-hastāvalepān (करप्रहारान् kara-prahārān, स्थूलहस्तजान्यान् अवलेपान् sthūla-hasta-janyān-avalepān, पीवरशुण्डादण्डप्रहारान् pīvara-śuṇḍā-daṇḍa-prahārān, पीनहस्तसंस्पर्शान् pīna-hasta-sansparsān, स्थूलाहङ्कारान् sthūla-

haṅkāraṇ). मेघा अस्माकं स्थूलहस्तानेव स्वभावसह-
त्वेनावलम्ब्य उड्डीयते इत्येवंरूपान् अहङ्कारान्
परिहरन् (त्याजयन्) — त्वन्मृत्तजलधारादर्शनेन
दिङ्गागानां स्वहस्ताहङ्कारो यास्यति.

स्नपयतु snapayatu, imp. par. of स्ना श्ना, Bathe,
caus. form (स्नानं कारयिष्यति, अभिषिञ्चतु, आरा-
धयतु, वर्षणेनाराधयतु).

स्नान snāna, s.n. Bathing, washing, ablution. स्नानेन
3 c. sin. (आप्तवनेन). स्नानात् 5 c. sin. The
word स्नान is also used in the sense of स्नानीय,
“any substance fit or proper to be used at bathing,
as perfumed powders, etc. (चन्दनादि).”

स्निग्ध snigdha, p.p. (of स्निह् श्निह, Be smooth)
Smooth, glossy; oily, moist. Cool. Thick, dense;
still, quiet. Pleasing, agreeable. Sweet, harmo-
nious (अरुच). स्निग्धया 3 c. sin. f. (मनोहरया).
स्निग्धीः 3 c. pl. m. n. s.m. Bees-wax.

स्निग्धगम्भीरघोषम् snigdha - gambhīra - ghosham,
स्निग्धा (मधुराः) गम्भीरा घोषा (ध्वनयो) यस्य स
तथा तं (मधुरध्वनितं).

स्निग्धक्कायातरुषु snigdha - chchihāyā - tarushu, वट-
वृक्षा or रुद्राचवृक्षा or श्रेणीभूतवृक्षा or वृक्षश्रेणो
यत्र तादृशेषु. स्निग्धाः क्कायातरवः (स्त्रिरक्काया-
वृक्षा) यत्र तादृशेषु.

स्निग्धभिन्नाञ्जनाभे snigdha - bhinnāñjanābhe, स्निग्धं
(चिक्कणं, मसृणं) भिन्नं (मर्दितं, किंवा स्निग्धेन
तैलादिना भिन्नं, पिण्डीकृतं, मिश्रीकृतं), यद्
अञ्जनं (कज्जलं) तस्यैवाभा (शोभा or हविर्) यस्य
(त्वयि) — चिक्कणनिविडाञ्जनरूपे त्वयि.

स्निग्धवेणीसवर्णे snigdha - veṇī - savarṇe, मसृणकेश-
बन्धक्काये, चिक्कणकेशविन्यासविशेषसमाननील-
वर्णे chikkana - keśa - vinyāsa - viśeṣa - samāna - nīla-
varṇe. अतिचिक्कणनिविडकेशतुल्ये ati-chikkana-
niviḍa - keśa - tulye, स्वनारीवेणीस्मृतत्वात् “from
remembering the braid of his own wife.”

स्निग्धवैदूर्यनालैः snigdha - vaidūrya - nālaiḥ, स्निग्धा
(अकर्कशा) वैदूर्य (मणिविशेषस्यैव) नालाः एषामिति
तानि तथा तैः — चिक्कणरक्तवर्णमणिविशेषतुल्यमृ-
णालयुक्तैः — कान्तिमदिन्द्रनीलसमाननालैः.

स्नेह sneha, s.m. Affection. Oiliness. स्नेहान् 2 c. pl.
(प्रेमाणि).

स्नेहव्यक्तिः sneha - vyaktiḥ (प्रेमाविर्भावः, प्रीतिप्र-
काशः).

स्पन्दिन् spandin, agt. Beating, throbbing, tremulous.

स्पन्दि 1 c. sin. n. (स्पन्दिष्यमानं सत्). स्त्रीणां
वामचक्षुःस्पन्दनं शुभसूचकम्. It is said :

सव्यनेत्रं स्फुरत् स्त्रीणां शंसति प्रियमङ्गलम् ।

“The left eye of women throbbing, announces the wel-
fare of her beloved.”

पुंसां सदा दक्षिणदेहभागे स्त्रीणां तु वामावयवेषु
जातः स्पन्दनः सुखानि प्रदिशत्यवश्यं निहन्ति चो-
क्ताङ्गविपर्ययेनेति च उपमेयं.

स्पर्श sparsa, Touch, contact.

स्पर्शक्लिष्टाम् sparsa - klishṭām, स्पर्शेन (अपसरेण,
घर्षणेन), क्लेशदायिनीम् (त्वग्निद्रियक्लेशकारि-
णीम्, अङ्गानां मृदुत्वात् वेष्ट्या रुचत्वात्, अति-
मृदुतया करस्पर्शाहो).

स्पृष्ट sprishṭa, p.p. of स्पृश् sprīś Touched. Moved.
Filled. स्पृष्टाः 1 c. pl. m. स्पृष्टम् 1 c. sin. n.

स्फटिक sphatika, s.m. Crystal.

स्फटिकफलका sphatika - phalakā (स्फटिकस्य फलकः
(पीठरूपमासनं) यस्य सः. स्फटिकस्य फलकं
(आधारभूतं चतुरस्रखण्डं) यस्यास्तादृशी. स्फाटि-
कासनपीठालङ्कृता).

स्फुट sphuṭa, adj. Bursting. स्फुटं sphuṭam (निश्चितं).

स्फुटजललवस्यन्दिनः sphuṭa - jala - lava - syandinah
(स्रवज्जलकणावर्षिणः sravaj - jala - kaṇā - varshīṇah;
उच्चदम्बुकणावर्षिणः ukshad - ambu - kaṇā - var-
shīṇah).

स्फुटित sphuṭita, p.p. (of स्फुट) Opened, expanded.

स्फुटितकमलामोदमैत्रीकषायः sphuṭita - kamal -
āmōda - maitrī - kashāyāḥ, स्फुटितानि (विकसितानि)

यानि कमलानि तेषाम् आमोदः (परिमलस्य) तेन

सह या मैत्री तथा कषायः (कषायरसयुक्तो भावितः

स्फुटितकमल (ईषद्विकशितकमलानाम्) आमोदेन

(परिमलेन, सौगन्धेन) मैत्र्या (संसर्गेण or सम्पर्केण)

सुरभिः — एतेन मन्दत्वसुरभित्वे पवनस्य प्रतिपा-

दिते. “By this the softness and fragrancy of the

wind are set forth.” प्रस्फुटिताम्बोजपरिमलप्रणय-

सुरभिः prasphuṭitāmbhoja - parimala - prañaya -

surabhiḥ.

स्फुरण sphurana, s.n. A throbbing, quivering, dart-
ing. स्फुरणेन 3 c. sin. (द्योतनेन).

वामभागस्य नारीणां पुंसां श्रेष्ठस्तु दृक्षिणः

दाने देवादपूजायां स्पन्दने करणेऽपि च.

“The left side of women, but the right side of men, is
best in giving, offering divine worship, in expeditious

travelling, and also in working.”

स्फुरति sphurati, *pres. par.* of स्फुर sphur, 6 *cl.* Quiver, crackle.

स्फुरित sphurita, *p.p.* (of स्फुर sphur) Quivering, trembling, shaking, flashing, glittering, gleaming, playing, unsteady.

स्फुरितरुचिना sphurita-ruchinā, उद्गीप्तकान्तिना, चञ्चलदीप्तिना, प्रकाशमानशोभेन (वर्हधनुषोर्विशेषणं "an epithet of a peacock's tail and rainbow).

स्मरसि smarasi, स्मरामि smarāmi, *pres. par.* of स्मृ smri, 1 *cl.* Remember, recollect, call to mind, think of (प्रत्यभिजानामि).

सदृशवस्तुदर्शनेन पूर्वानुभूतस्य हि स्मृतिर्जायते ।

"By the sight of a similar object, arises the remembrance of one formerly enjoyed."

स्यन्दिन् syandin, *agt.* Dropping, distilling, shedding.

स्यन्दिनः 1 *c. pl. m.*

स्याः syāh, *pot. par.* of अस् as, 2 *cl.* Be.

स्यात् syāt, *pot. par.* of अस् 2 *cl.* Be. प्रार्थनायां in prayer, "May there not be," or सम्भावनायां in possibility, "Surely there cannot be."

स्युः syuh, *pot. par.* of अस् as, 2 *cl.* Be.

स्रस्त srasta, *p.p.* (of संस srans) Fallen, slipped, dropped. स्रस्तम् 1 *c. sin. n.*

स्रस्तगङ्गादुकूलाम् srasta - gaṅgā - dukūlām, स्रस्तं (गलितं or पतितं) गङ्गारूपं or गङ्गैव दुकूलं (पट्टवस्त्रं) यस्याः सा तथा तां तादृशीम् (अलकां) अधोभागस्थितगङ्गात्वात्.

स्रुति sruti, *s.f.* Exudation, oozing, flowing (द्रव, चरण, द्रुति).

स्रोतस् srotas, *s.n.* Current, stream. A river. स्रोतसि 7 *c. sin.* (प्रवाहे). स्रोतसाम् 6 *c. pl.* (नदीप्रवाहादीनां, सरितां, नदीनिर्झराणां, निम्नगानां).

स्रोतोमूर्त्या sroto-mūrtyā (प्रवाहरूपेण, नदीरूपेण).

स्व swa, *pronom.* (My, thy, his, her, our, your, their) Own. स्वम् 2 *c. sin. m.* स्वाम् 2 *c. sin. f.*

स्वकुशलमय swa-kuśalamaya, Consisting of his own welfare. स्वकुशलमयीम् 2 *c. sin. f.* (स्वकुशल-युक्ताम्, स्वमङ्गलप्राचुर्याम्, निजकुशलात्मिकाम् स्वात्मकल्याणात्मिकीम्, स्वस्वच्छन्दावस्थानवार्तां)

स्वच्छ swachchha, *adj.* Pure, transparent (सु सु अच्छ् achchha).

जलकणिकाशीतलेन swa-jala-kaṇikā-śītalena (निजतोयलवशिष्टेण, आत्मीयसूक्ष्मतोयविन्दुभिः स्निग्धेन).

स्वन swana, *s.m.* Sound. स्वनैः 3 *c. pl.*

स्वनत् swanat, *pres. p. par.* of स्वन 1 *cl.* Sound, roar. स्वनताम् 6 *c. pl. m.*

स्वप्न swapna, *s.m.* Sleep; a dream. स्वप्ने 7 *c. sin.* (निद्रादशायाम्).

स्वप्नज swapna-ja, *agt.* Produced in sleep. स्वप्नजः 1 *c. sin. m.* (निद्रासम्भवः).

स्वप्नदर्शनेषु swapna-darśaneshu (सम्यक् प्रकारेण प्रत्यक्षवत् यानि दर्शनानि तेषु).

स्वप्नलब्धे swapna-labdhe, निद्रामिलिते सति, स्वप्नासादिते सति).

स्वयम् swayam, Of one's own self. स्वयङ्कृत swayaṅkṛita, Made by self, self-made.

स्वयमपिक्वताम् swayam-api-kṛitām, आत्मना विहितामपि विस्मरणानर्हाम् "unfit to be forgotten."

स्वर्ग swarga, *s.m.* Paradise, Indra's heaven.

स्वर्गिन् swargin, *s.m.* An inhabitant of Indra's heaven, a denizen of Paradise. स्वर्गिणाम् 6 *c. pl.* (स्वर्ग-भाजाम्, स्वर्गवतां जनानां).

यावता सुकृतेन स्वर्गे स्थायते तावतो भवात् पृथिवीं प्राप्तानां सतां

"Being returned to earth for want of so much merit as would be sufficient to stay in Swarga."

एतेन नेयं पुरी नापि अत्रत्या मानुषाः किन्तु मानुषरूपेण विहरतां देवानां वसतिः स्वर्गखण्डमेकम् ।

"Hence, this is not a city, neither are the inhabitants thereof mortals; but one portion of Swarga, the abode of gods walking about in a human form."

स्वल्प swalpa, *adj.* (सु सु, Very, and अल्प alpa, Little)

Very little, too small. स्वल्पीभूते swalpibhūte, 7 *c. sin. n.* Being or become too small. भोगेन

चयितप्राये सति, स्तोकावशिष्टे (उपभोगात् चयिणि सति). तत्स्थदेवानां सुचरितफले (स्वर्गवासजनकपुण्ये) स्वल्पीभूते (भोगेन चयितप्राये).

स्वागत swāgata, *s.n.* Welcome (सु सु, Well, आगत āgata, Come). स्वागतम् 2 *c. sin.* शोभनमगतं ते. कल्याणवान् असि कुशलास्ते इहैव विश्राम्यताम् इत्यादिकम्.

सपद्युपगते मित्रे कुशलेनागतं त्वया ।

इति यत्प्रश्नवचनं तत्स्वागतमुदाहरितम् ।

"The word of greeting to a friend immediately he has arrived, 'Thou art happily come,' is called Swāgata."

स्वागतीकृत्य swāgatikṛitya, Having made into a welcome, giving (to a cry) the sound of swāgata, i.e. Welcome (स्वान्तवचनीकृत्य). The technical term given by grammarians to this form is "chwi."

स्वाङ्गभङ्गाय swāṅga-bhaṅgāya (निजशरीरापायाय,

खावयवनाशाय). The Commentator adds "By the falling in of the caverns" (गिरिगह्वरपातेन).

खादु swādu, *s.m.* A sweet taste or flavour, sweetness.

खादुयुक्तम् swādu-yuktam (मधु, मधुरं, माधुर्ययुक्तं, पानेयोग्यं).

खाधिकार swādhikāra, *s.m.* Own office, peculiar charge. खाधिकारात् (निजव्यापारात्) स्वस्मिन् (आत्मीये, स्वस्य) अधिकारे, कनककमलरत्नारूपे "consisting of guarding the golden lotuses," or मानससरोवरीयपद्मरक्षणे "in guarding the lotuses growing in the lake Mānasa." तानि कमलानि रात्रेः पश्चिमयामे दिग्गजा आलोडयामासुः

"The elephants of the sky in the last watch of the night trampled down those lotuses."

खेद sweda, *s.m.* Sweat, perspiration. खेदस्व 8 c. *sin.* (घर्मजलस्य).

ह ha, as in "hand."

हंव hansa, *s.m.* A goose, gander. हंसाः 1 c. *pl.*

हंसद्वार hansa-dwāra, *s.m.* (Swan's gate) Name of a pass on the way to lake Mānasa (हंसानां मानससरोवरगमनवर्त्म, मानससरोवरगमनार्थं हंसानां प्रवेशनिर्गमद्वारं). हंसद्वारम् 2 c. *sin.*

हति hati, *s.f.* A stroke, a blow.

हन्त hanta, *ind.* Ah! Oh! (in joy or in grief).

हन्तुम् hantum, *inf.* of हन han, 2 cl. Kill, slay. हन्तुः *pot. par.*

हर hara, *s.m.* The god Śiva.

हर hara, *imp. par.* of हृ hṛi, 1 cl. Take, convey, take away, remove (नय, प्रतिनय, व्यपनय, प्रापय, हरिष्यसि, अपनेष्यसि, प्रापयिष्यसि, निवर्तय).

हरति harati, *pres.* (खण्डयति, दूरीकरोति).

हरशशिश्चा hara-śāśi-ruchā, (हरस्य (शश्वोः) चन्द्रकान्था—शिवशिरस्थितचन्द्रदीप्त्या śiva-śirassthita-chandra-diptyā).

हरि hari, *s.m.* The god Viṣṇu. हरे 8 c. *sin.*

हरिचन्दन hari-chaṇḍana, *s.m. n.* Name of one of the trees of paradise.

हरिणी hariṇī, *s.f.* A female deer, roe, gazelle.

हरित harita, *adj.* Green.

हरितकपिशम् harita-kapiśam (एकतः पिङ्गलं एकतः कपिशं—पालाशधूम्रवर्णयुक्तम् pālāśa - dhūmra-varṇa-yuktam).

हर्तुं hartum, *inf.* of हृ hṛi, Take, remove (अपनेतुं, दूरीकृतुं, अपसारयितुं).

हर्म्य harmya, *s.n.* A palace, mansion. हर्म्येषु 7 c. *pl.* (रमणीयगृहेषु).

हर्म्यस्थल harmya-sthala, *s.n.* Palace, chamber, saloon. हर्म्यस्थलानि 2 c. *pl.* (सौधाट्टस्थलानि, सौधशिखरस्थलीः, ज्योतिषां (मण्डानां) कान्तियुक्तैः कुसुमैरचितानि, वासकसज्जाभिः सज्जितानि).

हल hala, *s.n.* A plough.

हलधर haladhara (or हलभृत् halabhrīt, "plough-holder") A name of Balarāma (called also Bala-bhadra) elder brother of Kṛishṇa. हलभृत्ः 6 c. *sin.*

हस्त hasta, *s.m.* The hand. Proboscis, trunk of an elephant. हस्ते 7 c. *sin.* (पाणौ, करतले).

हस्तप्राप्यस्तवकनमितः hasta-prāpya-stavaka-namitab, हस्तप्राप्यैः स्तवकैः (गुच्छैः) नम्रतां प्रापितः—(हस्तप्राप्या ये स्तवकाः (पुष्पगुच्छकाः) तैर्नमितः—गुच्छप्राचुर्यान्नम्रीभूतः).

हस्तसंवाहनानाम् hasta-samvāhanānām (हस्तेन मर्दनलालनादीनाम्—करमर्दनादीनाम्).

हार hāra, *s.m.* A string or garland (of pearls, etc.), a necklace. हारैः 3 c. *pl.*

हारयिष्यत् hārayiṣhyat, *part. 2 fut. par.* of हृ hṛi, Take, *caus. form.* About to transmit. हारयिष्यन् 1 c. *sin. m.* (प्रेरयिष्यन् सन्, प्रस्थापयिष्यन्, प्रापयिष्यन्).

हाला hālā, *s.f.* Wine; any intoxicating draught.

हालाम् 2 c. *sin.* (वारुणीम्, मदिराम्, सुराम्).

हास hāsa, *s.m.* A laugh, smile.

हि hi, For, since, because (यस्मात् कारणात्).

हित्वा hitwā, *ind. p.p.* of हा hā, Leave, quit, desert, discard, put off, lay aside (विहाय, अपहाय, त्यक्त, दूरीकृत्य).

हिमांशु himāṃsu, *s.m.* The moon (cold-ray). हिमांशोः 6 c. *sin.* (चन्द्रमसः, चन्द्रस्य).

हिमालय himālaya, *s.m.* The Himalaya mountains (abode of cold, frost, and snow).

ऊत huta, *p.p.* (of ऊ hu) Offered. *s.n.* An oblation.

ऊतवह huta-vaha, *s.m.* Agni or fire (as bearing upwards the oblations).

ऊतवहमुखे hutavaha-mukhe, ऊतवहस्य (अग्नेर) मुखे—यच्चाग्नौ—तदुक्तं शश्वरहस्ये.

गवां पश्चाद् द्विजानां हि योगिनाम् अनलस्य च ।
परं शुद्धं विजानीयान्मुखं स्त्रीवन्दिवाजिनाम् ॥

"Next he must know as very pure, the mouth of cows,
Brahmans, Yogis, fire, women, bards, and horses."

एतेन श्रीमहादेवतनुजत्वात् तस्मैपास्यत्वमुक्तं ।

"By this it is declared homage must be paid to him from
his sonship to Mahādeva."

ऊताग्नि hutāgni, *s.m.* Sacrificial fire. ऊताग्नीन्
2 *c. pl.*

ऊम् hum (an interjection of repulse or reproach),
Away! begone! off with you!

हृत् hṛit, *agt. in comp.* (from the root हृ hṛi) Taking
away, removing; who or what makes riddance.

हृत hṛita, *p.p.* (of हृ hṛi) Taken, brought. हृतम् 1 or
2 *c. sin. n.* (आनीतं, आकृष्टं—भूगतं).

हृत्वा hṛitvā, *ind. p.p.* of हृ hṛi, Take, lay hold on,
seize, draw.

हृदय hṛidaya, *s.n.* Heart, mind. हृदयम् 2 *c. sin.*
(चित्तं, जीवितं).

हृदयनिहितारम्भम् hṛidaya-nihitārambham, हृदये
(मनसि) आरोपितः (सङ्कल्पितः) आरम्भः (उपक्रमः
प्रक्रमो) यस्य तं (or तादृशं) संयोगं (मम सङ्गं).

हृदयनिहितैः hṛidaya-nihitaiḥ, हृदये (मनसि) संस्था-
पितैः (अविस्मृतैः)—चित्तस्थैः—मनसि यत्रात्
संरक्षणीयैः.

हृष्ट hṛishṭa, *p.p.* (of हृष hṛish) Pleased. हृष्टाः 1 *c. pl. m.*

हृष्टचित्तौ hṛishṭa-chittau, 2 *c. du.* Rejoiced at heart
(प्रमुदिनमानसौ).

हेतु hetu, *s.m.* Cause, reason, motive, sake; means,
origin. हेतोः 6 *c. sin.* Also, For the sake, on
account of (कारणस्य, कारणात्, निमित्तं).

हेमन् heman, *s.n.* Gold.

हेमाश्लोचप्रसवि hemāmbhoja-prasavi (स्वर्णपद्मजनकं
swarṇa-padma-janakam, कनकपद्मानां जनयितुं).

हैम haima, *adj.* Golden. हैमैः 3 *c. pl. m. n.* (सौवर्णैः,
सुवर्णमयैः, स्वर्णमयैः).

ह्री hṛi, *s.f.* Shame, bashfulness, modesty.

ह्रीमूढानाम् hṛi-mūḍhānām (द्विधा मूर्खानाम् (or
विधुराणाम्) निर्वस्त्रत्वेन प्राप्तातिलज्जानाम्—
त्रपातरलितानाम्—लज्जया इतिकर्तव्यतानभि-
ज्ञानाम्, कार्याकार्यानभिज्ञानाम्).

THE metre in which the Megha Dūta is written is called Mandākrāntā; referring probably to the slow and stately movement of the measure. It is a variety of the order termed Atyashṭī; which, as a class, denotes a stanza of four equal lines, each containing seventeen syllables, variously divided and disposed. In the Mandākrāntā species each line consists of a Molossus, a Dactyl, a Tribrach, two Antibacchics, and two long syllables, or a spondee; as,

— — — | — — — | — — — | — — — |
 कश्चित् कान्ताविरहगुणं स्वाधिकारप्रमत्तः

Kaśchit kāntā-viraha-gurunā swādhikāra-pramattah,

and a cæsura or pause occurs after the fourth, tenth, and seventeenth syllables—

शपेनास्ति गमितमहिमा वर्षभोग्येन भर्तुः

Śāpenāstang gamita-mahimā varsha-bhogyena bharttuḥ.

The following verse from the Śruta-bodha defines and exemplifies the Mandākrāntā stanza :—

मन्दाक्रान्ता तदनु नियतं वक्ष्यतामेति बाला

Mandākrāntā, tad anu niyatam, vaśyatām eti bālā.

