

BIBLIOTHECA INDICA
A COLLECTION OF ORIENTAL WORKS

A DICTIONARY
OF THE
KĀSHMĪRĪ LANGUAGE

COMPILED PARTLY FROM MATERIALS LEFT BY THE LATE PAṆḌIT
ĪŚVARA KAULA

BY

SIR GEORGE A. GRIERSON, O.M., K.C.I.E., PH.D., LITT.D., LL.D., D.LITT.,
Vāgīśa, F.B.A.

Honorary Fellow of the Asiatic Society of Bengal.

Correspondant étranger de l'Institut de France; Honorary Vice-President, Royal Asiatic Society; Honorary Member: Nāgarī Pracārīnī Sabhā (Benares), American Oriental Society, Société Finno-Ougrienne, l'Association Phonétique Internationale, Bihar and Orissa Research Society, Modern Language Association, Deutsche Morgenländische Gesellschaft, Linguistic Society of India, Bangiya Sāhitya Pariṣad; Honorary Fellow: Royal Danish Academy of Sciences, Bombay Branch of the Royal Asiatic Society; Foreign Associate Member: Société Asiatique de Paris; Corresponding Member: Königliche Gesellschaft der Wissenschaften zu Göttingen.

ASSISTED BY

MAHĀMAHĀPĀDHYĀYA MUKUNDARĀMA ŚĀSTRĪ, OF ŚRĪNAGAR.



Work Number
229
Part IV

Issue Number
1518
New Series

(Concluding Part.)

Printed by Stephen Austin and Sons, Ltd., Hertford.
Published by the Asiatic Society of Bengal, 1, Park Street, Calcutta.
1932.

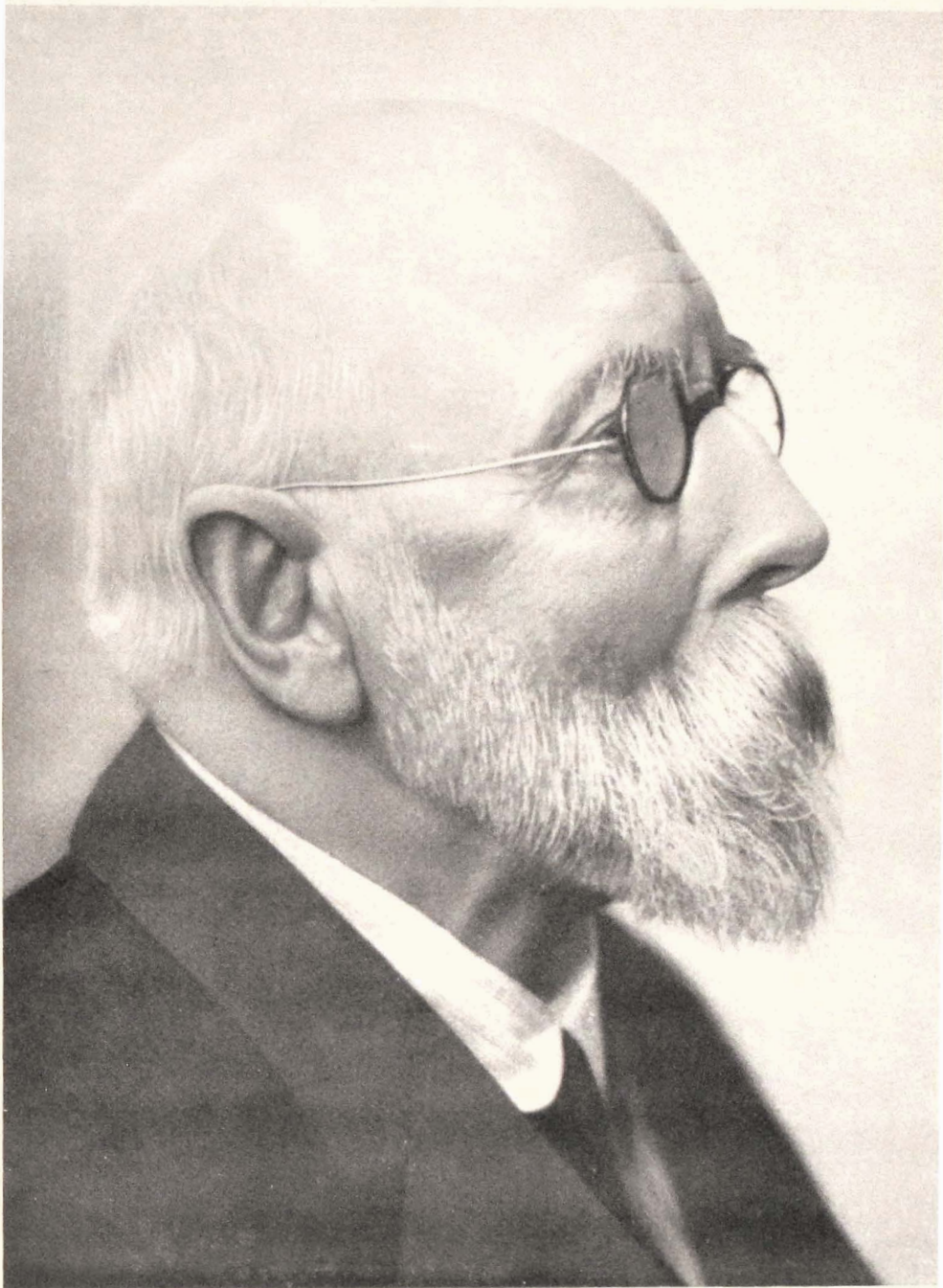
BIBLIOTHECA INDICA

WORK No. 229

A DICTIONARY

OF THE

KĀSHMĪRĪ LANGUAGE



GEORGE ABRAHAM GRIERSON AET. 81

BORN, GLENAGEARY, 7TH JANUARY, 1851

Photograph by
Frederic Robinson,
Camberley.

A DICTIONARY
OF THE
KĀSHMĪRĪ LANGUAGE

COMPILED PARTLY FROM MATERIALS LEFT BY THE LATE
PAṆḌIT ĪŚVARA KAULA

BY

SIR GEORGE A. GRIERSON, O.M., K.C.I.E., PH.D., LIT.D., LL.D., D.LITT., *Vāgīśa*, F.B.A.

Honorary Fellow of the Asiatic Society of Bengal.
Correspondant étranger de l'Institut de France; Honorary Vice-President, Royal Asiatic Society;
Honorary Member: Nāgarī Pracārini Sabhā (Benares), American Oriental Society, Société
Finno-Ougrienne, l'Association Phonétique Internationale, Bihar and Orissa Research
Society, Modern Language Association, Deutsche Morgenländische Gesellschaft,
Linguistic Society of India, Banjīya Sahitya Parishad; Honorary Fellow:
Royal Danish Academy of Sciences, Bombay Branch of the Royal
Asiatic Society; Foreign Associate Member: Société
Asiatique de Paris; Corresponding Member: Königliche
Gesellschaft der Wissenschaften zu Göttingen.

ASSISTED BY

MAHĀMAHŌPĀDHYĀYA MUKUNDARĀMA ŚĀSTRĪ, OF ŚRĪNAGAR

PRINTED BY STEPHEN AUSTIN AND SONS, LIMITED, HERTFORD
PUBLISHED BY THE ASIATIC SOCIETY OF BENGAL

CALCUTTA

1932

CONTENTS

	PAGE
I. PREFACE	vii
II. GRAMMATICAL NOMENCLATURE	xi
III. THE KĀSHMĪRĪ ALPHABET IN THE ROMAN CHARACTER, WITH ITS EQUIVALENTS IN THE NĀGARĪ AND PERSIAN CHARACTERS.	
A. Vowels	xiv
B. Consonants	xv
IV. ABBREVIATIONS	xvi
V. CONCORDANCE TO THE TWO VERSIONS OF THE ŚRĪ-RĀMĀVATĀRA-CARITA	xvii
VI. DICTIONARY (Kāshmirī and English)	
VII. ADDENDA	1243
VIII. CORRIGENDA	1249

PREFACE

In the year 1898 the Asiatic Society of Bengal completed the publication, under my editorship, of a Kāshmirī Grammar written in Sanskrit by Īśvara Kaula, and entitled the *Kāshmirāśabdāmṛta*. During the preparation of that work for the Press my attention was drawn to a report that its author had also composed a Kāshmirī-Sanskrit *Kōṣa*, or Dictionary. Further inquiries elicited the fact that this was really the case, and after prolonged negotiations, for the success of which I was largely indebted to the efforts of Sir Aurel Stein, K.C.I.E., and to the friendly influence exercised by Sir Adelbert Talbot, K.C.I.E., then Resident at Śrīnagar, the manuscript came into my possession at the end of that year.

Examination of the papers showed that Īśvara Kaula never lived to complete, much less to revise, his *Kōṣa*.¹ For the first few letters of the alphabet he had, it is true, written out a fair copy, each entry consisting of a Kāshmirī word together with a synonym in Sanskrit and another in Hindī, but the greater part of the manuscript, as it reached my hands, consisted merely of memoranda—lists of Kāshmirī words with no translation at all, and even these not covering the whole alphabet.

Incomplete as they were, these papers nevertheless formed a valuable addition to the literature of an important, and little-known language, and it seemed to me that it was well worth while making an effort to utilize them and to publish the results. Accordingly, in the year 1899, I represented the state of affairs to the Asiatic Society of Bengal, and suggested what seemed to me a practical method for making the materials available to scholars. That Society, with great liberality, provided the funds necessary for the scheme, which was to employ a competent Kāshmirī Paṇḍit to fill up the lacunæ left by Īśvara Kaula, and to prepare the manuscript for the Press.

Sir Aurel Stein added one more to the many debts that I owe to his kindness by securing for me the services of Paṇḍit Gōvinda Kaula, of Śrīnagar, who at once commenced the preparation of the necessary slips. To my great regret that excellent scholar died in June, 1899, before he had finished the words commencing with the letter क, and some delay necessarily occurred before I could find his successor, Paṇḍit (afterwards Mahāmahōpādhyāya) Mukunda Rāma Śāstri, also of Śrīnagar, of whose accuracy and learning I had had previous experience while editing the *Kāshmirāśabdāmṛta*. He took up the work again from the beginning, and continued to be my assistant until his regretted death in 1921, not only copying out and correcting what Īśvara Kaula had left, but largely adding to the number of words explained.

As the authority of this Dictionary mainly depends on the fact that the greater portion has been prepared by these Kāshmirī Paṇḍits, it will be well to explain the procedure followed by them. Even the fullest portions of Īśvara Kaula's materials left much to be desired. A bare list of Kāshmirī words, with, in each case, a single synonym in Sanskrit and another in Hindī, was of little use. Under my instructions and supervision, each word was now written on a separate slip, with, in the case of nouns, information as to its gender. To this was added its synonym in Sanskrit, and, as a further check, in Hindī. The Paṇḍit then added a short explanation in Sanskrit giving further details as to the meaning of the word. To take an example—For the word āb-dāb, all that the original materials gave was as follows : आँबू-डॉबू । अपथ्यः । बटपईड़ी ।

As prepared by the Paṇḍit, the slip for this word has taken the following form :—

प	(1) आँबू-डॉबू	
	(2) अपथ्यसेवनम्	(3) बटपईड़ी
	(4) रोगित्वावस्थायां यदपथ्यसेवनं येन पुनरपि रोगाधिक्यं जायते तादृशमपथ्यसेवनमिदम् ।	

¹ He died in the year A.D. 1893.

I have numbered the entries in the slip for convenience of reference. In (1) the letter प indicates that the word is masculine. The rest of the entry and the whole of (2) and (3) belong more or less to the original materials, and (4) was added by the Paṇḍit. From this I prepared the article in the Dictionary. I inserted the transliteration in (1), retained the Sanskrit synonym in (2), abandoned, as surplusage, the Hindi synonym in (3), and translated the substance of (2) and (4) into English. The article thus took the following form :—

āb-dāb, आँब-डाँब । अपच्यसेवनम् m. giving unwholesome food or drugs to an invalid.

To the entries thus prepared by the Paṇḍits I have added numerous words and meanings collected by myself in the course of my reading. As my authority on the subject is small, I always give in each case a reference to the source from which the word or meaning was obtained. Articles that depend entirely on my own authority can be distinguished from those based on the Paṇḍits' slips by the fact that the latter, and the latter only, have a Sanskrit synonym following Kāshmirī word.

The principal sources other than the Paṇḍits' slips have been indexes of words occurring in all the Kāshmirī texts that are known to me. Amongst them are : (1) the *Lallā-vākyāni*, a collection of songs by the celebrated Lāl Dēd (L.V., quoted by verse-number) edited by Dr. L. Barnett and myself for the Royal Asiatic Society, and the following edited by myself alone : (2) Kṛṣṇa Rāzdan's *Śira-parinaya* (Śiv., similarly quoted), (3) Divākara Prakāsa Bhaṭṭa's *Śrīrāmāvatāra-carita* (Rām., similarly quoted), (4) Dīna-nātha's *Śrīkṛṣṇāvatāra-līlā* (K., similarly quoted), all published in the Bibliotheca Indica, and (5) *Hātim's Songs and Tales*, a valuable collection of folk-tales, etc., in village Kāshmirī made by Sir Aurel Stein and edited and translated by me (H., quoted by number and paragraph, London, 1923). One other text was (6) Burkhard's edition of Maḥmūd Gāmi's *Yūsuf Zulaikhā*, published in vols. xlix and liii of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (YZ., quoted by verse-number), an excellent example of Kāshmirī poetry as written by Musalmāns. To these should be added (7) Dr. Hinton Knowles' Dictionary of *Kashmiri Proverbs and Sayings* (K.Pr., quoted by page), (8) Mr. Wade's *Kāshmirī Grammar* (W., quoted by page), (9) my edition of Śvara Kaula's *Kāshmirāśabdāmṛta* (I.K., quoted by sūtra), published by the Asiatic Society of Bengal, (10) my own *Essays on Kāshmirī Grammar* (Gr.Gr., quoted by page), and (11) Sir Walter Lawrence's *Valley of Kashmir* (L., quoted by page). I have also included all the words found in Elmslie's *Vocabulary of the Kashmiri Language* (El.), and in the Vocabulary appended to my own *Kāshmirī Manual* (Gr.M.) published by the Clarendon Press in 1912.

Of the above, Nos. (1) to (5) were, when I began writing the Dictionary, available only in manuscripts carefully prepared under my instruction. Since then they have all been printed, and precautions have been taken to secure that the texts of the manuscripts and of the printed editions should agree in every particular. I hope that I have included in the Dictionary every Kāshmirī word occurring in these. In the earlier pages I did not give references to every occurrence in each of them, contenting myself with quoting what I considered to be typical instances ; but, as the work progressed, I found it advisable to be more liberal in my references, and, save in the case of the most common words, I have quoted practically every occurrence. I may here note that there appeared in Kashmir in 1913 an edition of the *Śrīrāmāvatāra-carita* (No. (3) above) printed in the Persian character. In order to facilitate reference to it, I give below on pp. xvii ff. a Concordance to it and to my edition in the Bibliotheca Indica.

Kāshmirī, especially as spoken by Musalmāns, borrows freely from Persian, and (through Persian) from Arabic. In works written by Musalmāns, such as the *Yūsuf Zulaikhā* above mentioned, there are whole passages of which the vocabulary is really more Persian than Kāshmirī, strings of nouns and adjectives taken from the former language being merely held together by some verb belonging to the latter. In fact, such Kāshmirī is an exact counterpart of the high literary Urdū fashionable a generation ago in Lucknow. To have included all such Persian words in this Dictionary would have uselessly increased the bulk of the work, and have given little help to the student. Such words will be found in any good Hindōstānī Dictionary, and it is not probable that any person will study Kāshmirī who has not a certain acquaintance either with that language or with Persian. I have therefore endeavoured to admit to the pages of this Dictionary only such Persian words as are in general use by all classes, and I have been strict even in regard to them. I have included all Persian words registered by my Paṇḍits, and also all those to be found in the Proverbs contained in Dr. Hinton Knowles' book, as well as in the vocabularies already mentioned, and I believe that this will be found to give a very fair selection. On the other hand, there are no doubt hundreds of Persian and Arabic words in such poems as the *Yūsuf Zulaikhā*, which will not be found in the following pages.

Kāshmiris use three alphabets for writing their language. Hindūs as a rule employ either the Śāradā or the Nāgarī character, and Musalmāns the Persian. The spelling of Kāshmirī words written in the Persian character has the advantage of being fairly constant, but the alphabet is quite unsuited for illustrating the complicated vowel sounds of the language. I have therefore decided not to use it except in the case of words borrowed from Persian. Even such words, when forming part of the Hindū vocabulary, and evidenced as such by being included in the Pandits' slips, are also written in Nāgarī. As for the Śāradā character, no types are available, nor, as a rule, are European students familiar with it, and I have therefore written all words not purely Musalmān in Nāgarī. But in this case another difficulty has arisen. No two Hindūs spell Kāshmirī alike in that form of script. Every man is a law unto himself. I have in my possession two Nāgarī manuscripts of the same work—the *Siva Parinaya*; and as an example of the various modes of spelling I here give the same passage transcribed from each.

MS. A. इन्द्राजस खलि खंतु अन्धकारो । झोरन्ति गोस लुरपारयो ॥

MS. B. इन्द्राजस इलि खतु अन्दकार । जुरन्ति गुस लोरपारयु ॥

MS. A. स्वकलाव् थन् कुख् च्इ बख्च्यन्हारो । महागणपत ध्यान दारयो ॥

MS. B. मुक्काव् तन् छोख् च्इ भख्च्यन्हार । महागणपत ध्यान दारयु ॥

Now a dictionary must follow one system of spelling throughout, and I have, accordingly, in the present work followed, with one or two slight alterations, that of Íśvara Kaula, the best and most logical of all those used for Kāshmirī. But it is obvious that, however excellent its system of spelling may be, a dictionary that follows the conventional order of the Nāgarī alphabet will be of little use to the student of works that diverge so widely from the standard as does MS. B. Twelve out of the fifteen words given in the extract would not be found in their proper places, and would have to be searched for under another orthography. It will be observed from a comparison of the two extracts that most of the variations occur in the representation of vowel sounds. Consonantal variations are few, and can easily be made subject to one or two general rules. This is true of all systems. After much consideration and many experiments, I therefore decided, as the most practical course, to make the romanized transliteration the basis of the alphabetical order, and to arrange the words in the approximate order of the English consonants, without any regard to the vowels. Thus, whether a word is spelt *kōm*^u, *kom*, *kāmu*, *kōm*^u, or *kāmi*, it will occupy the same place in the Dictionary, its place being determined by the *k* and the *m* and by nothing else. Only in those cases in which several words have all the same consonants, and differ only in their vocalization, will the order of the vowels be taken into account. As regards words beginning with vowels, these are all grouped together at the beginning, the order in the group being determined by the consonants. Then will follow all words beginning with *b*, then those beginning with *c*, and so on. In order to serve as a check against misprints, after every Kāshmirī word in the roman character, I have given it again either in the Nāgarī character, according to the spelling of Íśvara Kaula, or, in the case of words directly borrowed from Persian, in the Persian character. This is usually followed by its Sanskrit translation and then by its meaning in English.

The following is the order of the vowels when appearing in different words of which the consonantal skeleton is the same:—^a, ^ā, *a*, *ā*, ^ā, ^ā; *ai*; *au*; ^ē, ^ē, ^ē, ^ē, ^ē; ⁱ, ⁱ, ⁱ; ^o, ^ō, ^ō, ^o, ^ō, ^ō; ^u, ^ū, ^ū, ^ū.¹ *Anunāsika* is represented by [~], and does not affect the order of words. *Anusvāra* si represented by *m* or *n* according to pronunciation. The Sanskrit vowels *ru* (ऋ) and *rē* (ऌ) are arranged (in the forms, respectively, of *ru* and *rē*) among consonants under *r*, with which, in writing, they are quite commonly confounded.

The following is the order of the consonants:—*b*, *c* (*ch*), *d* and *ḍ*, *f*, *g*, *h*, *j*, *k* (*kh*), *l*, *m*, *n*, *ñ*, *p* (*ph*), *r*, *s* (*sh*), *t* (*th*) and *ṭ* (*ṭh*), *ṭ* (*ṭh*), *v* (or *w*), *y*, *z*. But the following points must be noted. The aspirates *ch*, *kh*, *ph*, *th*, and *ṭh*, and also the sibilant *sh*, appear in their English alphabetical order. Thus *ch* comes between *cg* and *cj*, and *sh* between *sg* and *sj* (vowels being neglected as usual). I would draw especial attention to this, as I find that some who have consulted the Dictionary have been misled by failing to remember that, in the case of *ch*, *kh*, *ph*, *sh*, *th*, *ṭh*, and *ṭh*, for the purposes of English alphabetical sequence, these respective groups have each been dissolved into its component *typographical* parts, and are not to be considered as so many single letters, as in the Nāgarī क्, ख्, फ्, ष्, थ्, ṭ, and ṭ respectively.

¹ It will be observed that these are separated into groups, each separated by a semicolon. I must confess that, when the consonantal framework of a number of words has been the same, I have not always exactly followed the order of the vowels within each group, being sometimes led to disregard that by practical questions of convenience of reference. This will not, I hope, give rise to any serious misapprehension.

The letter **n** represents the Arabic ن and the Nāgarī न. It also represents (in Kāshmirī words) the Nāgarī ण, ञ, and ण, when these are compounded with another consonant of the same class. Thus, ण nga, ञ nca, ण nṭa. The letters ङ and ञ occur in Kāshmirī only in such circumstances. They never, except in paṇḍits' 'learned' spelling, stand alone. In quoting Sanskrit words the usual transliteration (ṅa, ṅa, and ṅa) is, of course, observed. When the Nāgarī letter न stands alone in a Kāshmirī word it has nearly the sound of ny, and is represented in the Persian character by ن. In this Dictionary it is represented by ñ, as in व्यञ्ज beñē. This ñ is not classed for purposes of alphabetical order with n, but comes after it as a distinct letter. This is rendered necessary by the fact that many people actually represent ñ by ny, and to class it with n would cause great confusion. On the other hand, for the purpose of alphabetical order, d and ḍ are classed as the same letter, and so are t (including th) and ṭ (including ṭh). The letters v and w are for the purpose of alphabetical order treated as the same letter.

The letter **sh** represents the Persian ش, and also two distinct Nāgarī (or Sāradā) letters, viz. श् and ष. Of the two latter, ष is merely a grammarian's figment, used by some paṇḍits in writing words derived from Sanskrit words containing it. Thus such persons write pōsh, a flower, पोष, not पोश, because it is derived from पुष्प. In Kāshmirī श् and ष are both pronounced sh, as in 'shine', and there is no danger in representing them both in the roman character by sh, as the Nāgarī spelling is also given in every case. To write ś and ṣ would only puzzle those who read texts edited on the usual system of representing the sound by sh. In transliterating Sanskrit words, I of course retain the customary ś and ṣ.

The character ष is an innovation. It represents the affricative sound of c represented in Nāgarī by च and in the Persian character by چ, which is very common in Kāshmirī and other languages of North-Western India. I have introduced the character ष in order to show that in the vernacular character the sound is represented by one letter, and also to distinguish it from ts (त्स, تس), an altogether different sound. Its aspirated form is ṣh, which is sounded as ts + h, not as t + sh.

Such omissions as have suggested themselves after the completion of the work and all errata observed in the course of printing are added at the end under the heads of 'Addenda' and 'Corrigenda' respectively.

I must conclude with an expression of grateful thanks to those to whom I am indebted. First of all, I must name Dr. Ernest Neve and Dr. H. E. Rawlence of the Kashmir C.M.S. Hospital who often gave me generous help on doubtful points submitted to them. I fear that not seldom I must have interrupted one or other in the midst of far more important tasks, but they never allowed me to feel that I was imposing on their inexhaustible kindness. Again, to Professor Sten Konow, of Oslo, and to Dr. L. Barnett, of the British Museum, I am under heavy obligations for the unvarying friendship with which they helped me in the correction of proofs, and in the elucidation of obscurities in the Sanskrit of the Paṇḍits' explanations.

I also owe a heavy debt of gratitude to Professor Nityānanda Śāstrī of the Śrī Pratāp College, Śrinagar, for much help in explaining difficult points in Kāshmirī idiom and meaning that baffled my unaided knowledge. After the death of my Assistant, Mahāmahōpādhyāya Mukunda Rāma Śāstrī, this gentleman placed all the resources of his great learning at my disposal. He even wrote for me a commentary on an ancient Kāshmirī work—the *Mahā-naya-prakāśa*—which I found most valuable in elucidating the history of the language.¹

By the regretted death of Mahāmahōpādhyāya Mukunda Rāma Śāstrī, I lost a valuable coadjutor, possessed of a unique knowledge of his native language in all its forms, ancient and modern. It was with him that I began my studies of Kāshmirī, when at the end of the last century he came to me in the hot plains of Patna, and spent there many months far from his native land of mountain and snow. After his return home, for more than twenty years, he helped me in editing Kāshmirī texts and in the preparation of this dictionary, and before I lost his services he had completed the last slips upon which the latter has been based. It is with genuine sorrow that I recognize that he did not live to see the completed sheets of the work on which he spent such fruitful labour.

¹ See the account of this work in the *Memoirs* of the A.S.B., vol. xi (1929), pp. 73 ff.

GRAMMATICAL NOMENCLATURE

As Kāshmirī grammars differ in the nomenclature of the various forms of the parts of speech, I give below a series of tables of the declension and conjugation of the language showing the names adopted in the following pages for each form. The names are those employed in my *Kāshmirī Manual*, to which reference should be made for further particulars. In grammars of allied forms of speech it is customary to make out, with the help of postpositions, a long array of cases for the nouns, but here this is quite unnecessary. The Kāshmirī noun has only four cases, the nominative, the dative, the agent, and the ablative, and other relations are indicated by postpositions or prepositions governing one or other of the three latter.¹ When a noun presents any peculiarities I have endeavoured to show them so far as my knowledge extended. As all nouns of the first and second declensions are masculine, and all those of the third and fourth declensions are feminine, it has not been necessary to state the declension of any noun as well as its gender. The grammars teach that the second declension consists of all masculine nouns in "-*mātrā*", and the third of all feminine nouns in '-*mātrā* or "*mātrā*". The first and fourth include all the rest. Adjectives, whose nominatives masculine end in "-*mātrā*", are declinable, and others are, as a rule, indeclinable. This being a general law, it has not been considered advisable to waste space by stating the fact in each case. When an adjective is declinable its feminine is recorded unless this is quite regular. An adjective used as a substantive is declined as such. In the case of verbs I usually show their first and second past participles, or, in the case of verbs of the third conjugation, their second past participles only, and also any other irregular or difficult forms. The information regarding the feminines of adjectives comes from the Paṇḍits' slips. For the rest I am myself responsible. Īśvara Kaula's *Kāshmirāśabdāṅgī* has been my authority in all doubtful cases.

DECLENSION OF NOUNS AND PRONOUNS

	FIRST DECLENSION ANIMATE (Masculine)	FIRST DECLENSION INANIMATE (Masculine)	SECOND DECLENSION ANIMATE (Masculine)	SECOND DECLENSION INANIMATE (Masculine)	THIRD DECLENSION (Feminine)	FOURTH DECLENSION (Feminine)
	<i>Thief.</i>	<i>House.</i>	<i>Horse.</i>	<i>Bracelet.</i>	<i>Girl.</i>	<i>Garland.</i>
SINGULAR.						
Nominative . . .	ṭūr	gara	gur ^u	kor ^u	kūr ^u	māl
Dative	ṭūras	garas	guris	karis	kōrē	māli
Agent	ṭūran	garan	gur ⁱ	kār ⁱ	kōri	māli
Ablative	ṭūra	gara	guri	kari	kōri	māli
Genitive	ṭūra-sond ^u	garuk ^u	gur ⁱ -sond ^u	karyuk ^u	kōrē-hond ^u	māli-hond ^u
PLURAL.						
Nominative . . .	ṭūr	gara	gur ⁱ	kār ⁱ	kōrē	māla
Dative	ṭūran	garan	gurēn	karēn	kōrēn	mālan
Agent and } Ablative }	ṭūrau	garau	guryau	karyau	kōryau	mālau
Genitive	ṭūran-hond ^u	garan-hond ^u	gurēn-hond ^u	karēn-hond ^u	kōrēn-hond ^u	mālan-hond ^u

¹ In the tables of the noun I have shown the genitive as an additional case. Really, for this case, there are two postpositions, *sond^u* (or *hond^u*), which governs the dative, and *uk^u*, which governs the ablative. As there are irregularities in suffixing these postpositions, I have included them merely for the sake of convenience, and to distinguish between the animate and inanimate masculine genitive.

PRONOUNS

A. PERSONAL.

1. **bōh**, I.
2. **t^h**, thou.
3. **suh, sa, tih**, he, she, it.

B. POSSESSIVE.

1. **myōn^u**, my; **sōn^u**, our.
2. **chyōn^u**, thy; **tuhond^u**, your.
3. **tāmⁱ-sond^u, tasond^u, tas**, his, hers; **tamyuk^u**, its; **timan-hond^u, tihond^u**, their.

C. DEMONSTRATIVE.

- Proximate. **yih**, this.
 Mediate. **huh, hōh**, that (within sight).
 Remote. **suh, sa, tih**, that (not within sight).

D. RELATIVE. **yus, yōssa, yih**, who, which, what.E. INTERROGATIVE. **kus? kōssa? kyāh?** who? which? what?F. INDEFINITE. **kūh, kūshāh, kāh, kāshāh**, anyone, some one; **kēh, kēshāh**, anything, something.G. REFLEXIVE. **pān**, self.

II. PRONOMINAL SUFFIXES

CASE	FIRST PERSON	SECOND PERSON	THIRD PERSON
Nominative singular	s	kh	None
Accusative singular	m	th	n
Genitive and dative singular	m	y	s
Agent singular	m	th, y	n
Plural (all cases)	None	wa	kh

CONJUGATION OF VERBS

FIRST CONJUGATION: All Transitive and Impersonal Verbs; e.g. **karun**, to make.

SECOND CONJUGATION: About sixty-five Intransitive Verbs; e.g. **bōvun**, to become.

THIRD CONJUGATION: All other Intransitive Verbs; e.g. **wuphun**, to fly.

A. FORMS COMMON TO ALL THREE CONJUGATIONS

Examples given only of the First Conjugation.

ROOT. **KAR**, make.

INFINITIVE. Masculine. **karun, karun^u**, or **karon^u**; feminine. **karūn^u**; to make, the act of making.

PRESENT PARTICIPLE. **karān**, making.

FUTURE PASSIVE PARTICIPLE. **karun, karun^u**, or **karon^u**, about to be made, meet to be made.

IMPERSONAL FUTURE PARTICIPLE. **karanī**, it is to be made.

CONJUNCTIVE PARTICIPLE. **karith**, having made.

NEGATIVE CONJUNCTIVE PARTICIPLE. **karanay**, not having made.

FREQUENTATIVE PARTICIPLE. **kārⁱ kārⁱ**, making repeatedly.

ADVERBIAL PARTICIPLE. **karōnⁱ**, while making.

NOUNS OF AGENCY. 1 **karawun^u**, 2 **karanwōl^u**, a maker, one who makes.

INDICATIVE.

Present. **bōh chus karān**, I am making, I make.

Imperfect. **bōh ôsus karān**, I was making.

Future. **bōh kara**, I shall make (also used as Present Indicative and as Present Conditional).

Durative Future. **bōh āsa karān**, I shall be making.

CONDITIONAL.

Present. **bõh kara**, I may make, (if) I make.Future. **bõh āsa karān**, (if) I be making.Past. **bõh karahõ**, (if) I had made, I should have made (if).Durative Past. **bõh āsahõ karān**, (if) I had been making, I should have been making (if).

IMPERATIVE.

Present. **kar**, make thou!Polite. **karta**, please make!Future. **kār'zi**, thou shouldst make!Past. **kār'zihē**, thou shouldst have made!Durative. **ās karān**, keep thou making, make thou a practice of making!BENEDICTIVE. **karēkh**, mayst thou make!

B. CONJUGATIONAL FORMS

	FIRST CONJUGATION	SECOND CONJUGATION	THIRD CONJUGATION
1st Past Participle	kor^u , made (lately)	bõv^u , become (lately)	None
2nd Past Participle	karyõv , made (time indefinite)	bõvyõv , become (time indefinite)	wuphyõv , flown (lately)
3rd Past Participle	karyāv , made (long ago)	bõvyāv , become (long ago)	wuphyāv , flown (time indefinite)
4th Past Participle	None	None	wuphiyāv , flown (long ago)
1st Perfect Participle	kor^umot^u , made (lately)	bõv^umot^u , become (lately)	None
2nd Perfect Participle	karyõmot^u , made (time indefinite)	bõvyõmot^u , become (time indefinite)	wuphyõmot^u , flown (lately)
3rd Perfect Participle	karyāmot^u , made (long ago)	bõvyāmot^u , become (long ago)	wuphyāmot^u , flown (time indefinite)
4th Perfect Participle	None	None	wuphiyāmot^u , flown (long ago)

1st Past	mē korum , I made (lately)	bõh bõvus , I became (lately)	None
2nd Past	mē karyõm , I made (time indefinite)	bõh bõvyõs , I became (time indefinite)	bõh wuphyõs , I flew (lately)
3rd Past	mē karyām , I made (long ago)	bõh bõvyās , I became (long ago)	bõh wuphyās , I flew (time indefinite)
4th Past	None	None	bõh wuphiyās , I flew (long ago)
Perfect	mē chum kor^umot^u , I have made	bõh chus bõv^umot^u , I have become	bõh chus wuphyõmot^u , I have flown
Pluperfect	mē õsum kor^umot^u , I had made	bõh õsus bõv^umot^u , I had become	bõh õsus wuphyõmot^u , I had flown
Future Perfect and Perfect Conditional	mē āsēm kor^umot^u , I shall have made, I may have made, etc.	bõh āsa bõv^umot^u , I shall have become, I may have become, etc.	bõh āsa wuphyõmot^u , I shall have flown, I may have flown, etc.

THE KĀSHMĪRĪ ALPHABET IN THE ROMAN CHARACTER WITH

A. VOWELS

Letter	Nāgarī Equivalent	Persian Equivalent	As in
a	अ (medial only)	ا	āb, अब, چہ
ā	आ (medial only)	آ	andārī, अन्दरि, اَندَرِي
ab	अब	ا, ا	abal, अबल, اَبَل
ad	अद, अ	ا, ا	adārūn, अदरून, اَدْرُون; ganzār, गंज़र, كَنْزَر
ās	अस, अ	ا, ا	āsī, असि, اَسِي; kārī, करि, كَرِي
āb	आब, आ	آ	āb, आब, اَب; kāth, काठ, كَاث
aith	ऐ, ई	اِي, اِي	aith, ऐठ, اَيْتِه; mail, मेल, مَيْل
gauv	औ, औ	او	gauv, गौव, گَو
ə	अ	ا	bañrāwun, बंज़रावुन, بَنْزَرَاوُون
ē	य (after a consonant) or ए (after certain consonants)	اِي	vēth, वथ, وَتِه; bēñē, ब्येन, بِيْنِه. Initial य, or य after a vowel, is yē, as in yēmis, यमिस, بيميس; biyē, बिय, بِي
ē	य (after a consonant) or ए (after certain consonants)	اِي	vēthārūn, वंठरून, وَتِهَرُون
ē	ditto	اِي	tēth ^u , तथ, تِهْت
ē	अ (never initial)	ي	mēl, मेल, مَيْل
i	इ " "	اِي	āsī, असि, اَسِي
i	इ " "	اِي	nishē, निश, نِيْشِه
ī	ई " "	اِي	shīn, शीन, شِيْن
o	अ (medial only)	ا	d ^o n ^u , दन, دَنْ
ō	व (after a consonant)	ا	dōd, वद, دَد
ō	व " "	ا	gōn ^u , गन, گَنْ
ō	व " "	ا	shōp ^u , शोप, شِهْپ
o	अ, अ	ا	ogun, अगुन, اَوْگُن; bod ^u , बड, بَد
ō	ओ, ओ	او	ōr, ओर, اَوْر; pōsh, पोश, پَوْش
ô	ओ, ओ	او	ôs ^u , ओस, اَوْس; môl ^u , मोल, مَوْل
ö	आ, अ	آ (initial and medial)	ös, आस, اَس; mölī, मालि, مَالِي
u	अ (never initial)	omitted	kor ^u , कर्, كَر
u	अ " "	ا	kus, कुस, كُس
ū	अ " "	او	tūr, तूर, تُوْر
ū	अ or अ " "	omitted, or ا	kūr ^u , कूर, كُر; abad ^u r ^u , अबदूर, اَبَدْر
ü	अ, अ	ا, ا	üñ ^u , अन्न, اَنْ; büd ^u , बडू, بَدُو
ü	अ, अ	ي	sūty, सूत्य, سِيْت

The nasalization indicated in the Nāgarī character by *anunāsika* (◌̣) is represented in the roman character by the sign ~ over the nasalized vowel. Thus अँ, ईँ, and so on. This does not affect the alphabetical order. *Anusvara* (◌̣) is represented by m or n according to its sound. In Kāshmirī words it occurs only as a *compendium scripturæ* for a nasal before a consonant of the same class. Thus, खंडु for खण्डु *mond^u*.

ITS EQUIVALENTS IN THE NĀGARĪ AND PERSIAN CHARACTERS

B. CONSONANTS

Letter	Nāgarī Equivalent	Persian Equivalent	As in
b	ब	ب	bod ^a , बद्ध, بُد
o	व	و	cāl, चाल, چال
ch	क	چ	chuh, कुह, چیه
d	द	د	dah, दह, د
ḍ	ढ	ڈ	ḍar, डर, ڈر
f	see ph		
g	ग	غ	gashun, गहून, گچین; galatī, गलती, غلطی
h	ह	ح	hān, हान, هان; hāl, हाल, حال
j	ज	ج	jān, जान, جان
k	क	ق	kath, कथ, کتب; köyim, कायिम, قائم
kh	ख	خ	khasun, खसून, کھسوں; krakh, कख, کڑک; khōrij, खारिज, خارج
l	ल	ل	ladun, लदून, لدن
m	म	م	manz, मज, منتر
n	न, ङ, ण	ن	nākāra, नाकार, नाकारه; wungun, वुङ्गुन, ونگن; gandun, गण्डुन, گندن
ñ	ञ	ن	anēgot ^a , अजगट्ट, انگت
p	प	پ	pot ^a , पट्ट, پٹ
ph, f	फ	ف	phērun, फेबन, فېرين; rōph, रफ, رُف; phaisala (faisala), फिसल, فيصله
r	र	ر	rōph, रफ, رُف
s	स	س	sōn ^a , सोन, سون; wōris, वारिस, وارث; phaisala, फिसल, فيصله
sh	श, ष	ش	shīn, शीन, شین; pōsh, पोष, پوش
t	त	ط	tulun, तुलून, تُلُن; khōt ^a ra, खातर, خاطر
ṭ	ट	ٹ	gātul ^a , गाटुल, گاتل
th	थ	ت	thakun, थकून, تھکن; rāth, राथ, رات
ṭh	ठ	ٹ	thagun, ठगून, ٹھگن; achīth, अकीठ, اچیت
ṣ	ष	ص	ṣ ^a h, षह, صیه
ṣh	श्	ش	gashun, गहून, گچین; rash, रश्, رش
v or w	व (never second member of a conjunct)	و	wātul, वातुल, واتل; vēth, वथ, وٲه
y	य (never second member of a conjunct)	ي	yih, यिह, یه
z	ज़	ز	zānun, ज़ानून, زانن; ozur, अज़ुर, عذر; arz, अर्ज़, عرض; nazar, नज़र, نظر

As regards consonants generally, the *virāma* has been omitted in the second column to avoid typographical complications. Kāshmiri has no aspirated sonants (gh, jh, ḍh, dh, or bh). The only consonants that it possesses which are strange to the Nāgarī alphabet are the affricatives, च tsa, छ tsha, and ज za. Their corresponding nasal is न na; thus, च ntsa, छ ntsha, and ज nza; but when, according to the laws of phonetic mutation, dentals are changed to affricatives, the dental न na is changed to the palatal ज ne, which some native scribes then write as च. The Sanskrit vowel ऋ r occurs only in words written by paṇḍits, and directly borrowed by them from that language. In Kāshmiri it always becomes ru or (when epenthetically modified) rê. Hence, in this dictionary, it is, for purposes of alphabetical sequence, treated as identical with ru, rê, under the consonant r. The Arabic 'ain (ع) is always dropped in words borrowed by Kāshmiri, though retained in writing when the Persian character is employed, as in غرض, غدر above.

ABBREVIATIONS

N.B.—Abbreviations of adjectives may also be used as abbreviations of the corresponding adverbs.

ab. = above.
 abbr. = abbreviated.
 abl. = ablative.
 abs. = abstract.
 acc. = accusative.
 act. = active.
 adj. = adjective.
 adv. = adverb.
 aff. = affix.
 ag. = case of the agent.
 agric. = agricultural.
 an. = animate.
 anon. = anonymous.
 art. = article.
 auxil. = auxiliary.

bel. = below.
 ben. = benedictive mood.
 B.Gr. = Burkhard, *Das Verbum, die Nomina, und die Präpositionen der Kāçmīrisprache*; the translation by G. A. Grierson, reprinted from the *Indian Antiquary*, is the edition quoted.

card. = cardinal numeral.
 caus. = causal.
 cf. = confer, compare.
 c.g. or com. gen. = common gender.
 col. a = left-hand column of a page.
 col. b = right-hand column of a page.
 coll. = colloquial.
 com. = commonly.
 comm. = commentary.
 comp. = compound.
 compar. = comparative degree.
 comp. p.p. = compound past participle.
 con. = concrete.
 cond. = conditional.
 conj. = conjugation.
 conj. part. = conjunctive participle.
 conjunct. = conjunction.
 cons. = consonant.
 constr. = construction.
 cont. = contemptuous.
 contr. = contracted or contraction.
 cor. = corrupt.
 corr. = correct.
 correl. = correlative or correlative pronoun.

D. = Drew, *Jummoo and Kashmir Territories*.
 dat. = dative.
 decl. = declension.
 defect. = defective.

dem. = demonstrative pronoun.
 den. = denominative.
 der. = derivation or derivative.
 dim. = diminutive.
 dir. = direct.
 dur. = durative.

e.g. = *exempli gratia*, for example.
 El. = Elmslie, *Kāçmīri Vocabulary*.
 emph. = emphatic.
 esp. = especial.
 etym. = etymology.
 euph. = euphonic.
 exam. = example.
 exc. = except or exception.

f. or fem. = feminine.
 fac. = facetious.
 fig. = figurative.
 fr. = from.
 freq. = frequentative.
 fut. = future.
 fut. p.p. = future passive participle.

gen. = genitive.
 gend. = gender.
 genl. = general.
 geog. = geographical.
 gram. = grammatical.
 Gr.Gr. = Grierson, *Essays on Kāçmīri Grammar*.
 Gr.M. = Grierson, *Kāçmīri Manual*.

H. = *Hātīm's Tales*, collected by Sir Aurel Stein and edited and translated by Sir George Grierson (London, 1923).

ib. = *ibidem*, in the same place as the preceding.
 id. = *idem*, the same meaning as that of the preceding word.
 I.K. = *Kāçmīra-śabdāmṛta* of Īçvara Kaula, edited by G. A. Grierson (Calcutta, 1898).
 impers. = impersonal.
 impf. = imperfect tense.
 impve. = imperative mood.
 inan. = inanimate.
 incorr. = incorrect.
 ind. = indicative mood.
 incl. = indeclinable.
 indef. = indefinite.
 inf. = infinitive.
 instr. = instrumental.

intens. = intensive.
 inter. = interrogative or interrogative pronoun.
 interj. = interjection.
 intr. = intransitive.
 introd. = introduction.
 i.q. = *id quod*, the same as.
 irr. = irregular.

K. = *Śrī-Kṛṣṇavatāra-carita* or *Śrī-Kṛṣṇavatāra-līlā* of Dīna-nātha, edited and translated by Sir George Grierson (Calcutta, 1928).
 K.Pr. = Knowles, *Dictionary of Kashmiri Proverbs*.
 Ksh. = Kāçmīri.

L. = Lawrence, *The Valley of Kashmir*.
 l. = line.
 lit. = literally.
 loc. = locative.
 L.V. = *Lallā-Vākyaṇi*, edited by Sir George Grierson and Dr. L. Barnett (London, 1920).

m. or masc. = masculine.
 m.c. = *metri causa*, for the sake of metre.
 med. = medical.
 met. = metaphorical.
 meton. = metonymical.
 myth. = mythological.

N. = name.
 n. or neut. = neuter.
 n.ag. = *nomen agentis*, noun of agency.
 neg. = negative.
 nom. = nominative.
 num. = numeral.

obj. = object.
 obl. = oblique.
 obs. = obsolete.
 obsc. = *sensu obscuro*.
 onomat. = onomatopoeic.
 opp. to = opposed to.
 ord. = ordinal numeral.
 orig. = original.

p. = page.
 part. = participle.
 pass. = passive.
 past = past tense.
 1 past = first past tense, and so on.
 perf. = perfect.
 pers. = person.
 phon. = phonetic.
 phr. = phrase.
 pl. or plur. = plural.

pleon. = pleonastic.
 plup. = pluperfect.
 poet. = poetical.
 pol. = polite.
 postpos. = postposition.
 p.p. = past participle.
 1 p.p. = first past participle, and so on.
 pphr. = periphrastic.
 prec. = precative.
 pref. = prefix.
 prep. = preposition.
 pres. = present.
 pres.-fut. = present-future.
 prim. = primary.
 priv. = privative.
 prob. = probably.
 pron. = pronoun or pronominal.
 prop. = properly.
 prov. = proverb.
 pt. = participle.

qual. = quality or qualitative.
 quant. = quantity or quantitative.
 q.v. = *quod vide*, which see.

Rām. = *Śrī-Rāmavatāra-carita* of Divākara-Prakāsa Bhaṭṭa, edited by Sir George Grierson (Calcutta, 1930).
 Rām. P. = Printed edition of the above, in the Persian character. See Concordance, pp. xvii ff.
 red. = redundant.
 redupl. = reduplication or reduplicated.
 refl. = reflexive.
 reg. = regular.
 rel. = relative.
 resp. = respective.

RT. = *Rāja-Taraṅgiṇi*, ed. Sir Aurel Stein.
 RT.Tr. = Translation of *Rāja-Taraṅgiṇi* by Sir Aurel Stein. The books of the poem are quoted in small roman numerals; thus, i, ii, iii. The volumes are quoted in large roman numerals; thus, I, II.

scil. = *scilicet*, to be understood.
 sec. = secondary.
 sen. = sentence.
 sg. or sing. = singular.
 Siv. = *Śiva-pariṇaya* of Kṛṣṇa Rāzdaṅ, edited by Sir George Grierson (Calcutta, 1924).

Skt. = Sanskrit.
 st. = stem.
 subj. = subjunctive.
 subst. = substantive.
 suff. = suffix.
 superl. = superlative degree.
 s.v. = *sub voce*, under the word.

tech. = technical.
 term. = termination.
 tr. = transitive.
 transl. = translated or translation.

unphon. = unphonetic.
 u.w. = used with.

v. = *vide*, see.
 vb. = verb.
 vb. intr. = intransitive verb.
 vb.n. = verbal noun.
 vb. suff. = verbal suffix.
 vb. tr. = transitive verb.
 vill. = used in villages, rural.
 voc. = vocative.
 vr.l. = *varia lectio*, different reading.
 vs. = *verse*.
 vulg. = vulgar.

W. = Wade, *Kāçmīri Grammar*.
 wom. = used by women.

YZ. = Kāçmīri version of *Yūsuf and Zulāikha*, ed. Burkhard.

- indicates a compound word of which the first word is to be supplied, as indicated in the first word of the paragraph in which it occurs.
 — indicates that the leading word is to be repeated, but as an independent word, and not as the first member of a compound.
 ° at the end of a compound.
 ° at the beginning of a compound.
 + with.
 ± with or without.
 & and.
 &c. et cetera, and so forth.
 √ root.

Nouns substantive are quoted in the nom. sg., or, when only used in the plural, in the nom. pl.

Adjectives are quoted in nom. sg. masc.

Pronouns are quoted in the nom. sg. Those pronouns which distinguish between animate and inanimate forms are quoted in the nom. sg. *inañ*. Thus, *sub सुह* will be found under the inanimate form *tih तिह*. Cross-references are given in such cases.

Verbs whose roots end in consonants are quoted in the infinitive in *un*. The few verbs whose roots end in vowels are quoted in the infinitive in *ñ*. They are as follows: *khyonu खनु*, to eat; *cyonu चनु*, to drink; *hyonu हनु*, to take; *pyonu पनु*, to fall; *zyonu जनु*, to be born; *dyunu दिनु*, to give; *nyunu निनु*, to take; and *yynu यनु*, to come.

The verb substantive is quoted under *chuh चुह*, the pres. masc. sg. 3.

CONCORDANCE TO THE TWO VERSIONS OF THE

ŚRĪ-RĀMĀVATĀRA-CARITA

So far as I can ascertain, no complete manuscript copy of the *Śrī-Rāmāvatāra-carita* of Divākara Prakāśa Bhaṭṭa exists in Kashmīr. My edition, published in the Bibliotheca Indica, is a compilation of different sections, gathered together in manuscript from various quarters. While this dictionary was in course of publication, another edition of the poem, collected in the same way, was printed in the Persian character at the Kashmīr Pratāb Steam Press in Śrīnagar (1913). It naturally differs considerably in the order of the verses, and to a certain extent in the order of the subject matter, from my text which is that to which reference is made in this dictionary. On the other hand, making due allowance for this, the wording closely agrees in the two versions. For convenience of reference, I here give a concordance, showing the page and line of the Śrīnagar edition that correspond to each verse in that of the Bibliotheca Indica.

Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrīnagar Edition.	
	Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.
1			32	2	21	63	4	20	94	8	2	125	13	11
2			33	2	22	64	5	5	95	8	3	126	13	12
3			34	3	1	65	5	6	96	8	4	127	13	10
4			35	3	2	66	5	7	97	8	5	128	13	13
5			36	3	3	67	5	8	98	8	6	129	13	14
6			37	3	5	68	5	10	99	8	7	130	13	15
7			38	3	6	69	5	9	100	8	10	131	13	16
8			39	3	7	70	5	13	101	8	11	132	13	17
9			40	3	8	71	5	14	102	8	12	133	13	18
10	1	7	41	3	9	72	5	15	103	8	17	134	13	19
11	1	8	42	2	12	73	5	16	104	8	18	135	19	1
12	1	9	43	3	13	74	5	17	105	8	19	136	19	5
13	1	11	44	3	14	75	5	18	106	9	2	137	19	3
14	1	10	45	3	15	76	5	19	107	9	3	138	19	4
15	1	14	46	3	16	77	5	20	108	9	4	139	19	8
16	1	13	47	3	17	78	5	21	109	9	5	140	19	9
17	1	12	48	3	18	79	6	1	110	9	9	141	19	15
18	2	2	49	4	1	80	6	2	111	9	11	142	19	16
19	2	5	50	5	11	81	6	5	112	9	13	143	19	18
20	2	6	51	4	2	82	6	6	113	9	12	144	19	19
21	2	8	52	4	3	83	6	7	114	9	14	145	19	20
22	2	9	53	4	4	84	6	8	115	12	4	146	20	18
23	2	10	54	4	6	85	6	9	116	12	5-7	147	20	19
24	2	13	55	4	7	86	6	10	117	12	21	148	20	20
25	2	14	56	4	11	87	7	13	118	12	22	149	20	22
26	2	15	57	4	12	88	7	14	119	13	1	150	21	1
27	2	16	58	4	15	89	7	15	120	13	3	151	21	2
28	2	17	59	4	16	90	7	16	121	13	4	152	21	3
29	2	18	60	4	17	91	7	17	122	13	5	153	21	5
30	2	19	61	4	18	92	7	18	123	13	7	154	21	6
31	2	20	62	4	19	93	8	1	124	13	9	155	21	7

Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.	
	Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.
156	21	8	215	25	10	271	29	18	333	43	19	392	48	9
157	21	10	216	25	14	275	29	20	334	43	21	393	48	8
158	21	11	217	25	15	276	30	4	335	43	? 22	394	48	15
159	21	12	218	25	17	277	30	8	336	44	5	395	48	16
160	21	13	219	25	19	278	30	10	337	44	1	396	48	17
161	21	14	220	25	21	279	30	12	338	44	6	397	48	18
162	21	15	221	25	22	280	30	14	339	44	7	398	48	20
163	21	16	222	26	1	281	29	22	340	44	8	399	48	22
164	21	17	223	26	2	282	30	6	341	44	9	400	48	21
165	21	18	224	26	3	283	30	18	342	44	10	401	49	1
166	21	19	225	26	4	284	30	20	343	44	11	402	49	2
167	21	20	226	26	5	285	30	22	344	44	13	403	49	3
168	21	21	227	26	7	286	31	2	345	44	18	404	49	4
169	21	22	228	26	8	287	31	4	346	44	19	405	49	8
170	22	2	229	26	9	288	31	8	347	44	20	406	49	9
171	22	3	230	26	11	289	31	10	348	44	21	407	49	10
172	22	4	231	26	12	290	31	14	349	45	2	408	49	11
173	22	5	232	26	13	291	31	18	350	45	3	409	49	13
174	22	6	233	26	14	292	31	12	351	45	4	410	49	14
175	22	7	234	26	15	293	31	22	352	45	on margin	411	49	? 17
176	22	8	235	26	16	294	32	10	353	45	6	412	49	21
177	22	10	236	26	17	295	32	12	354	45	7	413	50	1
178	22	11	237	26	18	296	29	17	355	45	8	414	50	2
179	22	12	238	26	19	297	37	15	356	45	9	415	50	? 4
180	22	13	239	26	20	298	37	18	357	45	10	416	50	5
181	22	14	240	26	21	299	37	19	358	45	11	417	50	8
182	22	16	241	26	22	300	37	20	359	45	12	418	50	9
183	22	18	242	27	1	301	37	22	360	45	13	419	50	10
184	23	8	243	27	3	302	38	1	361	45	15	420	50	11
185	23	4	244	27	4	303	38	2	362	45	20	421	50	12
186	23	5	245	27	5	304	39	10	363	45	? 22	422	50	13
187	23	6	246			305	39	12	364	46	1	423	50	14
188	23	10	247	27	6-7	306	39	13	365	46	2	424	51	9
189	23	11	248	27	9	307	39	14	366	46	4	425	51	10
190	23	12	249	27	11	308	39	16	367	46	5	426	51	? 11
191	23	18	250	27	13	309	39	17	368	46	6	427	51	12
192	23	16	251			310	39	18	369	46	8	428	51	? 13
193	23	14	252			311	39	19	370	46	9	429	51	14
194	23	19	253			312	39	21	371	46	12	430	50	15
195	23	15	254			313	42	3	372	46	13	431	52	7
196	23	1	255	28	7	314	42	4	373	46	15	432	53	14
197	23	20	256	28	8	315	42	5	374	46	16	433	53	15
198	23	21	257	28	10	316	42	6	375	46	18	434	53	16
199	24	1	258	28	11	317	42	7	376	46	20	435	53	17
200	23	22	259	28	12	318	42	8	377	46	22	436	53	18
201	24	2	260	28	16	319	42	12	378	47	5	437	53	? 20
202	24	3	261	28	20	320	42	13	379	47	2	438	53	21
203	24	4	262			321	43	2	380	47	7	439	53	22
204	24	6	263	28	22	322			381	47	8	439½	54	? 1
205	24	7	264	29	1	323	43	3	382	47	9	440½	53	22
206	24	8	265	29	12	324	43	4	383	47	10	411	54	3
207	24	9	266	29	8	325	43	7	384	47	13	442	54	4
208	24	10	267	29	6	326	43	8	385	47	14	443	54	5
209	24	11	268	29	7	327	43	9	386	47	17	444	55	18
210	24	13	269	29	9	328	43	12	387	48	1	445	55	19
211	24	16	270	29	10	329	43	15	388	48	3	446	55	20
212	24	18	271	29	13	330	43	16	389	48	5	447	55	21
213	25	8	272	29	14	331	43	17	390	48	6	448	56	1
214	25	12	273	29	17	332			391	48	7	449	56	2

Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.	
	Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.
450	56	3	509	59	17	568	67	3	627			686	73	18
451	56	4	510			569	67	4	628	69	15	687	73	17
452	56	5	511	59	18	570	67	5	629	69	16	688	73	19
453	56	6	512	59	19	571	67	7	630	69	17	689	73	20
454	57	7	513	60	1	572	67	6	631	69	18	690	73	21
455	57	8	514	60	2	573	67	9	632	69	19	691	73	22
456	57	9	515	60	3	574	67	8	633	69	20	692	74	1
457	57	10	516	60	4	575	67	10	634	70	1	693	74	2
458	57	11	517	60	5	576	67	11	635	70	2	694	74	3
459	57	12	518	60	6	577	67	12	636	69	21	695	74	4
460	57	13	519	60	7	578	67	11	637	69	22	696	74	5
461	57	14	520	60	8	579	67	13	638	70	3	697	74	8
462	57	15	521	60	9	580	67	14	639	70	4	698	74	7
463	57	16	522	60	10	581	67	15	640	70	5	699	74	9
464	57	17	523	60	11	582	67	16	641	70	6	700	74	10
465	57	18	524	60	16	583	67	17	642	70	7	701		
466	57	19	525	60	18	584	67	18	643	70	8	702	74	16
467	57	20	526	60	19	585	67	19	644	70	9	703	74	17
468	57	21	527	60	20	586	67	20	645	70	10	704	75	3
469	57	22	528	60	21	587	67	21	646	70	11	705	75	4
470	58	1	529	60	22	588	67	22	647	70	12	706	75	7
471	58	2	530	61	1	589	68	1	648	70	13	707	75	8
472	58	3	531	61	2	590	68	2	649	70	14	708	75	5
473	58	4	532	61	3	591	68	3	650	70	16	709	75	6
474	58	5	533	61	4	592	68	4	651	70	17	710	75	9
475	58	6	534	61	6	593	68	5	652	70	18	711	75	10
476	58	7	535	61	5	594	68	6	653	70	19	712	75	11
477	58	8	536	61	7	595	68	7	654	70	20	713	75	12
478	58	9	537	61	8	596	68	8	655	70	21	714	75	13
479	58	10	538	61	9	597	68	9	656	71	20	715	75	14
480	58	11	539	61	11	598	68	10	657	71	21	716	75	15
481	58	12	540	61	10	599	68	11	658	71	22	717	75	16
482	58	13	541	61	12	600	68	12	659	72	2	718	75	17
483	58	14	542			601	68	13	660	72	1	719	75	18
484	58	15	543	61	14	602	68	14	661	72	3	720	75	19
485	58	16	544	61	19	603	68	15	662	72	4	721	75	21
486	58	17	545	61	20	604	68	16	663	72	5	722	75	22
487	58	18	546	61	21	605	68	17	664	72	6	723	76	1
488	58	19	547	61	22	606	68	18	665	72	7	724	76	2
489			548	62	1	607	68	19	666	72	8	725	76	3
490	58	20	549	62	2	608	68	20	667	72	9	726	76	4
491	58	21	550	62	3	609	68	21	668	72	10	727	76	5
492	58	22	551	62	4	610	68	22	669	72	11	728	76	6
493	59	1	552	62	5	611	69	1	670	72	12	729	76	8
494	59	2	553	62	7	612	69	2	671	72	13	730	76	9
495	59	3	554	62	8	613	69	3	672	72	14	731	76	10
496	59	4	555	62	10	614	69	5	673	72	16	732	76	12
497	59	5	556	63	11	615			674	72	18	733	76	13
498	59	6	557	63	16	616			675	72	20	734	76	14
499	59	7	558	63	17	617	69	6	676	72	22	735	76	15
500	59	8	559	63	18	618	69	7	677	73	1	736	76	16
501	59	9	560	63	20	619	69	8	678	73	3	737	76	17
502	59	10	561	64	3	620	69	9	679	73	9	738	76	18
503	59	11	562	64	4	621	69	10	680	73	11	739	76	19
504	59	12	563	64	8	622	69	11	681	73	12	740	76	20
505	59	13	564	64	9	623	69	12	682	73	13	741	76	21
506	59	14	565	64	10	624	69	13	683	73	14	742	76	22
507	59	15	566	67	1	625	69	14	684	73	15	743	77	1
508	59	16	567	67	2	626			685	73	16	744	77	2

Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.	
	Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.
745	77	4	804	80	5	863	85	20	922	91	10	981	115	16
746	77	5	805	80	7	864	85	21	923	91	11	982	115	17
747	77	6	806	80	8	865	86	1	924	91	12	983	115	18
748	77	7	807	80	10	866	86	2	925	91	13	984	115	19
749	77	8	808	80	11	867	86	3	926	91	14	985	115	20
750	77	9	809	80	12	868	86	4	927	91	15	986	115	21
751	77	10	810	80	13	869	86	5	928	91	16	987	116	1
752	77	11	811	80	14	870	86	6	929	91	17	988	116	2
753	77	12	812	80	15	871	86	7	930	91	18	989	116	3
754	77	13	813	80	16	872	86	8	931	91	19	990	122	19
755	77	14	814	80	17	873	86	9	932	91	20	991	122	20
756	77	15	815	80	18	874	86	12	933	91	21	992	122	21
757	77	16	816	80	19	875	86	13	934	91	22	993	123	2
758	77	17	817	80	20	876	86	14	935	92	1	994	123	1
759	77	18	818	80	21	877	86	15	936	110	8	995	123	3
760	77	19	819	81	1	878	86	16	937	110	11	996	123	4
761	77	20	820	81	2	979	86	17	938	110	12	997	123	5
762	77	21	821	81	3	880	86	18	939	110	13	998	123	6
763	78	1	822	81	6	881	86	19	940	110	14	999	126	8
764	78	2	823	81	7	882	86	20	941	110	15	1000	126	9
765	78	4	824	81	8	883	86	21	942	110	16	1001	128	1
766	78	5	825	81	9	884	87	1	943	110	17	1002	128	2
767	78	6	826	81	10	885	87	2	944	110	18	1003	128	4
768	78	7	827	81	11	886	87	5	945	110	19	1004	128	3
769	78	8	828	81	12	887	87	6	946	110	20	1005	128	5
770	78	10	829	81	13	888	88	13	947	110	21	1006	128	6
771	78	11	830	81	14	889	88	14	948	111	1	1007	128	7
772	78	13	831	81	16	890	88	15	949	111	2	1008	128	8
773	78	14	832	81	17	891	88	16	950	111	3	1009	128	9
774	78	15	833	81	18	892	88	17	951	111	4	1010	128	10
775	78	16	834	81	19	893	88	18	952	111	5	1011		
776	78	17	835	81	20	894	88	19	953	111	6	1012	128	11
777	78	21	836	82	2	895	88	20	954	111	7	1013	128	12
778	79	1	837	82	1	896	88	21	955	111	8	1014	128	13
779	79	2	838	82	3	897	88	22	956	111	9	1015	128	14
780	79	3	839	82	4	898	89	1	957	111	10	1016	129	8
781	79	4	840	82	5	899	89	2	958	111	11	1017	129	9
782	79	5	841	82	7	900	89	3	959	111	12	1018	129	13
783	79	6	842	82	8	901	89	5	960	111	13	1019	129	10
784	79	7	843	82	9	902	89	6	961	111	14	1020	129	11
785	79	8	844	82	10	903	89	7	962	111	15	1021		
786	79	9	845	82	11	904	89	8	963	111	16	1022	129	12
787	79	10	846	82	12	905	89	9	964	111	17	1023	129	15
788	79	11	847	82	13	906	89	10	965	111	18	1024		
789	79	12	848	82	16	907	89	12	966	111	19	1025	129	14
790	79	13	849	82	17	908	89	13	967	111	21	1026	129	16
791	79	14	850	82	14	909	90	16	968	111	22	1027	129	17
792	79	15	851	82	15	910	90	19	969	111	20	1028	129	18
793	79	16	852	82	18	911	90	20	970	112	1	1029	132	18
794	79	17	853	82	19	912	91	1	971	112	2	1030	133	3
795	79	18	854	82	20	913	90	21	972	115	7	1031		
796	79	19	855	85	12	914	91	2	973	115	8	1032	133	1
797	79	20	856	85	13	915	91	3	974	115	9	1033	133	9
798	79	21	857	85	14	916	91	4	975	115	10	1034	133	=7
798	79	22	858	85	15	917	91	5	976	115	11	1035	133	11
800	80	1	859	85	16	918	91	6	977	115	12	1036	133	13
801	80	2	860	85	17	919	91	7	978	115	13	1037	133	15
802	80	4	861	85	18	920	91	8	979	115	14	1038	133	17
803	80	3	862	85	19	921	91	9	980	115	15	1039	133	19

CONCORDANCE TO ŚRĪ-RĀMĀVATĀRA-CĀRITA

xxi

Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.		Number of Page and Line in Srinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.		
	Page.	Line.	Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.	
1040			1099	139	14	1157	145	4	1216	148	11	1275	152	4
1041			1100	139	17	1158	145	5	1217	149	5	1276	152	5
1042			1101	139	19	1159	145	9	1218	149	6	1277	152	6
1043	134	= 1	1101½	138	1	1160	145	10	1219	149	7	1278	152	7
1044	135	9	1102	140	1	1161	145	11	1220	149	8	1279	152	8
1045	135	10	1103	140	3	1162	145	12	1221	149	9	1280	152	9
1046	135	11	1104	140	7	1163	145	13	1222	149	10	1281	152	10
1047			1105	140	9	1164	145	15	1223	149	11	1282	152	11
1048	135	12	1106	140	11	1165	145	16	1224	149	17 18	1283	152	12
1049	135	13	1107			1166	145	19	1225	149	12	1284	152	13
1050	135	14	1108½	140	5	1167	146	1	1226	149	11	1285	152	14
1051	135	15	1109			1168	146	2	1227	149	16	1286	152	15
1052	135	16	1110	140	14	1169	146	3	1228	149	15	1287	152	16
1053	135	17	1111	140	15	1170	146	4	1229	149	19	1288	152	17
1054	135	18	1112	140	16	1171	146	5	1230	149	20	1289	152	18
1055	135	19	1113	140	19	1172	146	6	1231	149	21	1290	152	19
1056	135	20	1114			1173	146	7	1232	150	1	1291	152	20
1057	135	21	1115	141	18	1174	146	8	1233	150	2	1292	152	21
1058	136	1	1116	141	19	1175	146	9	1234	150	3	1293	153	1
1059	136	2	1117	142	1	1176	146	10	1235	150	4	1294	153	2
1060			1118	142	3	1177	146	11	1236	150	5	1295	153	3
1061	136	3	1119	142	5	1178	146	12	1237	150	6	1296	153	4
1062	136	4	1120	142	7	1179	146	13	1238	150	7	1297	153	5
1063	136	5	1121	142	9	1180	146	14	1239	150	8	1298	153	8
1064	136	6	1122	142	13	1181	146	16	1240	150	9	1299	153	9
1065	136	7	1123	142	11	1182	146	15	1241	150	10	1300	153	10
1066	136	8	1124	142	19	1183	146	17	1242	150	11	1301	153	12
1067	136	9	1125	142	15	1184	146	18	1243	150	12	1302	153	13
1068	136	10	1126	142	21	1185	146	19	1244	150	14	1303	153	14
1069	136	11	1127	143	1	1186	146	20	1245	150	13	1304	153	18
1070	136	12	1128	143	8	1187	146	21	1246	150	15	1305	153	19
1071	136	14	1129	143	9	1188	146	22	1247	150	17	1306	153	20
1072	136	15	1130	143	=10	1189	147	1	1248	150	18	1307	154	1
1073	136	16	1131	143	11	1190	147	2	1249	150	19	1308	154	3
1074	136	17	1132	143	12	1191	147	3	1250	150	20	1309	154	2
1075	136	18	1133	143	16	1192	147	4	1251	150	22	1310	154	4
1076	136	19	1134	143	13	1193	147	5	1252	150	21	1311		
1077			1135	143	14	1194	147	6	1253	151	1	1312	154	6
1078	136	20	1136			1195	147	7	1254	151	2	1313	154	7
1079	136	21	1137	143	18	1196	147	8	1255	151	3	1314	154	8
1080	137	1	1138	144	4	1197	147	9	1256	151	4	1315	154	9
1081	137	2	1139	144	5	1198	147	10	1257	151	8	1316		
1082	137	3	1140	144	6	1199	147	11	1258	151	9	1317	154	5
1083	137	4	1141	144	7	1200	147	12	1259	151	10	1318	154	11
1084	137	6	1142	144	8	1201	147	15	1260	151	12	1319	154	16
1085	137	7	1143			1202			1261	151	11	1320	154	12
1086	137	8	1144			1203			1262	151	15	1321	154	13
1087	137	9	1145	144	13	1204			1263	151	13	1322	154	15
1088	137	10	1146	144	14	1205	147	13	1264	151	16	1323	154	16
1089	137	11	1147	144	15	1206	147	14	1265	151	14	1324	154	18
1090	137	12	1148	144	16	1207	147	16	1266	151	17	1325	154	17
1091	137	13	1149	144	17	1208	147	17	1267	151	18	1326	154	19
1092	137	14	1150	144	18	1209	147	18	1268	151	19	1327	154	20
1093	137	15	1151	144	19	1210	147	19	1269	151	20½	1328	154	21
1094	137	16	1152	144	21	1211	147	20	1270	151	20½	1329	155	1
1095	137	17	1153	144	22	1212	147	22	1271	151	21	1330	155	5
1096	137	18	1154	145	1	1213	148	1	1272	152	1	1331	154	22
1097	137	22	1155	145	2	1214	148	2	1273	152	2	1332	155	2
1098			1156	145	3	1215	148	3	1274	152	3	1333	155	3

Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Śrinagar Edition.	
	Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.
1334	155	4	1393	158	12	1452	161	16	1511	165	14	1570	168	13
1335	155	6	1394	158	13	1453	161	18	1512	165	16	1571	168	15
1336	155	7	1395	158	14	1454	161	19	1513	165	15	1572	168	17
1337	155	8	1396	158	15	1455	162	2	1514	165	17	1573	168	19
1338	155	9	1397	158	17	1456	161	20	1515	165	18	1574	168	21
1339			1398	158	21	1457	161	17	1516	165	19	1575	169	1
1340			1399	159	1	1458	161	21	1517	165	20	1576	169	5
1341	155	11	1400	159	4	1459	163	3	1518			1577	169	7
1342	155	12	1401	159	5	1460	163	1	1519			1578	169	9
1343			1402	159	8	1461	162	3	1520	166	7	1579	169	11
1344	155	14	1403	159	9	1462	162	4	1521	165	21	1580	169	13
1345	155	15	1404	159	10	1463	162	5	1522	165	22	1581	169	15
1346	155	16	1405	159	12	1464	162	6	1523	166	1	1582	169	17
1347	155	17	1406	159	13	1465	162	7	1524	166	2	1583	169	21
1348	155	18	1407	159	14	1466	162	8	1525	166	3	1584		
1349	155	19	1408	159	15	1467	162	9	1526	166	6	1585	170	1
1350	155	20	1409	159	16	1468	162	10	1527	166	9	1586	170	3
1351	156	2	1410	159	17	1469	162	11	1528	166	10	1587	170	5
1352	156	3	1411	159	18	1470	162	12	1529	166	11	1588	170	7
1353	156	4	1412	159	19	1471	162	13	1530	166	12	1589	170	9
1354	156	5	1413	159	20	1472	162	14	1531	166	13	1590	170	11
1355	156	6	1414	159	21	1473	162	15	1532	166	4	1591	170	13
1356	156	7	1415	159	22	1474	162	16	1533	166	5	1592	170	19
1357	156	8	1416	160	1	1475	162	17	1534	166	15	1593	170	21
1358	156	9	1417	160	2	1476			1535	166	16	1594	171	7
1359			1418	160	3	1477	162	18	1536	166	17	1595	171	9
1360	156	12	1419	160	4	1478	163	8	1537	166	18	1596	171	11
1361	156	13	1420			1479	163	9	1538	166	19	1597	171	13
1362	156	11	1421	160	5	1480	163	7	1539	166	20	1598	171	15
1363	156	14	1422	160	6	1481	163	10	1540	166	21	1599	171	19
1364	156	15	1423	160	7	1482	163	11	1541	167	3	1600	171	17
1365	156	16	1424	160	8	1483	163	12	1542	167	5	1601	171	21
1366	156	17	1425	160	9	1484	163	14	1543	167	4	1602	172	3
1367	156	18	1426	160	10	1485	163	16	1544	167	6	1603	171	1
1368	156	19	1427	160	11	1486	163	18	1545	167	7	1604	171	3
1369	156	20	1428	160	12	1487	163	20	1546	167	8	1605	171	5
1370	156	22	1429	160	13	1488			1547	167	9	1606	172	1
1371	157	1	1430	160	14	1489	164	1	1548	167	10	1607	172	5
1372	157	3	1431	160	15	1490	164	3	1549	167	11	1608	172	9
1373	157	4	1432	160	16	1491	164	5	1550	167	12	1609	172	7
1374	157	5	1433	160	17	1492	164	9	1551	167	13	1610		
1375	157	6	1434	160	18	1493	164	7	1552	167	14	1611	172	13
1376	157	9	1435	160	19	1494			1553	167	15	1612	172	15
1377	157	11	1436	160	20	1495	164	11, 12, 13, 14	1554	167	16	1613	172	17
1378	157	12	1437	160	21	1496	164	15	1555	167	17	1614	173	1
1379	157	13	1438	160	22	1497	164	17	1556	167	19	1615	173	5
1380	157	15	1439	161	1	1498	165	1	1557	167	20	1616	173	3
1381	157	16	1440	161	2	1499	165	2	1558	167	21	1617	173	7
1382	157	18	1441	161	3	1500	165	3	1559	168	1	1618	173	9
1383	157	17	1442	161	4	1501	165	5	1560	168	2	1619	173	11
1384	157	19	1443	161	7	1502	165	4	1561	168	3	1620	173	15
1385	157	20	1444	161	8	1503	165	6	1562	168	4	1621	173	17
1386	158	1	1445	161	9	1504	165	7	1563	168	5	1622	173	19
1387	158	2	1446	161	10	1505	165	8	1564	168	6	1623	173	21
1388	158	3	1447	161	11	1506	165	9	1565	168	7	1624	174	1
1389	158	4	1448	161	5	1507	165	10	1566	168	8	1625	174	3
1390	158	5	1449	161	12	1508	165	11	1567	168	9	1626	174	5
1391	158	6	1450	161	14	1509	165	12	1568	168	10	1627	174	7
1392	158	10	1451	161	15	1510	165	13	1569	168	11	1628	174	9

Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.		Number of verse in Bibl. Ind. Edition.	Number of Page and Line in Srinagar Edition.	
	Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.		Page.	Line.
1629	174	13	1661	176	5	1693	178	13	1725	182	17	1757	185	5
1630	174	15	1662	176	10	1694	178	14	1726	182	19	1758	185	6
1631	174	17	1663			1695	178	15	1727	182	20	1759	185	7
1632	175	5	1664	176	11	1696	178	16	1728	182	21	1760		
1633	174	19	1665	176	12	1697	178	17	1729	183	1	1761	185	8
1634	175	3	1666	177	2	1698	178	18	1730	183	2	1762		
1635	175	7	1667	177	3	1699	178	19	1731	183	5	1763	185	10
1636	175	9	1668	177	4	1700	178	20	1732	183	6	1764		
1637	175	11	1669	177	8	1701	178	21	1733	183	3	1765	134	3
1638	175	12	1670	177	9	1702	178	22	1734	183	4	1766	134	5
1639	175	15	1671	177	10	1703	179	1	1735	183	8	1767	134	7
1640	175	14	1672	177	11	1704	179	2	1736	183	10	1768	134	9
1641	175	13	1673	177	12	1705	179	3	1737	183	11	1769	134	11
1642			1674	177	13	1706	179	4	1738	183	13	1770	134	13
1643			1675	177	14	1707	179	5	1739	183	14	1771	134	15
1644			1676	177	15	1708	179	6	1740	184	13	1772	134	19
1645			1677	177	16	1709	179	7	1741	184	14	1773	134	17
1646			1678	177	18	1710	179	8	1742	184	15	1774		
1647			1679	177	19	1711	179	9	1743	184	16	1775		
1648			1680	177	20	1712	179	10	1744	184	17	1776	134	21
1649	175	16	1681	178	1	1713	182	5	1745	184	18	1777	135	1
1650	175	17	1682	178	2	1714	182	8	1746	184	19	1778	135	3
1651	175	18	1683	178	3	1715	182	6	1747	185	2	1779		
1652	175	19	1684	178	4	1716	182	7	1748	184	20	1780		
1653	176	2	1685	178	6	1717	182	9	1749			1781		
1654	175	21	1686	178	7	1718	182	10	1750	185	3	1782		
1655	176	4	1687	178	8	1719	182	11	1751	185	4	1783		
1656	176	7	1688	178	9	1720	182	12	1752			1784		
1657	176	8	1689	178	10	1721	182	13	1753			1785	135	2
1658	176	16	1690			1722	182	14	1754					
1659	176	17	1691	178	11	1723	182	15	1755					
1660	176	18	1692	178	12	1724			1756					

that are not initial :—**ph̄itun** or **ph̄itun**, a rug ; **pitun** or **pītun**, to become weary ; **musht-**, a fist, compared with Skt. *muṣṭī-* ; and **pāthun**, to become, compared with **pāthi** (p. 794a, l. 13), may it become. There are many other similar cases that have not yet been collected.

ta 1 त conjunct. and (W. 99 *ta* ; L.V. 3, 4, 13, etc. ; Śiv. 12, 13, 39, 43, etc. ; Rām. 22, 68, 85, 87, 98, etc. ; K. 18, 21, 24, 31, 36, 53, etc. ; H. i, 5 ; iii, 5 ; v, 4, 9, 12, etc.).

This conjunction is used to connect single words in the singular number, as in **sub ta ३^h**, he and thou. For connecting plural words, **ti** (q.v.) is used in preference to **ta**, as in **mahanivⁱ ti gupan ti āy**, both the men and the cattle came (Gr.Gr. 255) ; but this distinction is not always observed in conversation.

If it is required to connect clauses, instead of words, **biyē** is generally used (El. s.v. *tah* ; so Śiv. 163, 799 ; YZ. 82), but **ta** is also occasionally employed for this purpose (see Gr.M., s.v. for examples ; so, e.g., Rām. 123, 135-6, 221, 867, and elsewhere).

ta sometimes has a slightly adversative sense, almost equivalent to 'but' as in **jism chuh fōni, ta rūh chuh bōki**, the body is mortal, and (or) but the soul is immortal (Gr.M. ; K.Pr. 152, 178).

na-ta 1 न-त, and not, nor (see p. 618a, l. 3) ; **yā . . . nata**, either . . . or (W. 153) ; **na . . . ta na**, neither . . . nor (W. 153) ; **na . . . na . . . ta**, not . . . nor . . . nor (L.V. 15).

ta biyē त बिय, conjunct. and also, moreover, (this) as well as (that) (Gr.M. ; Rām. 124, 1389, 1534). **ta . . . biyē त . . . बिय**, conjunct. both . . . and (H. viii, 9). **ta . . . ta त . . . त**, conjunct. both . . . and.

With emph. **y**, **ta** becomes **tay 1** or **tōy 1**, qq.v. **ta 2 त** conjunct. then, so, accordingly, therefore (L.V. 21, 30, 33, 42, etc. ; K.Pr. 173) ; then, and then, and next, thereupon (L.V. 1, 4, 19, 23, etc.) ; then, and then, thereafter, but (L.V. 98) ; then, so that (L.V. 66) ;

then, indicating the apodosis of a conditional, or quasi-conditional, sentence (Gr.M. ; L.V. 2, 27, 55, 87 ; H. ii, 7 ; iii, 4 ; vii, 9 ; viii, 10) ; or the antecedent clause of a relative clause (L.V. 61).

Sometimes **ta** connects a conjunctive participle with the main verb of a sentence, as in **yēd phōllavith ta mōyē**, having distended her belly, (then) she died (Gr.M.). This last idiom is especially common in K. Typical examples will be found in K. 553, 582, 838.

Added to an Imperative, something like the Hindi *tō*, **ta** makes it polite, as in **kar**, do ; **kar-ta**, please to do (Gr.Gr. 249. Cf. K. 201, 1174 ; K.Pr. 238, *tai* for **tay 2**, see bel.).

This word is often almost untranslatable, or equivalent to 'in fact', 'forsooth' and so on, as in **bōh ta suh zānan-na**, (how can I judge him) I, in fact, don't know him (Gr.M. ; H. viii, 9). Sometimes it has the force of 'still', 'nevertheless' as in **katiy rūzⁱtan, ta nakhōsh⁴y chuh**, stay where he may, still he is unhappy (Gr.M. ; so L.V. 60). It is sometimes a pure expletive, as at the end of two lines of every verse in K.

With emph. **y**, **ta** becomes **tay 2** or **tōy 2**, qq.v.

na-ta 2 न-त or **na-tay न-तय** is used to mean 'or else' 'otherwise' (see p. 618a, ll. 4, 11) ; **yā-tay . . . na-ta**, either . . . or else (K.Pr. 239).

tā ता Ṭ preposition, to, until, as far as (Rām. 259, 797, 1058 *tā ba-ī-hāl*, up to the present time) ; adv. as long as, whilst (YZ. 7).

tai another spelling of **tay 1, 2**, and **3**, qq.v.

tao, see **tāv**.

ti 1 ति, see **tih**.

ti 2 ति, adv. and conjunct. also, indeed, even, as in **suh ti ३^h ti**, he also, thou also (Gr.Gr. 255) ; **tō-ti** (Hindī *tau bhī*), even then, etc., see **tōti** ; **kari-ti**, he will indeed make (Gr.Gr. 180 ; Gr.M. ; W. 99, 153 ; L.V. 32, 48, 106 ; Śiv. 3, 21, 73, 119, 171, 211, 364, 498, 582, 622, 656 (*ti* m.c.), 704, and elsewhere ; Rām. 166, 216, 236, 262, 295, etc. ; K. 18, 20, 26, 48, 61, etc. ; H. ii, 4 ; vi, 11 ; viii, 5, 8, etc. ; K.Pr. 146).

ti is also used as a conjunct. connecting plural words (**ta 1**, q.v., being used to connect singular words), as in **mahanivⁱ ti gupan ti ay**, both the men and the cattle came (Gr.Gr. 255 ; W. 153 ; Śiv. 1776 ; H. iii, 8). **ti na . . . ti na**, neither . . . nor (W. 153). **ti ta ति त** conjunct. and also (K. 611). **ti ti 1 ति ति**, that also (K. 582), see **tih**, but **ti . . . ti 2, ति . . . ति**, conjunct. both . . . and (H. x, 13 ; xii, 12).

Added to an indefinite pronoun, it strongly emphasizes the indefiniteness, as in **kāh ti**, anyone even, anyone at all (p. 390a, l. 12 ; H. i, 5 ; vii, 23) ; **kēh ti nā**, nothing at all (L.V. 9, 11 ; so Śiv. 1072, 1476 ; Rām. 710, 1295, 1492 ; K. 78, 87, 97, etc.) ; **kāsh ti nō sath**, no substance at all (L.V. 41) ; **kōh ti na khēth**, no harm at all (L.V. 77) ; so **kāh ti** (Rām. 164, 1497) ; **kēh ti** (H. viii, 9).

tī ती, see **tih**.

tō तो i.q. **ta**, in **tōti**, s.v. **ti 2**, q.v.

tū तु in **tū-tū तु-तु** m. (onomat.), noise in the ears (El.).

tū तु in **tū-tū तु-तु** । **आजरोदनम्** m. pretended weeping, e.g. as when a child cries in order to get something from a parent.

tū तु । **अपवाददोषः** m. false accusation, falsely charging

(one) with a crime, aspersion, detraction, calumny, slander; cf. *tōch*^u. —*khārun* —खाहन् । अपवादादरोपणम् m.inf. to accuse (falsely), to charge (someone) with having caused harm (e.g. to charge someone who has merely touched an article with being the cause of its breaking, when really it had been broken in some other way); cf. *tōch*^u *khāriūn*^u. —*khasun* —खसुन् । अपवादलग्नम् m.inf. such a charge as the ab. to be brought against a person.

tab तब् تب । *zvar*: m. heat; ague, fever (cf. *khām t*^o, p. 400a, l. 23; *lōsa t*^o, p. 533a, l. 26; *pok*^u *t*^o, p. 724b, l. 49; *sōt*^u *t*^o, p. 943a, l. 23) (El.; L. 458; H. v, 3, 10). —*gashun* —गहून् । महारोषविशः m.inf. fever to occur; to be filled with great anger (so that, as in a fever, one does not desire to converse, to hear, or even to eat). —*karun* —करन् । ज्वरप्रादुर्भावः m.inf. fever to appear, signs of fever to become evident.

tāb ताब् تاب heat, warmth; power, ability, in *bē-tāb*, q.v.; enduring, brooking (Śiv. 584, Rām. 1324); heat of the sun (= *tāv*, q.v.) (H. 397). Cf. *bē-tāb*.

tauba ताوبه or *tōba* तोब m. repentance, repenting, penitence (Gr.M.); as interj. repent! shame! fie! (W. 101). —*karun* —करन् m.inf. to repent (Gr.M., W. 149, K.Pr. 260).

tēb 1 टेब । कालप्रतीक्षा f. awaiting a particular occasion (e.g. even when hungry waiting for the proper meal-time), patient waiting, enduring. —*hēñ*^u —ह्यन्नू । तितिक्षा f.inf. to show patience, wait patiently, endure.

tēb 2 टेब । स्युतिः f. a stitch (in sewing) (El. *tēb*, m.); sewing, stitching. —*dīñ*^u —दिन्नू । स्युतिकर्म f.inf. to sew (esp. in mending a tear, putting on a patch as a repair, or the like). —*tōkh* —टॉक् । स्युतिकर्म f. (sg. dat. —*tōki* —टॉकि) slight or little sewing (in some particular place, e.g. in mending a tear, or in making some slight alteration to a finished garment).

tōba तोब, see *tauba*.

tōb¹ तॉबि or *tōbi* तॉबि (= تابع) adj. e.g. dependent (on, dat.) subject (to), subdued (Gr.M.); f. (with suff. of indef. art.) *tōb¹yāh* तॉबियाह (H. xii, 18). —*rōzun* —रोज़ुन् m.inf. to be submissive (to, dat.) (Gr.M.).

tub टुब् । सर्वनाशः m. widespread destruction (e.g. that caused by an earthquake or inundation) (cf. *naba-t*^o, p. 619a, l. 19). —*yun*^u —यिनु । सर्वनाशापातः m.inf. such destruction suddenly to occur.

tibba टिब्बा । लघुवराटकः m. a tiny unbroken cowry.

tab^ac तब्च्, **tab^uc^u** तब्चू, or **tabūc^u** तब्चू । शरावविशेषः f. a kind of earthenware dish or saucer (cf. *diw^aṣa-t*^o, p. 265a, l. 49; *mala-t*^o, p. 565a, l. 2). Cf. *tabakh*. **tabacé pēñē** तब्च्य प्यत्र । आक्रीशपाचीभवन्म f. pl. inf.

saucers (of abuse) to fall, i.e. (of a son, a servant, or the like) to become subjected to scolding (by an angry parent, master, or the like). —*parañē* —परञ् । आक्रीशदुर्कियावणम् f. pl. inf. to recite saucers (of scolding), to scold, as ab.

tāba-dāna ताब-दान (= تابدان) m. a lattice, window; (in Ksh.) an umbrella, sunshade; met. a leaf hut (which is merely a protection from the sun) (Rām. 1253). Cf. *tāpa-dāna*, s.v. *tāph*.

tabadār, see *tabar*.

tābēdār ताबेदार, **tōbīdār** ताबीदार (= تابعدار) adj. e.g. obedient, subject (to), submissive (Gr.M.; Śiv. 340, *tābē*^o); servant, etc.

tabāh तबाह् तباह् adj. e.g. ruined, destroyed. —*gashun* —गहून् m.inf. to be ruined; (of a ship or boat) to be wrecked (Gr.M.).

taubah ताوبه, i.q. *tauba*, q.v.

tabakh तबख् طبخ or **tabukh** तबुख् । महाशराव, कुचिरोगविशेषः m. (sg. dat. *tabakhas* तबखस्), a cover, lid; a large dish or plate, a tray (cf. *dachē-t*^o, p. 186a, l. 9); a basin, bowl; a large jar (cf. *māch-t*^o, p. 547b, l. 10); a vessel for kneading dough in; (in Ksh.) a certain severe disease involving intestinal tumour. —*bata* -बत । महाशरावेषु विशिष्टभोजनम् m. a great festival dinner served in large dishes. —*nāl* —नाल् । वसनगलोद्देशविशेषः, समसर्वमतः m. a kind of coat-collar (the same shape in front and behind, so that, as required, it can be worn back to front); met. one who always agrees with the majority (e.g. who follows, as occasion demands, the religion of the people among whom he finds himself:—a Śaiva among Śaivas, a Vaiṣṇava among Vaiṣṇavas, a Jain among Jains, and so on). —*pūt*^u —पटू । पटलान्नाधस्तनपट्टिका f. (sg. dat. —*pacē* —पच्च), a kind of shelf close up to the edge of the ceiling, forming a recess in which articles can be placed or kept. —*pyon*^u —प्यनु । कुचिविस्कोटारोगापातः m.inf. intestinal tumour to occur in a person.

tabal तबल् (= تابل) । (पणव)वाद्यविशेषः m. a large drum; a drum, a tambourine; (esp.) a kettle-drum (Rām. 831, 975).

tabēla तबेल (= طوبيله) m. a stable, stall (El., W. 131). **tābun** ताबुन् conj. 3 (2 p.p. *tābyōv* ताब्योव), to be brilliant, to shine (of the sun or moon) (Rām. 1002, 1278, 1372).

tabra m. abuse (El.). —*kaḍun* —कडुन् or —वजुन् m.inf. to abuse (El.).

tabar तबर् تبر f. a hatchet, an axe (Rām. 934, 1096, 1176). **tabar-dār** तबर्-दार, تبردار । कुटारायुधः m. an axe-bearer, armed with an axe (L. 458 *tabadār*); a

wood-cutter, a woodman (El., K.Pr. 137). -dārēn -दार्यन् । कुटारायुधिकास्त्री f. a female wood-cutter; a wood-cutter's wife. -dōri -दारी । कुटारायुधिकवृत्तिः f. the profession or occupation of a wood-cutter. tabar-tōg तबर-तेग तیر تیغ । कुटारविशेषः m. a kind of axe with a long edge, and a sharp spike on the upper side.

tabar टबर m. a family, household (El.).

tab^ur^u तब^{रु} । कुटारः f. a small axe useful for splitting firewood or the like (Śiv. 860).

tībar तीबर^{रु} or tībrū तीब^{रु} m. *Xanthoxylon hostile* (El. *timbar, timbrū*).

tōbur टुबुर । कंसविशेषः m. (sg. dat. tōbaras टुबरस), a kind of large drinking-vessel.

tōbīr तबीर^{रु} । तबीर m. interpretation, explanation (particularly of dreams) (cf. *khābuk^u tōbīr*, p. 390b, l. 44) (H. vi, 11-16).

tūbra तूबर । चर्ममयपिटविशेषः m. a horse's nose-bag.

tab^arēza तबरेज़ । शिरोवेष्टनविशेषः m. a kind of turban made up of a long narrow strip of cotton or woollen cloth.

tībis टिविस्, see tyub^u.

tabāshīr तबाशीर^{रु} । तबशीरी f. the sugar of the bamboo, bamboo-manna (a siliceous deposit on the joints of the bamboo).

tabatū *Nicotiana tabacum* (El.). I.q. tamōk^u, q.v.

tābūt ताबुत (? gond.) a bier, a kind of temporary coffin used at Moslem funerals (L. 271 *tabut*); an oblong case put over a grave.

tabiyēth तबीयथ^{रु} । طبیعت (sg. dat. tabiyētas तबीयतस्), nature, personal character, disposition (Gr.M.).

tabiyēta-kinⁱ तबीयत-किन[ि] adv. by nature, naturally, by natural disposition (Gr.M.).

tēc^u तैचू । तिलः, पक्षिविशेषः f. a spot (differing in colour from the article on which it occurs) (cf. *machē-tēcē*, p. 547a, l. 41); a certain kind of small edible bird (El. *tech*, a species of waterfowl, and *taich*, a bird of Kashmir; L. 122, *téch*, the water hen (*Gallinula chloropus*). Cf. tyok^u.

tēcē-āyir^u तैचै-आयिर^{रु} । परितो निरोधः f. 'hunting these birds'; hence, obstruction on all sides (of some body of persons surrounded by another more powerful). -hōr^u -होर^{रु} । श्वलः adj. (f. -hōr^u -होर^{रु}), spotted with white, covered with white spots (El. *techthor*, spotted). -hōr^u s^h, m. a leopard (El. *techthor suh*). -shikār -शिकार^{रु} । प्रदायणम् m. 'hunting these birds,' attacking and dispersing a number of people (as one disperses a flock of these birds with a shot-gun).

tōc^u टाचू । शिरस्त्रभेदः (sg. dat. tācē टाचै), a kind of

cap, round in shape and embroidered (cf. *sandra-t^o*, s.v. *sand^ar*).

tōc^u टौचू । पुद्रटङ्कफनविशेषः f. a kind of small pear, similar to tōj^u, q.v. (cf. *khār-t^o*, p. 407a, l. 34; *phaka-t^o*, p. 689a, l. 20) (W. 17 *tanchi*); cf. *tang*.

tācē-kujⁱ टाँचै-कुज[ि] or -kuj^u -कुजू । फनवातिवता f. a small or dwarf tree of this pear. -kul^u -कुजु ।

टङ्कफनवातिवृषः m. a large-sized tree of the same.

tuca टुच । अजसः adj. e.g. lazy, indolent.

tuc^u टुचू, see tukun.

tūc^u टूचु । शिन्नमूर्धा m. the glans penis (cf. *kōla-t^o*, p. 437b, l. 25).

tūc^u टूचू, see tok^u, takun, and takh-tūc^u, s.v. takh.

tach 1 तछ । तृणभेदः m. a certain tender grass, a favourite fodder for horses.

tach 2 तछ f. (sg. dat. tachi तछि), scratching (Gr.Gr. 125); itchiness, itch. Cf. tūch^u 1.

tacha-bacha तछ-बछ । जीविकानिर्वाहः m. a means of employment, livelihood (esp. as a master).

-bacha karun -बछ करुन् । जीविकानिर्वाहयोषीनः m.inf. to work at such a means of livelihood.

-tacha -तछ । अत्युत्कण्ठा m. longing, desire, great anxiety (for something lost or beyond reach, but very necessary; *quasi*, scratching about to find it); cf.

tachun. -tacha karun -तछ करुन् । अत्यन्वेषणम् m.inf. 'to scratch about', (when something in a house has disappeared and it is feared that it has been carried off by rats or the like) to go about searching in every little hole or hollow in the walls.

tāch ताक् । नेत्रौषधविशेषः m. N. of a remedy for eye disease, made of the flour of a certain grain (cf. *nēnd^ari-t^o*, p. 642b, l. 16).

tāché टाछ, see tōth^u.

tāchē टाँछ, see tōth^u.

taich, see tēc^u.

téchē टैछ, see tyoth^u.

tīchē टौँछ, see tīth^u.

tōché तोछ, see tōthun.

tōch^u टौँचू । दोषः f. (sg. dat. tāché टौँछ), guilt (of some crime, or the like); cf. tū. —khārūn^u —खारून् । दोषदीर्घीकरणम् f.inf. to bring a charge of guilt cf. tū khārun, p. 962a, l. 2; (in a discussion) to argue out the fallacies in a statement.

tūch^u 1 तछू (for 2, see tachun) । खर्चुः f. itchiness, itch; scratching (Gr.Gr. 121); cf. tach 2. —lagūn^u —लगून् । कण्डूदुग्धवः f.inf. an attack of itchiness to come on.

tachun तङुन । तचणम् conj. 1 (1 p.p. toch^u तछू, f. tūch^u 2 तछू, for 1, see s.v.), to pare, shave, scrape; to plane (wood or the like) (Gr.Gr. 121, 125); to

excoriate (cf. *khōrē tachañē*, p. 412a, l. 40); to scratch (with the nails or the like) (K.Pr. 82); to scratch (the ground, as a fowl) (Rām. 97, K.Pr. 118). **toch^u-mot^u** तच्छु-मत् । तष्टः perf. part. (f. *tūch^u-mūṣ^u* तच्छु-मृषु), pured, planed, excoriated, scratched, etc., as ab.

tachiñ तच्छिञ् । कण्डूः f. itching, itchiness, itch.

tachūñ^u तच्छु f. scratching, a scratch (with the nails etc.) (cf. *gala-tachañē*, p. 282b, l. 1).

tāchēr टाच्छर् । प्रीतिः m. love, affection (for anything animate or inanimate) (Gr.Gr. 139). Cf. **tōṭh^u**.

tēchēr अच्छर् । तिक्तता m. bitterness (W. 112 *techar*); pungency (cf. *marṣa-ṭ^o*, p. 594b, l. 25); anger, wrath (at someone or something). Cf. **tyoṭh^u**. —**nērun** —नेरुन् । विरोधोद्भवः m.inf. wrath to issue, a quarrel to arise.

tāchyun^u तच्छिञ् । तश्चणमलम् m. (sg. dat. *tachinis* तच्छिनिस), wood-shavings, planings.

tōchyōv तोच्छोव्, see *tōshun* and *tōṭhun*.

tēcēl अच्चल् । तिलकितः adj. e.g. spotted, marked with spots (cf. *machē-ṭ^o*, p. 547a, l. 43). Cf. **tēc^u**.

tīcēm टीचम । तिलकविशेषः m. a kind of *tilak* or sectarian mark on the forehead of a Hindū.

tacēr टचर् । तीक्ष्णता m. forwardness, boldness, insolence, daring; sharpness, keenness (Gr.Gr. 139). Cf. **ṭok^u**.

tacyōv टचोव्, see *ṭakun*.

tucyōv टुचोव्, see *ṭukun*.

ṭaḍ टड् । अपहृवः m. embezzlement, peculation, squandering property entrusted to one (e.g. in gambling, in wantonness, or the like). —**karun** —करुन् । अपहृवविधानम् m.inf. to embezzle, as ab.

ṭīḍī टीडि । उष्णीषोर्ध्वभागः f. the upper part of a turban (which lies on the crown of the head) (K.Pr. 156).

tōḍī तादी । क्लेशः m. care, trouble, distress (caused by loss or damage). —**wātanāṣṣun** —वातनाषुन् । क्लेशदानम् m.inf. to bring trouble, to cause distress to a person (by doing injury), to cause loss or damage (to a person).

tōḍ^u तोडु, see *tōr^u*.

tūda तूद तود m. a heap, mound (Siv. 1289); a stack; a granary (El.); a butt for shooting at; cf. **tōzī**. —**gashānī** —गश्नि । राशीभवनम् (समुच्चयोत्पत्तिः) m.pl.inf. heaps or piles to arise (e.g. of grain, of rubbish, and so on); great accumulation to occur. —**karānī** —करनि । अति समुच्चयीकरणम् m.pl.inf. to make piles (e.g. of grain); to accumulate great wealth.

ṭuḍī टुडि । कल्पितवार्ता f. a trumped-up story (esp. when told with intent to deceive), a cock-and-bull yarn (invented by the teller). **ṭuḍī-gor^u** टुडि-गर् ।

कल्पितभाषी m. (f. -*gūr^u* -गूरु), one who is in the habit of inventing and telling such trumped-up stories.

tadbīr تدبير m. (this word is fem. in Urdū) a device, contrivance (Gr.M.; Rām. 349, 360, 823, 869, 882); counsel, advice, as in **cyāni tadbīra mūjūb**, according to thy advice (Gr.M.; so Rām. 117). —**karun** —करुन् m.inf. to consult, take mutual advice (Rām. 544); to consider, take counsel with oneself (Rām. 1413).

tēḍākur^u अडाकुरु । अजीर्णोद्धारः m. (sg. dat. *tēḍākaraṣ* अडाकरस्), eructation of undigested food. **tēḍākarpāṇḍith** अडाकर्-पण्डिथ् । मदीद्धारशीलः m. a conceited ignoramus who imagines himself a learned man (*quasi*, who eructates undigested learning).

ṭaḍam टडम् । निरुष्टव्यभिचारिणी f. a vile unchaste woman, a low strumpet.

tēḍama टेडम । अत्यभिमानो m. a boaster, braggart (without due ground for so acting).

tāḍanā ताडना । कोपपूर्वं विनयनम् f. angry admonition (of a naughty boy, or the like), angry reproof (including, if necessary, slapping or the like).

tāḍun ताडुन् । कोपाद्दिनयनम् conj. 1 (1 p.p. **tōḍ^u** तोडु, f. **tōḍ^u** तोडू, f. sg. dat. **tājē** ताज्य; 2 p.p. **tājyōv** ताज्योव्, or (Gr.Gr. xxxiv), according to some, **tādyōv** ताड्योव्), to admonish angrily, to reprove in anger or slap (a naughty boy, or the like), to punish (by beating). **tōḍ^u-mot^u** तोडु-मत् । ताडितः perf. part. (f. **tōḍ^u-mūṣ^u** तोडू-मृषु, with sg. dat. **tājē-mabē** ताज्य-मच्च), reprov'd, punished, etc., as above.

tadrū m. *Rhamnus virgatus* (El.).

tadrēlū m. *Coriaria Nepulensis* (El.).

tudth (L. 459), see **tōṭ^u**.

tāḍav ताडव् । फूलारः m. puffing with the cheeks blown out; arrogant puffing.

tāḍav टाडव् । शोफः m. slight swelling of the face, eyelids, etc., due to indigestion; met. pride, arrogance.

taday तदय् adv. then only, then and not till then (L.V. 77).

tāf تاف m. glory, brilliancy (of the sun, or the like) i. q. **tāph**, q.v. (YZ. 174).

tā'ifdār طائفدار, see **tōyiphdār**.

tūfān طوفان, see **tūphān**.

tafawāt تفاوت, see **taphāwath**.

tag तग् । पङ्क्तिः f. a long line or row. —**dīn^u** —दिन् । प्रचेपणम् f.inf. to cast (grain, or the like) in lines. —**lagūñ^u** —लगञ् । प्रचिप्तीभवनम् f.inf. to becom^e laid in rows (automatically).

tāgⁱ-tagay तगि-तगय् । समया पङ्क्तिः f. a complete row.

tagi tagi तगि तगि adv. in rows, in lines (Siv. 1857).

tagi tagi bēhun तगि तगि ब्यञ्जन् । पङ्क्तिक्रमेणोपनिवेशः

m.inf. to sit in rows. —tagi rōzun —तगि रोजुन् ।
पङ्क्तिमेण स्थितिः m.inf. to remain in lines. —tagi
thawun —तगि थवुन् । पङ्क्तिमेण स्थापनम् m.inf. to
arrange in rows.

tāg टॉग or tōg टॉग । खररवः f. the braying of an ass
(cf. khar-t°, p. 407a, l. 26) (Gr.M.); the lowing of
cattle (El.). Cf. tūg. tāga-tāg टॉग-टॉग । खरवत्-
शब्दनम् f. loud and excessive braying of asses; similar
cries uttered by other animals.

tōg तेग تیغ । कुरिकादेः अयम् m. a sword, scimitar,
cutlass, dagger (W. 119, K.Pr. 54); (in Ksh.) the
blade of a sword or the like (cf. tabar-t°, p. 963a, l. 5)
(Rām. 431; H. viii, 6, 13).

tēg टेंग । उच्चभूभागः m. rising ground, hillock, eminence
(cf. rēyē-t°, p. 854b, l. 44; shihāl-t°, p. 875a,
l. 14) (Śiv. 1245); ostentation (El.).

tēga pētha hāwun टेंग थट हावुन् । पलायनम्
m.inf. to run away, abscond (esp. with someone
else's property). —pēthuk° —थटुकु । उच्चस्थानः adj.
gen. (f. -pēthuc° —थटचू), of, or belonging to, or
produced on high ground.

tōg तौग or tōg टौग । आघातविस्फोटः, अङ्कुशः m. a bruise,
tumour, or swelling on the forehead, etc., caused by a
blow (cf. nila-t°, p. 634a, l. 21); an elephant-goad,
the iron hook with which elephants are driven.
—kharānī —खारनि । आहननम् m. pl. inf. to cause
bruises by a blow or blows. —khasānī —खसनि ।
रुधिरस्फोटोद्भवः m. pl. inf. such bruises to occur.

tōga-(tōga)-wōl° तौग-(टौग)-वोलु । हस्तिविनेता
n.ag. (f. tōga-(tōga)-wājēn तौग-(टौग)-वाज्यन्), an
elephant driver.

tōg टौग, see tāg.

tūg 1 तूग (El. tūng), see tōng°.

tūg 2 तूग m. the yew-tree, *Taxus baccata* (cf. brāhmi
and pōstal) (El. tūng); *Picea Webbiana* (cf. birre,
budul°, and rōyil) (El. tūng).

tūg टूग or (q.v.) tūng टुंग । गोमायुक्तम् f. the cry of
a jackal (El.). Cf. tāg. tūga-tūg टूग-टूग । परितो
गोमायुशब्दः f. a concert of jackals' cries.

tūga टूग m. a sob (El. tūnga).

tūg° टूग m. (sg. voc. tōgi टौगि), a man who has a
tumour, etc. (see tōg or tōg) (K.Pr. 74, voc. written tōhī).

tōg°jē टुग्य । रहःसंमतिः f.pl. secret agreement, private
consultation, conspiracy.

tēgalas तेंगलस, see tēngul.

tāgan टॉगन् । रक्तस्फोटः m.pl. inflamed or bloody
bruises (resulting from a blow). Cf. tōg or tōg.

tāgan टॉगन् । घोरवाशितकृत c.g. one who howls in
anguish (cf. tāgun 1).

tagun तगुन् । तज्जता conj 2 (1 p.p. tog° तंगु, f. tūj° 1

तंगु, for 2, see talun; 2 p.p. tajjōv 1 तज्जोव, for 2,
see id.) to be known how to be done, to be possible
(in this sense,—as compared with hōkun, which means,
generally, to be physically able,—tagun, on the con-
trary, implies skilled knowledge, as in kamis tagi
wanun°, to whom is saying possible? i.e. who can tell)
(cf. mangun t°, p. 579a, l. 30) (Gr.Gr. 204; Gr.M.;
W. 86; L.V. 24, 37; Śiv. 1276, 1727, 1852;
Rām. 325, 360, 988; K. 364; H. i, 15; v, 3, 8, 9;
viii, 9; x, 5; K.Pr. 208). tog°-mot° तंगु-मंतु ।
तज्जतया संपादितः perf. part. (f. tūj°-mūb° 1 तज्ज-
मंतु, for 2, see talun), done by being known how to
be done, done successfully.

tāgun 1 टॉगुन् । घोरवाशितम् conj. 1 impers. (1 p.p.
tōg° टौगु; 2 p.p. tājyōv टॉजोव), to emit a loud cry
or roar, (esp. to bray (of an ass) (Gr.Gr. xxx); to
howl in anguish.

tāgun 2 टॉगुन् । अश्वकः m. a small horse, a pony.

tagōphul तगोफुल (= تغانل) m. unmindfulness, heed-
lessness, negligence, indifference (Rām. 1005).

tagāra तगार (= تگار) । खासीविशेषः, अख्यख्यम् a platter,
pail, bucket, tub, trough; a mason's mud- or lime-pit
(cf. rabi-t°, p. 823b, l. 5). —karun —करन् ।
मृज्जलादिसंस्पर्शनम् m.inf. to make mud plaster or mud
mortar; to make liquid mud (to serve the purpose of
writing or daubing large letters or the like).

tagōri 1 तगारि । लेपमृतसंस्पर्कः m. a man who makes mud
plaster or mortar.

tagōri 2 तगारि । बृहत्खासी f. a large tub or trough, a
kneading trough.

tagūr° तगूरु or tāg°rū तगूरु । रशना, मेखला f. the
thread (of silver or gold and ornamented) worn round
the waist by Hindū women, a woman's girdle.

tāgarahāray टॉगरहारय । खरवत् शब्दायनम् f. 'uttering
repeated cries like the braying of an ass', i.e. the
utterance of cries of alarm or pain by cattle.

tāgath तागथ (Śiv. 711), see tākath.

tāgyuw° टॉगिबु । टङ्कदारमयः (f. tāgiv° टॉगिबू), made
of pear-wood. Cf. tāng.

thai, see thōyī.

tāh ताह (= تاه, cf. تات) । क्रमपरिवेष्टनम् ground, site, floor;
bottom, underneath, foundation; layer, stratum; fold
plait, ply, the fold of a folded garment, etc.
(Śiv. 129); a fold or sheet of paper or the like (Gr.M.).

—karun —करन् । क्रमस्थापनम् m.inf. to fold, to fold
up (W. 143); to arrange in folds or layers; (generally)
to put into neat order (Śiv. 1148); to take care of
(K.Pr. 173). —karith thawun —करिथ थवुन् ।
बद्धीकरणम् m.inf. to fold up; carefully and neatly to
put by.

tāha bēhanāwan ताह ब्यहनावुन् । पश्चात्करणम्
m.inf. to leave at the bottom, throw into the back-
ground, surpass. tāha tāha thawun ताह ताह
थवुन् । क्रमेण निधानम् m.inf. to put one over the other,
to pile up in an orderly manner.

tāhas bēhanāwun ताहस् ब्यहनावुन् । पश्चात्करणम्
m.inf. to put at the bottom, put in the background ;
(by showing superiority), to cause another to abandon
work on which he is engaged.

tāh टाह । काकवारणध्वनिः m. the noise made in driving
away crows.

tēh त्हेह । मदोत्कर्षः f. (sg. dat. tēhi त्हेहि), pride, haughti-
ness, arrogance (whether proper or improper)
(K.Pr. 254) ; cf. tēh and thēh. —mōrūñ^u —मोरञ्जू ।
तैश्चमदशान्तिः f.inf. pride to become mitigated.

tēhi-wōl^u त्हेहि-वोल् । गर्वयुक्तः adj. (f. -wājēñ
-वाज्यञ्), one who is arrogant.

tēh त्हेह in tēh tēh त्हेह त्हेह । चमिशब्दः m. the sound
emitted by the flames of burning straw, dry wood, or
the like.

tēh त्हेह । तीक्ष्णता f. fire, passionateness, crossness,
acrimony, sharpness ; arrogance ; cf. tēh. tēhi-
wōl^u त्हेहि-वोल् । तीक्ष्णतायुक्तः n.ag. (f. -wājēñ
-वाज्यञ्), one of a passionate, arrogant nature.

tih तिह् । तत् pron. dem. (in a compound, or in an
idiomatic phrase approaching the nature of a compound,
this word sometimes takes the form ti ति ; for ex-
amples, see bel.) that (not within sight).

[sg. nom., an.m. suh सुह, f. sōh खह or sa स ; inan.
tih तिह, also written ti ति. Acc.-dat., an. e.g. tamis
तमिस् or tas तस् ; inan. tath तथ. Ag., an.m. tāmī
तमि, f. tami तमि ; inan. tāmī तमि. Abl., an. and inan.
e.g. tami तमि or tawa तव. Gen., an. m. and f.
tāmī-sond^u तमि-सन्दु or tasond^u तसन्दु ; inan. e.g.
tamyuk^u तम्युकु or tawuk^u तवुकु.

In the plural there is no distinction between an. and
inan., and gender is distinguished only in the nomina-
tive case. Thus, nom., m. tim तिम, f. tima तिम.
Acc.-dat. e.g. timan तिमन्. Ag. and abl. e.g. timau
तिमौ. Gen. timan-hond^u तिमन्-हन्दु or tihond^u
तिहन्दु. For most of the above forms, see Gr.Gr. 88
and Gr.M. See also the references bel.

In the sing. this pronoun is an. or inan., and the
an. forms in some cases distinguish between the masc.
and fem. genders. As regards the plural, see above.

When this word is used as an adjectival pronoun,
the inanimate forms, with one exception, are not
employed. The only exceptions are tath तथ,
the inan. dat. sing., and (very rarely) tih तिह्,
the inan. nom. sing. The former is used only as

an adjective when agreeing with an inan. noun of
either gender in the dative singular. In other cases,
when an adjectival use is required, the animate forms
are used, according to gender, even when agreeing
with an inan. noun, except that the adjectival
feminine dative is tami तमि as well as tamis
तमिस्, although, when used substantively, only the an.
form tamis तमिस् is used for the feminine as well as
for the masculine. When agreeing with a genitive,
the usual rule for adjectives is observed. When the
genitive is the genitive of a masculine singular in-
animate noun, and therefore ends in uk^u, etc., the
pronoun is put into the ablative singular, and, when
the genitive is not of this description, the pronoun is
put into the dative singular. Thus, suh (not tih)
jahāza, that ship ; sa (not tih) shēlph, that art ;
but tath (not tas or tamis) kulis, to that tree (inan.
m. sg. dat.) ; tath kāmē, for that work (inan. f. sg.
dat.) ; tami (m. sg. abl.) chīzuk^u, of that thing ;
tas (m. sg. dat.) sōhiba-sond^u, of that gentleman ;
tami (not tamis) jyāyē-hond^u, of that place.

It therefore follows that the nominative singular in-
animate form tih, it, that, is hardly ever used as an
adjective, but is used almost always as a substantive.
But suh and sa, the masculine and feminine forms,
are also used as substantive inanimate forms, instead of
tih, when the pronoun is correlate to a preceding
adjective pronoun that (as all these pronouns follow
the same rules) is used, though inanimate, in the
animate masculine or feminine gender, as explained
above for adjectival suh and sa. The preceding
pronoun is usually the relative, as in yus asbāb
tōhē hyot^uwa, suh (not tih) chuh drōg^u, what
property you purchased, that is dear ; yēmi murāda
khōt^ura tē sōzōthas bōh, suh (not tih) sapod^u
pūra, the purpose for which you sent me has been
fulfilled ; tē yōssa kitāb mē lüz^uth, sa (not tih)
āyē mē khōsh, the book which you sent me, was
acceptable to me. The preceding pronoun is not
necessarily a relative ; thus, suh phal chuh sōk^u,
suh (not tih) ma khēh, that fruit is sour, do not
eat it.

When, however, the demonstrative pronoun is
correlate to a substantive inanimate pronoun, tih is
used, as in yih bōh wanān chus, tih chwā poz^u
kina apoz^u, is what I say true or false? Also, as the
pronoun yih, this (not the relative pronoun yih, what),
in the direct singular, is the same in form for both
genders, whether animate or inanimate, when the
substantive demonstrative pronoun is correlate to it, it

is, in the direct singular, always **tih**, not **suh** or **sa**. Thus, **yih** (adj. m. inan.) **sōruy kur^akoṭ^u kyāzi chuh yiti pyō-mot? tih nih tulith**, why is all this refuse here? take it away.

In the plural nominative the masculine agrees with all masculine nouns, and the feminine agrees with all feminine nouns, without any distinction between animate and inanimate. But, if the adjective pronoun agreeing with a feminine nominative plural is separated from it by some word that does not indicate its gender by its form, then the masculine form of the plural pronoun is used instead of the feminine. Thus, **tīm** (not **tīma**) **z^h pacē** (fem. plur. nom.), those two boards, but **tīma pacē**, those boards. The other cases of the plural are all of common gender, and make no distinction between animate and inanimate. [For ab. generally, see Gr.M. s.v. **tih**.]

sa स or **sōh** स्वह f. sg. nom., f. of **suh**, bel., q.v. (Śiv. 434, 493, 651, 691, 903, 1090, etc., *sa*; Rām. 113, 115, 116, 137, etc., *sa*; K. *sa*, she, 290, 694, 703, 738, 806, 1080; adj. 72; H. *sa*, v, 5, 9; viii, 11; x, 14, etc.; *sōh*, xii, 5; (adj.) *sa*, x, 1, 6, 12; *sōh*, iii, 5; (adj. inan. f.) *sa*, viii, 7; x, 10; *sōh*, xii, 26).

suh सुह । सः dem. that (not within sight), both pronoun and pronominal adj. The corresponding dem. for persons or things within sight is **huh**, q.v. It is also used as a pronoun of, the third person, meaning 'he', 'she', or 'it', (not within sight); (as pronoun) (Śiv. 1035, 1225, 1229, etc.); (as pron. adj.) (L.V. 104; Śiv. 495, 531, 681, 903, 920, etc.; Rām. 62, 81, 287, 344, 362, 385, 388, etc.; H. ii, 8, 9; viii, 7, 10, 13; x, 12, 14; K.Pr. 205); (as personal pron.) (L.V. 8, 24, 31, 33; Śiv. 536-7, 554, 578, 585, 619-20, etc.; Rām. 18, 26, 29, 72, 78, etc.; K. 6, 26, 40, 43, 261, 335, 370, 521, 571, 576, 672, 678, 686, 691, etc.; H. ii, 8, 11; v, 9, 10, etc.; (inan.) xii, 4, 11, 14, 15).

say सय् or **sōy** स्वय् । सैव f. that (fem.) verily, that very, that indeed, she verily (L.V. 52, 81, (*sōy*); Śiv. 37, 46, 93, 105, 210, 439, 669, 881, etc., *say*; Rām. 44, 255, 424, 872, 1514, 1516, *say*; K. 683, 850, *say*; 39, *sōy*; H. *say*, iii, 1, 4; xii, 14; *say*, (adj. inan.) ii, 6; viii, 7, 10, 13; ix, 4; xi, 5; *sōy*, vii, 16).

suy सुय् । स एव m. (f. **say** सय् or **sōy** स्वय्), that (masc.) verily, that very, that indeed, he verily (L.V. 3, 15, 31, 34, 37; Śiv. 48-50, 56, 91, 247-8, etc.; Rām. 15, 178, 316, 909, 958, etc.; K. 41, 52, 213, 321, 492, 607, 640, 684, etc.; H. i, 4, 8; iii, 3; v, 1; vi,

16, etc.; adj. xii, 19; (inan.) ii, 4; vii, 8, 13; ix, 11).

tī ति, in **tī karith** ति करिथ् । तच्चापि adv. having done that; hence, as adv., even then, still, yet, nevertheless. —**warā karith** —वरा करिथ् । तद्वच्चा adj. having done without that; hence, as adv., otherwise, or else.

tī ती, see **tīy**, bel.

tih तिह, sg. nom. inan. it, that, (pron.) (L.V. 24, 37, 70, 107; Śiv. 41, 308, 533, 893, 999, 1007, 1086, 1757, 1852; Rām. 45, 60, 93, 162, 172, etc.; K. 296, 506, 569, 610, 676, 1089; H. iii, 4, 9; viii, 3, 9, 11, etc.); (rarely as a pron. adj.) (Śiv. 1836; Rām. 292, 1133, 1419).

tihond^a तिहण्डु or (q.v. bel.) **tīman-hond^a** तिमन्-हण्डु । तेषां संबन्धी pl. gen. (f. **tihūnz^u** तिहण्डू), of them (an. or inan., e.g.) (L.V. 71; Śiv. 499, 1073, 1083, 1209, 1257, 1519, 1665; Rām. 1156, 1379, 1764; K. 62, 290, 310, 312, 453, 1002, etc.; H. viii, 3, 11; xii, 16).

tāmⁱ तमि instr. sing. an. m. and also inan. e.g. (an. f. **tami** तमि), by him, by that, (as pronoun) (Śiv. 41, 121, 449, 536, 636, etc.; Rām. 8, 62, 71, 78-9, 102, 106, 110, 113, etc.; K. 233, 254, 383, 438, 492, 550, 635, etc.; H. ii, 1; iv, 3-6; x, 3, 12). **tāmⁱ-sond^a** तमि-सण्डु or (q.v. bel.) **tasond^a** तसण्डु । तसंबन्धी sg. gen. adj. (f. **-sūnz^u** -सण्डू. This form may refer to any an. m. or f. noun, but not to an inan. noun, in which case the sg. gen. is **tamyuk^a**, q.v. bel.) of him (Śiv. 505, 995, 997, 1000, 1003, 1020, 1666; Rām. 386, 657, 697, 1577, 1644; K. 573; H. i, 3; vii, 6, 13); of her (Śiv. 433; Rām. 355, 775, 1289, 1694; H. xii, 15).

tami 1 तमि f. sg. an. of **tih**, see ab. (Śiv. 431, 496 (pron. adj.), 635, 654, 837, 870, 1114; Rām. 149, 153, 165, 184-9, 190-7, 233, etc.; K. 428, 537, 583, 601, 709-10, 803, 1146).

ami 2 तमि, f. sg. dat. of **tih**, when used as an adj., see ab. (H. x, 10).

tami 3 तमि, or (q.v. bel.) **tawa** तव abl. sg. e.g. an. and inan. of **tih**; (as pron. an.) (Śiv. 31 (f.); Rām. 804 (m.)); (as pron. inan.) (Śiv. 102, 239 (f.), 1191, 1422; Rām. 1581; K. 601, 775); (as pron. adj.) (Śiv. 673, 708, 741, 1315, 1344, 1423; Rām. 233, 822, 829; K. 920; H. ii, 7; iii, 9; v, 5; viii, 9; x, 10, 12, 14; xii, 4, 6); (used adverbially) for that reason, on that account, therefore (Śiv. 1287). Frequently used in phrases, such as the following:— **tami dōha** तमि इह । तद्दिने adv. on that day. —**gari** —गरि । तत्काले adv. at that hour, at that time. —**khōta** —खूत, —**khōta** —खोत, or —**khōtan** —खूतन् । तदुत्पद्यः, ततो विशिष्टः adv. (in comparison) than that (not within sight) (as

in 'better than that') (Rām. 1581; K. 319, 935).
 —**kani** —कनि or —**kanēn** —कन्यन् । तत्कारणेन adv. for that (not within sight) reason, on account of that, therefore (Gr.Gr. 159). —**mōkha** —मख । तन्निमित्तम् adv. on that (not in sight) account, for that reason, therefore. —**nishē** —निश् । तत्सकाशात्, तन्प्रतिष्पकेण adv. (with signification of abl. sg.) from that (not within sight); than that, rather than that; in exchange for that. —**phiri** —फिरि । तत्समये adv. at that time, on that occasion (past or future, but not present). —**pōri** —पारि or (q.v.) **tapōri** तपारि । तद्देशतः adv. in or from that (not within sight) direction (Gr.Gr. 151, 159). —**pata** —पत or —**patan** —पतन् । तस्माद्नु, तत्पश्चात् adv. after that (not within sight), after then (Gr.Gr. 159; Śiv. 131; K. 873; H. x, 12; xii, 16). —**path-kun** —पथ्-कुन् । तत्पश्चाद्भागे adv. behind that (not within sight). —**patuk^u** —पतुकु । तत्पश्चाद्भवः, तत्पश्चात्; adj. (f. —**patūc^ū** —पतचू), of, or belonging to, what is behind that (not within sight); cf. **tamis-patuk^u**, bel. —**patyum^u** —पत्युम् । तत्पश्चाद्भवः adj. (f. —**patim^ū** —पतिमू), of, or belonging to, or produced in what is behind that (not within sight); cf. **tamis patyum^u**, bel. —**pushⁱ** —पुश्चि or —**putshy** —पुश्च । तदर्थम् adv. with that (not within sight) purpose, for that. —**ranga** —रंग । तत्कारणेन adv. in that manner (Gr.Gr. 154); on account of that (not within sight), for that reason, therefore. —**wushōti** —वुशति । तत्कारणेन, तेन हेतुना adv. for that (not within sight) cause, for that reason, therefore. —**vizi** —विञ्चि । तस्मात् वेलायाम् adv. at that time, then (Gr.Gr. 157).

tīm तिम । ते m. pl. nom. (f. **tīma** तिम), they (L.V. 6, 76, 77; Śiv. 72, 78, 81, 129, 132, 433, etc.; Rām. 2, 54-5, 68, 94, 108, etc.; K. 64, 67, 200, 414, 452, 468, etc.; H. v, 438; viii, 3, 4, 11, etc.); (f.) (Śiv. 1453, 1667); (as adj.) those (L.V. 28; Rām. 133, 466, 542, 634, 856, 864, etc.; H. viii, 13; x, 12); f. (Śiv. 38, 1664; K. 766, 768; H. viii, 11; xi, 9; adj. xii, 19).

tīmau तिमौ pl. ag. and abl. by them (pron.) (Śiv. 695, 1084; Rām. 7, 81 f., 82, 142, 445, 517, 528, 540, 542, etc.; H. vi, 11; x, 12; xii, 7); from them (pron.); by those (pron. adj.); from those (pron. adj.) (Rām. 1209). —**pēṭha** —पेट । तेभ्य आरभ्य adv. (with signification of abl. pl.) from those; than those.

tīman तिमन्, pl. dat. e.g. to them (pron.) (Śiv. 498, 639, 675-6, 679, 694, 706, 1094, 1184, 1187; Rām. 18, 54, 56, 87, 134, 235, etc.; K. 213, 478, 842, 863, 981, 1002, 1071; H. viii, 1; xi, 8; xii, 1; fem. xii, 6, 17); to those (pron. adj.) (Rām. 138, 586, 710-1, 864, 1463, 1553; H. x, 6; xi, 6); with emphatic *y*, we

have **tīmanay** तिमनय (Śiv. 20, 34, 1209, 1361; K. 290 (*tīman^y*); H. (*tīman^y*) viii, 11; xii, 1). —**hond^u** —हण्डु or (q.v. ab.) **tīhond^u** तिहण्डु । तेषां संबन्धी pl. gen. adj. (f. —**hūnz^ū** —हण्डू), of them, of those (not within sight) (K. 67).

tamis तमिस् or (q.v. bel.) **tas** तस्, acc.-dat. sg. e.g., an. of **tīh**, see ab.; (pron. m.) (Śiv. 30 (*tamisay*), 432, 641, 645, 670, 708-9, 742, etc.; Rām. 72, 74, 113, 233, 287, 308, 313, 351 (*tamisay*), etc.; K. 519 (*tāmi^{s^y}*); H. ii, 7; viii, 9; (*tamis^y*) ii, 1; viii, 9; xii, 1); (pron. f.) (Śiv. 532, 844; Rām. 419, 563, 665-7, 754, 761, 878, etc.); (pron. adj.) (Śiv. 431; Rām. 319 f., 396 f., 420 f., 541 f., 1262 m., etc.; H. iii, 9; viii, 9; xii, 10, 19). **tamis-kun** तमिस्-कुन् । तस्य पश्चे, तमनु adv. towards him or her (not within sight), in that direction (Gr.Gr. 161; Rām. 495, 1016); (after vbs. of speaking, etc.) to him or her. —**patuk^u** —पतुकु । तस्य पश्चाद्भवः gen. adj. (f. —**patūc^ū** —पतचू), i.q. **tami patuk^u**, ab. —**patyum^u** —पत्युम् । तस्य पश्चाद्भवः adj. (f. —**patim^ū** —पतिमू), i.q. **tami patyum^u**, ab. —**sath** —सत् । तत्समानः adj. e.g. like that (or it) (not within sight), (indicating non-identity, but similarity, as if to the question 'is it that?' we should reply 'no, but it is like it').

tamiy 1 तमिय्, emph. form of **tami 1, 2**, and **3**, ab., as in **tamiy rōṭh^u**, on that very night (p. 848b, l. 12) (L.V. 25, Rām. 147; so Rām. 149 (m. adj.), 311 (id.), 377 (f. adj.), 839 (m. pron. abl.), 1145 (f. pron. instr.), 1709 (f. adj.); K. 841 (m. adj.), 1004 (id.); H. (f. adj.) xii, 14, 15). **tamiy 2** तमिय् । तद्देतोः adv. (emph. form of **tami 3**, ab.) for that very reason, from that very cause (Śiv. 581, 677; Rām. 1631, cf. 1754; H. x, 14).

tamiy तमिय्, emph. form of **tāmiⁱ**, ab., by him or that only, by him or that verily (L.V. 5, 43; Śiv. 884; H. iii, 1).

tīmay तिमय्, emph. form of **tīm**, ab., they only, they alone, those alone (L.V. 13, 27; Rām. 52; H. v, 9; viii, 4; *tīm-hay*, ix, 8-10; (adj.) v, 5). **tīmay** तिमय्, id., but f. (H. x, 14).

tamyuk^u तम्युकु । तद्भवः sg. gen. adj. (f. **tamic^ū** तमिचू). This form refers to an inan. noun of either gender. If the noun is an. the form is **tāmi-sond^u**, q.v. ab., or **tasond^u**, q.v. bel.) of that (not within sight) (Śiv. 920-1; Rām. 17, 61, 161, 282, 464, 667, etc.; K. 589; H. vii, 12; K.Pr. 248, *tamyuk^u*, for *tamyuk^u* with emph. *i*).

tas तस् i.q. **tamis**, ab. (cf. **tas pata**, p. 792b, l. 28) (pron. m.) (L.V. 20, 34, 37, 105; Śiv. 33, 38, 51, 58-9, 65, 72, 83, etc.; Rām. 57-8, 59, 71, 76, etc.; K. 2, 6,

15, 22, 35, 39, 41, etc.; II. i, 5, 8; ii, 8; iv, 2, etc.) ; (pron. f.) (Śiv. 35, 435-8, 508, 530, 653-7, etc.; Rām. 84, 120, 336, 350, etc.; K. 535; II. xii, 2, 15, 25); (pron. adj.) (Śiv. 319, 683, 1155, 1232, 1599; Rām. 28, 83 f., 488, 537-8, 576, etc.; K. 8, 10, 50, 88, 102, etc.; II. ii, 7; vii, 4; viii, 7, etc.). The word is occasionally used with the meaning of the genitive, as in K. 147, or of the accusative, as in K. 165, 382, 441, 747, 836. An emphatic form is **tāsⁱ तसि**, to him or her only, etc. (L.V. 65; Śiv. 883, 1366, 1578; Rām. 308, 1760; K. 321, 448, 598, 621, etc.). **tas-kun तस्-कुन्** । **तमनु** adv. i.q. **tamis-kun**, ab. (Śiv. 596, 1196; Rām. 79, 148, 258, 411, etc.).

tasond^u तसन्दु or (q.v. ab.) **tāmⁱ-sond^u तमि-संदु** । **तसंबन्धी** sg. gen. adj. (f. **tasünz^u तसंजू**). This form may refer to any an. m. or f. noun; but not to an inan. noun, in which case the sg. gen. is **tamyuk^u**, q.v. ab.); of him (Śiv. 46, 214, 247-8, 597, 639, 744, 798, 919, 1173, 1496, 1619; K. 3, 95, 101, 117, 126, 395, 582, 601, 621, 1111, 1124, etc.); of her (Śiv. 100, 102, 105, 433-4; Rām. 61, 240, 304-5, 474, 705, 894, etc.; K. 114, 520; II. ix, 3). **tasandⁱ pōthⁱ तसन्दि पांठि** adv. like, in the manner of, that person (not within sight), like him, like her (or other an. noun) (Gr.Gr. 154). **tasonduy तसन्दुय** (f. **tasünz^uy तसंजूय**), his or hers only, even his or hers, even of that animate being (Gr.Gr. 92; L.V. 72; Śiv. 49, 599, 651, 724, 1121-2; Rām. 110, 115, 805, 1442, 1448; K. 321, 448, 598, 625, 720, 764, 882, 1082, 1084, 1088, 1146).

ti ti ति ति, that also (K. 582).

tath तथ् inan. sg. dat. to it, to that (not within sight) (inanimate thing) (cf. **tath-pata**, p. 792b. l. 26) (as pron.) (Śiv. 353, 367, 474, 476, 509, etc.; Rām. 26, 118, 122-3, 343, 477-8, etc.; K. 162, 261, 377, 673, 686, 1150, 1153, etc.; II. ii, 1; v, 4; vii, 27, 28, etc.); (as pron. adj.) (L.V. 47; Śiv. 63, 85, 319, 357, 412, 494, etc.; Rām. 121, 128, 188, 738, 1294, etc.; K. 16, 24, 60, 62, 85, 94, 126, 139, etc.; II. (inan.) ii, 1; v, 5; viii, 9; x, 12, etc.; (inan. f.) xii, 15). **tath-kun तथ्-कुन्** । **तत्स्थानमनु** adv. towards that (inanimate thing, place, etc., not within sight); in that direction (Gr.Gr. 160, Rām. 536).

tāthⁱ तथि or **tathy तथ्य**, emph. form of **tath**, ab., as in Rām. 314, etc.; K. 23, 279, 429, 925, etc.; II. iii, 8; xii, 4, 11, 14). **tathy-kun तथ्य-कुन्** adv. even in that direction (not within sight) (Gr.Gr. 160).

tawa तव i.q. **tami 3**, ab. q.v. (cf. **tawa pata**, p. 792b. ll. 27-8), from that, by that (YZ. 186); (used adverbially) for that reason, on that account, therefore (L.V. 57; K. 318, 895). **tawa bāpath तव बापथ** ।

तत्रिमिन्नम adv. for the sake of that (inan. e.g., not within sight), for that; on that account (Śiv. 709, *tawny-b^o*). — **khōta** — **खुत**, — **khōta** — **खोत**, or — **khōtan** — **खुतन्** । **ततो विशिष्टः** adv. i.q. **tami khōta**, etc., ab. (Rām. 1239). — **kani** — **कनि** or — **kanēn** — **कन्वन्** । **तत्कारणेन** adv. i.q. **tami kani**, ab. (Gr.Gr. 159; K. 231). — **kinⁱ** — **किनि** । **तत्कारणेन** adv. on that account, for that cause. — **kāraṇa** — **कारण** । **तत्कारणेन** adv. for that reason, for that cause. — **mōkha** — **ख्व** । **तद्द्वेतुना** adv. i.q. **tami mōkha**, ab. — **nishē** — **निश** । **तत्प्रतिरूपकेण** adv. i.q. **tami nishē**, ab., q.v. (Rām. 352, rather than that; 1234). — **pata** — **पत** or **patan** — **पतन्** । **तत्पश्चात्** adv. i.q. **tami pata**, ab., q.v. (Gr.Gr. 159, 200; Śiv. 1792; Rām. 1644; K. 135-6, 190, 256, 297, 458, 628, 759, 870, etc.). — **path-kun** — **पथ्-कुन्** । **तत्पश्चात्** adv. i.q. **tami path-kun**, ab., q.v. — **patuk^u** — **पतुकु** । **तत्पश्चात्**: adj. (— **patūc^u** — **पतचू**), i.q. **tami patuk^u**, ab., q.v. — **patyum^u** — **पतुमु** । **तत्पश्चाद्भवः** adj. (— **patim^u** — **पतिमू**), i.q. **tami patyum^u**, ab., q.v. — **pushⁱ** — **पुहि** or — **pushy** — **पुष्य** । **तदर्थम्** adv. i.q. **tami pushⁱ**, ab., q.v. — **ti** - **ति** or (q.v.) **tōti** **तीति** conj. nevertheless (Gr.M.). — **wushōtⁱ** — **वुशति** । **तेन हेतुना** adv. i.q. **tami wushōtⁱ**, ab., q.v.

tawuk^u तवुकु । **तद्भवः** gen. adv. (**tawūc^u तवचू**), i.q. **tamyuk^u**, ab., q.v.

taway तवय । **तेनैव** adv. emph. form of **tawa**, ab. only from that, even from that, verily from that, only for that reason, therefore (El. *tawai*; L.V. 69, 90, 94; Śiv. 192, 372, 422, 430, 506, 512, 709, 754, 762, 839, 864, 1122, 1133; Rām. 228, 400, 475, 487, etc.; K. 358; YZ. 251); by that means (L.V. 75, K. 676).

tiy तिय (often written **tī ती**) । **तदेव** inan. m. sg. nom. emph. form of **tīh**, ab. that verily, only that, even that (L.V. 20, 21; Śiv. 121, 312, 317, 319, 348, 538, etc.; Rām. 14, 50, 133, 162, 335, 592, etc.; K. 323, 422, 574, 576, 606, 621, 796, etc.; II. *tiy*, vii, 1; iii, 9; *tī*, xi, 1); (for **tīh + ay**) if that (II. iii, 4, 9).

tiyē तिये । **तदेव** (नहि) inan. m. sg. m. inter. is it really that (the answer expected being in the negative)? **tiyē bā तिय बा** । **तादृक् महाशय?** inan. m. sg. inter. pol. id., but a respectful query, addressed to a male. **tiyē biñ तिय बिन्** । **तादृक् महाशये?** inan. m. sg. inter. pol. id., but a respectful query addressed to a female. **tiyē sō तिय सो** । **तादृक् महाशय?** inan. m. sg. inter. pol. id., addressed to a much-respected male.

tiyō तियो, i.q. **tiy**, ab., with respectful suffix **ō**, that verily Sir (Śiv. 226).

tōh त्वह, **tōh तोह** or **tuh तुह** । **तुषः** m. the husk, or chaff of grain, chaff, bran : El. *tah, tuh*; L. 461, *tōh* ;

K.Pr. 7, 128, 238, *tōh*; 224, *tuh*; 87, *thoh*). —**karun** —करुण् । चूर्णयः करणम्, कुत्सनम् m.inf. to reduce to chaff; to reduce to powder or tiny scraps (e.g. cloth destroyed by white ants); to abuse violently or grossly. —**karith thawun** —करिथ् यवुन् । अतिचूर्णनम् m.inf. to reduce to powder or tiny scraps (as in the preceding); to abuse violently or grossly. —**karith trāwun** —करिथ् चावुन् । अत्याचिपणम् m.inf. to overwhelm with gross abuse. —**nār** -नार । तुषापिः m. a fire of burning chaff (which is very fierce). —**nār muh nār** —नार मुह नार । भूषणवाङ्मयम् m. profusion of ornaments (worn on the person). —**phol^u** -फोलु । तुषसमूहः m. a collection (esp. when small) of chaff. —**shīn** -शीन् । तुष(लघु)हिमम् m. a fall of light fine snow (like chaff).

tuhuk^u तुहुकु । तुषसंबन्धी adj. (f. *tuhūc^u* तुहूचू), of, or belonging to, chaff; filled, or stuffed, with chaff, made up of chaff, and so on.

tōha टूह in **tōha-tōha** टूह-टूह । कामरोगस्वरः m. the noise made in coughing, the sound of a cough.

tōhē तूह्य, **tōhⁱ** तूहि, see **ṣh 2**.

tōh^u तोहु or **tōsh^u** तोशु, the form taken by **tāh**, q.v., when used adjectivally —°. In such a case, its fem. is **tōsh^u**. Cf. **ok^u-tōh^u**, p. 19a, l. 43, and **ok^u-tōsh^u**, id. l. 47.

thōba थुब or **thōbba** ठुब्ब । क्रीडनकविशेषः m. (pl. dat. **thōban** थुबन् or **thōban** ठुबन्), a round piece of earthenware or shaped piece of potsherd, about the size and shape of a rupee. A number of these are used as pieces by children in a certain game. **thōba-kat^r^u** थुब-कतरू or **thōbba-kat^r^u** ठुब्ब-कतरू । क्रीडनककपालः f. a piece of potsherd shaped like a rupee used as ab. The pl. **-katrē** -कत्र्य is used for the stock of sherds used in a game. **thōban** (or **thōban**) **gindun** थुबन् (ठुबन्) गिन्दुन् । क्रीडाविशेषः m.inf. to play this game.

thob^u थंबु m. a plug, in **lyob^u-thob^u**, p. 543b, l. 21, q.v. Cf. **thop^u**.

thabāba ठबाब । निःसारः adj. e.g. artificial, unreal (and worthless on that account), fictitious, imitation.

thabōbⁱ ठबाबि । असद्रूपकविधानशीलः adj. e.g. one who habitually fabricates, one who habitually acts artificially.

thabun थबुन् m. (sg. dat. **thabanas** थबनस्), a lump (cf. **mési-th^o**, p. 609a, l. 11).

thōbun^u थुबुनु । गुल्मः (वृक्षः) खलानुच्चमूर्तिः m. a short thick tree, without branches, a bush, scrub; met. (in this sense, f. **thōbüñ^u** थुबंजू), a stout squat-figured person.

thēcē थच्च in the following:— **thēcē-phol^u** थच्च-फोलु । गूढसंचितद्रव्यम् m. treasure gradually and secretly collected, a secret hoard. Cf. **thīth**.

thēca (or **thica**) **pakun** ठैच (ठीच) पकुन् । धारासंपात-वत्प्रसारः, प्रवाहवत्प्रसृतिः m.inf. (of blood, or the like), to flow in a violent torrent (cf. **rath thica wasun**, p. 845b, l. 29).

thēc^u थैचू, see **thēkun**.

thōca ठौच । पादाघातः f.pl. thrusts, or thrusting, with the toes; cf. **thukun**. —**diñē** —दिञ् । पादाघाहनम् f. pl. inf. to push, or thrust (someone or something) with the toes (in order to set him or it in motion).

thōc^u थूचू, see **thōkun**.

thōc^u ठाचू, see **thākun**.

thuca तुच । ऋलसः adj. e.g. lazy, indolent, work-shy.

thuc^u तुचू, see **thukun**.

thūc^u थूचू, see **thok^u** and **thakun**.

thacyōv थच्योव्, see **thakun**.

thācyōv ठाच्योव्, see **thākun**.

thēcyōv थैच्योव्, see **thēkun**.

thōcyōv थूच्योव् see **thōkun**.

thucyōv तुच्योव्, see **thukun**.

thad थड vill. for **thar 2**, q.v.

thāda थाड । अपक्वः (कठिनः) adj. e.g. (of cereal food, or the like) insufficiently cooked, (on that account) hard, not soft.

thid थिद् । चित्रविशेषः m. N. of a village on the shore of the Dal lake, about a mile from Gupakār (q.v.), where there is a sacred site. Its ancient name was **Thēda** (RT.Tr. II, 454).

thod^u थदु । प्रोन्नतः adj. (f. **thūz^u** 1 थंजू, for 2, see s.v.), high, tall, lofty (cf. **pōra-th^o**, p. 753b, l. 9) (El. **thōd**, **thaud**; Gr.Gr. 9, 29, 140; Gr.M.; W. 20; Śiv. 784, 1050, 1811; Rām. 600; YZ. 409; K.Pr. 165); upright, erect (cf. **kāri-th^o**, p. 467a, l. 31) (Śiv. 971, of the neck, see p. 1167a, l. 31; so, 1363; II. vii, 11; YZ. 64, 146); elevated, on a high place (Śiv. 985, 1068); high (in price) (Gr.M.); high-minded, on one's dignity, on the high horse (K.Pr. 258). —**karun** —करुण् m.inf. to exalt (El.). —**rōzun** —रोजुन् । प्रोन्नम्यस्थितिः m.inf. (of something previously bent or prone) to remain or continue erect (YZ. 298).

—**thawun** —थवुन् or —**thāwun** —थावुन् । चरतीकृत्य स्थापनम् m.inf. to put in a higher position, to raise (and leave raised); to set upright, to erect. —**tulun** —तुलुन् । उत्थापनम् m.inf. to raise (e.g. someone from a sitting position) (El., Śiv. 1812, YZ. 181); to erect; to lift up (and remove) (Rām. 123, 1417, 1495).

—**tulith thawun** —तुलिथ् थवुन् or —**tulith thāwun** —तुलिथ् थावुन् । निराकरणम् m.inf. to raise and put down (elsewhere); hence, to remove a person (from an office, or the like). —**tulith thunun** —तुलिथ् थुनुन् ।

उत्थापनम् m.inf. to raise (once for all); to raise and

carry off; to raise and put away, to wipe off, sweep off.
—**wōthun** —वृथुन् । उत्यानम् m.inf. to stand up (El.; Śiv. 321; Rām. 707, 903, 942, 952, 961, 1384; II. ii, 3, 5, 6; v, 6, 9; xii, 14, 15; K.Pr. 165).

thadi धदि । उच्चैः adv. on high (K. 154, 446); from on high; (of a voice, or the like) high, loudly.
—**pala** —पल । अत्यौत्कर्षेण adv. with great nobility, with great magnanimity; with great superiority. —**thadi** —धदि । अत्युच्चैः adv. high (in every respect), at a great height (in every particular); from a great height (in every particular); (of a voice, or the like) loudly (i.e. with each word loud). —**thod**^u —थंदु । अत्युन्नतः adj. (f. —**thüz**^u —थंजू), lofty in every respect.

thadam-thod^u धदम-थंदु । अत्युन्नतः adj. (f. —**thüz**^u —थंजू), very high, very lofty; very elevated.

thadun धदुन् । उन्नतीभवनम्, आढीभवनम् conj. 3. (2 p.p. **thadyōv** धद्योव्), to be or become high or elevated, to become higher, to become taller (El. *thadun*, Gr.Gr. 173, K.Pr. 173); to become erect; to become elevated; to become elevated (in position, wealth, power, or the like).

thadith bhēhun धदिथ व्यङ्गन् । अत्यौन्नत्यप्राप्तिः m.inf. 'having risen to sit', to achieve a high position (in wealth, fortune, good qualities, children, etc.) and remain secure there.

thadyō-mot^u धद्यो-मंतु । उन्नतीभूतः, आढीभूतः perf. part. (f. **thadyē-müts**^u धद्ये-मंजू), become high; elevated; raised (to power, etc.).

tihīdastī तिहीदस्ती تهیدستی f. empty-handedness, poverty, penury (Rām. 1520).

tōhafa, see **tōhapha**.

ṭhag ṭग् । वञ्चकः m. (f. **ṭhagiñ** ṭगिञ् q.v.), a deceiver, impostor, cheat, knave, sharper, plunderer (K.Pr. 221); a robber, assassin, cut-throat.

ṭhaga-bāba ṭग-बाबा । साधुवेशवञ्चकः m. 'Sir ṭhag', an impostor who swindles in the character of a highly-respectable old gentleman. —**bāpār** -बापार । वञ्चकव्यवहारः m. the conduct or actions of an impostor, swindling conduct. —**bāy** -बाय । वञ्चकस्त्री f. a swindler's wife. —**pav** -पव । वञ्चनाभ्यासः m. the practice, exercise, or frequent use of swindling.

ṭhāg 1 थॉग् । खिदः f. fatigue, lassitude, exhaustion (resulting from exertion); cf. **thākh** or **thōkh**. —**anūñ**^u —अनंजू । खिदापादनम् f.inf. to make fatigued (by imposing some exhausting labour). —**yiñ**^u —यिञ् । खिदापत्तिः f.inf. fatigue to be felt.

ṭhāg 2 थॉग् । वञ्चना f. in order to appropriate the results, dishonestly to induce another to abandon work on which he is engaged.

thōgⁱ थॉगि । वञ्चकः m. one who is in the habit of dis-

honestly interfering with another's work, so as to appropriate its results.

thūg^u थूग्, see **thung**.

ṭhagagī ṭगगी । वञ्चकता f. habitual swindling, knavery, cheating, imposture, the profession or actions of an impostor, etc.

ṭhagil ṭगिल् । वञ्चकता f. cheating, swindling; forgery (El. m.).

ṭhagun ṭगुन् । वञ्चनम् conj. 1 (1 p.p. **ṭhog**^u ṭग्, f. **ṭhūj**^u ṭजू), to cheat, deceive, beguile, impose upon, trick, dupe, swindle (Gr.M.); conj. 3 (2 p.p. **ṭhagyōv** ṭग्योव्) to be deceived, cheated (Gr.Gr. xxxi, Gr.M.). **ṭhog**^u-**mot**^u ṭग्-मंतु । वञ्चितः perf. part. (f. **ṭhūj**^u-**müts**^u ṭजू-मंजू), deceived, cheated, imposed upon.

ṭhagiñ ṭगिञ् । वञ्चकी f. of **ṭhag**, q.v.

ṭhagāwun ṭगावुन् conj. 1 (1 p.p. **ṭhagōw**^u ṭगोवु), to deceive (Gr.Gr. xxxi).

ṭhagōyⁱ ṭगोयि । वञ्चना f. swindling, knavery, cheating, imposture.

ṭh^h ṭḥḥ । अतितृप्तिः f. surfeit, a feeling of repletion (from eating, drinking, or the like). —**gabhūñ**^u —गब्जू । अतितृप्तिसमुत्पत्तिः f.inf. such a feeling to be experienced.

ṭhāh थाह । जलावतरणम् f. casting oneself into water, plunging (oneself) into water. —**diñ**^u —दिञ् । जले देहप्रवेपणम् f.inf. to plunge into water, to dive; to jump down (Rām. 1335). —**mārūñ**^u —मारंजू f.inf. to dive (Rām. 546). —**trāvūñ**^u —चावंजू । जलेऽवतरणम् f.inf. to plunge into water and swim, to swim. —**ṭhunūñ**^u —हुनंजू । मध्यनिपातः f.inf. (in order to secure the fruits) suddenly to plunge into another's work.

ṭhāh ṭḥḥ in **ṭhāha-ṭhāh** ṭḥḥ-ṭḥḥ । सगन्धहासः onomat. m. loud laughter, a peal of laughter.

ṭhēh थेह m.pl. airs, ostentation used in the following (cf. **tēh**):—**ṭhēh** diñⁱ थेह दिनि or —**mārāñ**ⁱ —मारंनि । मदाविष्करणम् m. pl. inf. to put on airs and graces (owing to pride in youthful beauty, wealth, or the like).

ṭhoh, see **tōh**.

ṭhaharun ṭḥḥḥḥ । संस्थानम्, प्रतीचा conj. 3 (2 p.p. **ṭhaharyōv** ṭḥḥयोव्), to become fixed, firm (of something previously unsteady) (cf. **pūr**^u **ṭh^o**, p. 734b, l. 50) (K. 623); to become or be steady (cf. **atha ṭh^o**, p. 63a, l. 4); to stand still (Śiv. 1539, K. 1023); to stop, rest, pause, halt (Gr.M.); to stay, remain, abide (Śiv. 1650; K. 1107; H. ii, 4); to wait tarry, (Gr.M.); to wait for, tarry for (K. 1105); to be settled, fixed, determined.

ṭhah^arith ṭḥḥरिथ् । प्रतीचापूर्वम् derived from conj.

part., as adv. behind time, late, retarded, after the right time, unpunctually; slowly, leisurely, deliberately.

ṭhaharyō-mot^u ठहरी-मंतु । स्थिरीभूतः perf. part. (f. **ṭhaharyē-müṭ^u** ठहरी-मंतू), become fixed, firm, steady, etc.

thaharanāwun, see **ṭhaharāwun**.

ṭhahārāv ठहराव् । स्थितिः m. fixture; pause, rest, stop, halt (esp. for a short time).

ṭhaharāwun ठहरावुन् conj. 1 (1 p.p. **ṭhaharōw^u** ठहरोवु). This verb is the casual of **ṭhaharun**, q.v., in all its senses) to make steady, make firm (cf. **pūr^u** **th^o**, p. 755a, l. 2) (El. *thaharanāwun* (sic), Gr.M.) to cause to stop, to cause to tarry, and so on, as in **ṭhaharun**; to ascertain, decide, determine (Gr.M.).

thōjⁱ थाजि or **thōj^u** थाजू । खाली, मूषा f. (sg. dat. **thājē** थाज्ये), a large-sized metal plate, dish, or tray for food, etc. (cf. **diva-gōn-th^o**, p. 261b, l. 18; **diwath-th^o**, p. 265a, l. 26; **siwan-th^o**, p. 954a, l. 30; **thēkan-th^o**, s.v. **thēkun**) (K. 154, 161-2; K.Pr. 132, 163, misprinted *tha^o* for *thā*); a crucible (for melting gold, etc.) (cf. **payēn-th^o**, p. 817b, l. 2; **sōnar-th^o**, p. 923a, l. 43); a lapidary's polishing wheel (cf. **man^r-th^o**, p. 581b, l. 5). Cf. **thāl**, which is equivalent to our 'plate'.

th^uj^u 1 थजू । निष्फलतृदवृचः f. the fruitless mulberry tree, the leaves of which are considered the best of all varieties of mulberry leaves for silk-worms (El. *thuj*).

th^uj^u 2 थजू । पचिणी f. N. of the female of the Mallard (*Anas boschas*) (L. 129, *thuj*).

thūj^u 1 थजू । खली, देवप्रतिमापूजोपकरणसामग्री-निधानकोष्ठकम् f. dry ground, land fit for cultivation, arable land, esp. land suitable for seed-beds; a wooden receptacle in which the articles necessary for the worship of an idol are kept, a casket (for this purpose), a pyx (L.V. 33). -**dāñē** -दाञ् । उन्नद्धारोपितोद्भव-धान्यम् m. rice plants (paddy) which have been transplanted, paddy sown in seed-beds and subsequently transplanted. -**nār** -नार m. a nursery for rice (cf. **nār** 2) (L. 462 *thūjār*).

thūj^u 2 थजू, see **thol^u** 2 and **thalun**.

thūj^u ठजू, **thūj^u-müṭ^u** ठजू-मंतू, see **ṭhagun**.

tihij तिहिज् or **tihij^u** तिहिजू । सूक्ष्माङ्कुरः f. a slender sprout, a fine plant filament (cf. **kōng-t^o**, the tip of the stigma of the saffron-flower, p. 456b, l. 21); met. anything fine and delicate (cf. **kana-t^o**, p. 448a, l. 35).

thājⁱwōr^u थजिवोर m. N. of a Kashmir village where there is a site sacred to Shiva (Śiv. 1161, 1895).

thajyōv थज्योव्, see **thalun**.

ṭhaka ठक in **ṭhaka-ṭhaka** ठक-ठक । विभूतियुक्तः m. covered with ashes (e.g. a man's body), dusty, sooty.

ṭhēka ठेक m. in the following:—**ṭhēka āsun** ठेकआसुन् । आग्रहः m.inf. urging (esp. one who is unwilling to go on with or complete some work) to occur. —**hyon^u** —ह्युनु । कार्यसमापनस्वीकारः m.inf. to accept urging, to agree to continue with, or to complete, some work at another's urging. —**karun** —करन् । कार्यसंपादनस्वीकारः m.inf. to agree or assent to undertake the completion of some work. —**nyun^u** —निनु । कार्यसमापनस्वीकारः m.inf., i.q. **ṭhēka hyon^u**, ab.

thok^u थंकु । आन्तः adj. (f. **thūc^u** थंचू), wearied, tired, fatigued, exhausted, jaded (cf. **thakun**, of which this is the 1 p.p.). —**bok^u** —बंकु । आन्तशुधितः adj. (f. **thūc^u būc^u** थंचू बंचू), wearied and hungry (e.g. a person on a pilgrimage); worn out, troubled, confounded.

ṭhūk^u 1 ठूंकु । अङ्गुल्यताडना, पुस्तकाद्यगुद्धिः m. rapping the tip of the fingers with a strip of wood (a punishment for boys, etc.), slapping the hands in this way; a mistake in a book, a scribal error in a manuscript or the like, a printer's error, a misprint; cf. **ṭhūkh**. —**kadun** —कडुन् । अगुद्धिसमीक्षणम् m.inf. to detect scribal errors or misprints, to check a manuscript, correct a proof, etc. —**trāwun** —त्रावुन् । लेखन्यच्छेदनम् m.inf. to scratch out, erase (an error in a manuscript or the like); to trim the point of a pen.

ṭhūk^u 2 ठूंकु adj. (f. **ṭhūkh^u** ठूंकु), one who is attacked by the horns of any animal, gored (Gr.Gr. 20).

thakh थख् । अमः, विश्रमणम्, विरामः m. (sg. dat. **thakas** थकस्), weariness, fatigue, exhaustion, lassitude (Gr.Gr. 122); resting on account of weariness; cessation on the conclusion of anything (e.g. of long singing, a long bout of lecturing, or the like). —**dyun^u** —दिनु । विश्रमणम् m.inf. to take a rest (e.g. in the course of a long journey to recline for a time in a shady place). —**kadun** —कडुन् । विश्रमणम् m.inf. to rest, take a rest, as ab.; to take a rest at the conclusion of any wearying task or action.

thaka-būn^u थक-बूनु । आश्रयरूपा f. a weariness-plane, a plane-tree under which a weary person can rest (on a journey in the hot season); met. a genial, kindly woman, who gives rest and comfort to others (cf. K.Pr. 7, 102 for the same simile for a kindly wife). -**būth^u** -बूथू । विश्रामस्थानम् f. (sg. dat. -**bachē** -बच्छे), a weariness-hearth, a place to which a person goes for rest, or where he finds rest; met. a genial, kindly man, who gives help and rest to others.

ṭhākh टाख् । निरोधः m. (sg. dat. **ṭhākas** टाकस्), ordering some work to be stopped, stopping any piece of work.

thākh चॉख् or thōkh चॉख् । अत्यायामः, खेदः f. (sg. dat. thāki चॉकि or thōki चॉकि), distress resulting from extreme fatigue (esp. when this is fruitless). Cf. thāg 1.

thōkh थूक् । निष्टीवः f. (sg. dat. thōki थूकि), spittle, saliva (cf. lōkh-th°, p. 518a, l. 16; shāla-th°, p. 880a, l. 17; tīla-th°, s.v. tīl) (K.Pr. 26, 63, 215, 258, 262); spitting.

thōka-bāna थूक-बान । प्रतिघाहः m. a spitting-pot, a spittoon. -buth° -बुथु । निष्कृतमुखः m. a 'spit-face', one whose face should be spit upon, i.e. one who is engaged in some very vile or blameworthy occupation.

—hēñē —ह्यत्र । थूकाराधिगमः f. pl. inf. to receive spittings, to be an object of general scorn on account of vile occupation or of blameworthy actions.

—khēñē —ख्यत्र । कुत्सापात्रीभवनम् f. pl. inf. to eat spittles, to become an object of scorn, as ab. -lōd° -लोदु । निष्टीवनराशिः m. a pile or accumulation of spittle. -lōḥh° -लूक्कु । निष्कृतिसंघः m. a lump of thick spittle, a clot of phlegm expelled from the mouth.

-mūn° -मुनु । निष्टीवनभित्तिः m. an accumulation of spittle, as it were, plastered on a wall or the like. -nūn -नून । निष्टीवलवणीषधम् m. spittle-salt, one's own spittle mixed with salt (applied as a remedy to a blister on the foot caused by walking).

—rāṣavith —राञ्जवथ । अत्यनादरपूर्वम् conj. part. used as adv. (with verbs of giving, etc.) with much ignominy, most insultingly (as if the gift was daubed with the giver's spittle).

—trāwanē —त्रावत्र । अरुच्याविकारः f. pl. inf. to reject with scorn (as if one ejects spittle at it) (K.Pr. 166). —shunañē —शुनत्र । कुत्सनम् (थूकारः) f. pl. inf. to spit (upon, dat.) (K.Pr. 12); to eject spittles, to make the noise of spitting; hence, to abuse some committer of a vile or despicable action.

thōki thōki gōmot° थूकि थूकि गोमंतु । अतिनिन्दा-पात्रीभूतः perf. part. (f. —thōki gōmüts° —थूकि गामंजू), one who has become an object of universal blame and contempt, on account of vile or despicable conduct.

—thōki gaṣhun —थूकि गश्कुन् । अतिगर्हापात्रीभवनम् m. inf. to become the object of universal blame and contempt, as ab. —thōki kor°-mot° —थूकि कर्-मंतु । थूकृतः perf. part. (f. —thōki kūr°-müts° —थूकि कूर-मंजू), spat upon by everyone, i.e. universally despised and blamed on account of vile or despicable conduct.

—thōki karun —थूकि करन् । अतिनिन्दा-पात्रीकरणम् m. inf. to make (a person) an object of universal blame and contempt, as ab.

thōkh ठोख् m. in thōkh-dār ठोख्-दार । प्रधानः m. the head of a company or community, the leading man of a village (whose position is due to rank, generosity,

virtue, good family, or similar reason) (cf. thōkal). -dōri -दारी । प्रधानता f. the office or position of the head man of a community (see the preceding).

thukh ठुख् । उत्खननम् m. (sg. dat. thukas ठुकस्), hammering into, knocking in, driving into (the ground a stake, peg, etc., with a mallet or the like) (cf. atha-th°, p. 63a, l. 6) (Gr.Gr. 122, W. 140, K.Pr. 41); the Skt. given above as the meaning of this word usually signifies 'digging up', but here it is certainly used to mean the ab. —dyun° —दिनु । उत्खननार्थमाहननम् m. inf. to hammer in (as ab).

—shunun —शुनुन । प्रतिबन्धनम् m. inf. 'to thrust in (a wedge)', i.e. (for one's selfish object) to interfere or obstruct some other's work (by offering some pretended reason), to put a spoke in another's wheel.

thūkh ठूख् m. (sg. dat. thūkas ठूकस्), the tip of anything pointed (e.g. the nib of a pen) (Gr.M.). I.q. thūkh° 1, q.v.

thūkh ठूख् । शृङ्गाघातः f. (sg. dat. thūke ठूकि), (by a horned animal) striking with the horns, thrusting or piercing with the horns, goring (Gr.Gr. 134). Cf. thōl.

thūka diñē ठूक दिञ् । गर्वादिना अमर्षाभिव्यञ्जनम् f. pl. inf. to give gorings, attack with the horns; met. arrogantly and threateningly to display wrath.

thūka-thūkh ठूक-ठूख् । शृङ्गाघाताघाति f. mutual goring (as in a fight between horned animals) (Gr.Gr. 75, thūka-thūkh).

tahakikāth तहकिकाथ्, tahkikāt تحقیقات m. (sg. dat. tahakikātas तहकिकातस्), an inquiry, investigation, inquest (Gr.M.).

thōkal थूकल् । निष्टीवनशीलः adj. e.g. a spitter, one who habitually spits.

thōkal ठोकल् । प्रधानः adj. e.g. one who is the leading person in a company or community (cf. thōkh, ab.).

thūkal ठूकल् । शृङ्गाहनशीलः adj. e.g. (a horned animal which is) in the habit of attacking with its horns (Gr.Gr. 134).

thakun चकुन् । अमः conj. 2 (1 p.p. thok° चकु, f. thūc° चजू; 2 p.p. thacyōv थच्योव्), to be, or become, wearied, tired, fatigued, exhausted, jaded (Gr.Gr. 30, 122, 204, 209, 224; Gr.M.; Śiv. 1770, 1824; Rām. 546; K. 164, 961; YZ. 417). The causal of this verb is thakanāwun or thak°rāwun, qq.v. (Gr.Gr. 174); El. also gives the infinitive thakun as noun subst. meaning 'fatigue'.

—abun —अबुन् । अमापत्तिः m. inf. fatigue to enter, fatigue to overcome (a person), fatigue to be suffered. —nērun —नेरन् । अमनिवृत्तिः m. inf. fatigue to exit, i.e. to depart, rest to be attained, to become rested. —nirith yun° —नीरिथ् यिनु । अतिअमाविर्भावः m. inf. 'fatigue' to come out, fatigue

to become manifest (by the usual signs). — **ṭsalun** — **चलुन** । **अमनिवृत्तिः** m.inf. fatigue, to depart, to become rested.

ṭhok^u-mot^u थकु-मंतु । **आनतः** perf. part. (f. **ṭhōc^u-müts^u** थचू-मंचू), wearied, fatigued (YZ. 134, K.Pr. 12).

ṭhakith pyon^u थकिय थ्युन । **अतिश्रमापातः** m.inf. to become utterly wearied or exhausted (YZ. 92).

ṭhākun ठाकून । **निरोधः** conj. 1. (1 p.p. **ṭhōk^u** ठोकु, f. **ṭhōc^u** ठाचू; 2 p.p. **ṭhācyōv** ठाच्योव्) to prohibit, command to desist (from any work); to hammer into, knock into; cf. **ṭhāsun** and **ṭhukun**. **ṭhōk^u-mot^u** ठोकु-मंतु । **निषेधः** perf. part. (f. **ṭhōc^u-müts^u** ठाचू-मंचू), stopped (by a command) or prohibited (from carrying out any work), caused to desist.

ṭhēkun थकून । **विकृत्यनम्** conj. 1 (1 p.p. **ṭhyok^u** थ्यकु, f. **ṭhēc^u** थचू; 2 p.p. **ṭhēc^uyōv** थच्योव्), to boast, brag, vaunt, praise oneself (whether entitled to do so or not) (Gr.Gr. 120; W. 132; K. 330, 647; K.Pr. 101, 107, 236 (*ṭhuktam* for *ṭhyok^utham*)); to praise, commend, applaud, magnify, exalt (Śiv. 1627); to vie with, emulate, rival (dat. of obj.) (Rām. 1099). **ṭhēkun lāyēkh** थकून लायख् । **प्रशंसार्हः** adj. (f. **ṭhēkūn^u lāyēkh** थकनू लायख्, see **lāyēkh**) worthy of praise, fit to be praised, commendable. Cf. **ṭhēkanas lā^o**, bel.

ṭhēkan-thōj^u थकन-थाजू । **स्वशाघिनी** f. 'a platter of boasting', a self-applauding woman, a woman who habitually boasts or praises herself.

ṭhēkanas lāyēkh थकनस् लायख् । **प्रशंसनार्हः** adj. e.g. (see **lāyēkh**) praiseworthy, i.q. **ṭhēkun lā^o**, ab.

ṭhyok^u-mot^u थ्यकु-मंतु । **प्रशंसितः** perf. part. (f. **ṭhēc^u-müts^u** थचू-मंचू), praised, glorified, commended.

ṭhikāna ठिकान । **आश्रयः** m. a fixed place or abode (Gr.M.); the proper place (for anything); dwelling-place, residence, home; certainty, absence of doubt (Gr.M.).

ṭhikun ठीकून । **स्थितिः** conj. 3 (2 p.p. **ṭhikyōv** ठीक्योव्), to stand firmly, to be steady, remain steady (cf. **atha ṭh^o**, p. 63a, l. 9) (Gr.Gr. 173, Śiv. 1752, Rām. 1659); to come to a firm stand, to become steady (cf. **prān ṭhikānⁱ**, p. 761a, l. 30; **shāh ṭh^o**, p. 873a, l. 13). **ṭhikyō-mot^u** ठीक्यो-मंतु । **कृतस्थितिः** perf. part. (f. **ṭhikyē-müts^u** ठीक्ये-मंचू), made to stand firmly, come to a steady stand.

ṭhōkun थुकून । **निष्ठीवनम्** conj. 1 (1 p.p. **ṭhōk^u** थुकु, f. **ṭhōc^u** थचू; 2 p.p. **ṭhōcyōv** थच्योव्), to spit, expectorate.

ṭhok^u-mot^u थुकु-मंतु । **थूकृतः** perf. part. (f. **ṭhōc^u-müts^u** थचू-मंचू), spit out; spit at or on; disgraced by vile abusive language; one whose conduct or

occupation is very vile; one who has fallen under an utterly evil fate, despised and rejected.

ṭhōkan atha dārun थुकन अथ दारुन । **अतिवशवर्तित्वम्** m.inf. 'holding the hand to be spit upon', to be utterly subservient (to); mcf. to show entire loving subserviency (to a friend, master, servant, or the like).

ṭhukun ठुकून । **उत्खननम्** conj. 1 (1 p.p. **ṭhuk^u** ठुकु, f. **ṭhuc^u** ठुचू; 2 p.p. **ṭhucyōv** ठुच्योव्), to hammer, drive in (e.g. a stake, peg, etc., into the ground, etc.), thrust forcibly into (cf. **dōh ṭh^o**, p. 199b, l. 50) (Gr.Gr. 122; Gr.M.; K.Pr. 1); cf. **ṭhākun** and **ṭhāsun**. Regarding the meaning of the Skt. translation, see **ṭhukh**.

ṭhuk^u-mot^u ठुकु-मंतु । **उत्खातः** perf. part. (f. **ṭhuc^u-müts^u** ठुचू-मंचू), knocked in, driven into (the ground, etc.), as ab.

ṭhukith ठुकिय् । **बलात्कारेण** conj. part. 'having hammered in'; hence, as adv. under compulsion (of someone), perforce; **dōh ṭh^o**, having hammered in the day, i.e. having finished the day's work (K.Pr. 131).

ṭhakanāwun थकनावुन । **चकनावुन** conj. 1 (1 p.p. **ṭhakanōw^u** थकनोवु), to make weary, cause to be weary, to fatigue (Gr.Gr. 176). Cf. **ṭhak^arawun**.

ṭhēkanāwun थकनावुन । **चकनावुन** conj. 1 (1 p.p. **ṭhēkanōw^u** थकनोवु), to cause to boast, to praise, applaud (Śiv. 1653); to be, or become, praiseworthy (Rām. 1441, n.ag. *ṭhēkanāwun*).

ṭhēkiñ थकिञ् । **श्लाघा** f. praise (Gr.Gr. 120); flattery, adulation; esp. self-praise, self-commendation (without due reason).

ṭhēkiñēl थकिञ्जल् । **अतथाले प्रशंसनशीलः** adj. e.g. a habitual flatterer, a habitual adulator (Gr.Gr. 120); esp. a habitual self-praiser, a habitual boaster, a braggart (without due reason).

ṭhōkur ठोकुर । **म.** (sg. dat. **ṭhōkuras** ठोकुरस्, Rām. 952), an idol, an image for worship (Gr.M.; L. 264; Rām. 580, 585, 944-5, 950, 952; K. 974).

ṭhōkur-brōhmun ठोकुर-ब्रोह्मुन् । **पूजकब्राह्मणः** m. (sg. dat. **-brōhmanas** -ब्रोह्मनस्), an idol Brāhman, a pail Brāhman in attendance on an idol, who conducts the worship.

-dwar -द्वार् or **ṭhōkura-dwār** ठोकुर-द्वार । **m.** an idol-house, temple (Gr.M.).

-kuṭh^u -कुठु । **पूजाकोष्ठम्** m. the room or shrine in a house in which the image of a god is set up for worship (El. *ṭhokur-kut*).

According to El. it is generally on the second floor of a house).

-sōb -साब् । **देवप्रतिमा** m. the image of a god.

ṭhūk^ara ठूकर । **आघातपूर्वको निपातः** m. a fall due to a blow, kick, knock, stumble, or the like (W. 7 *ṭhokar*). — **lagun** — **लगुन** । **पादाघातः**

m.inf. to come into collision (with), to knock (against an obstacle); to trip, stumble.

thak^aran थंकरन् । अमापादनम् f. (sg. dat. thak^ariū^u थंकरं), the causing of fatigue, weariness.

thak^arun थंकरन् । परिश्रान्तीकरणम् conj. 1 (1 p.p. thak^or^u थंकरु), to cause to be fatigued, to fatigue, weary (by hard work, by delay, etc.).

thak^arāwun थंकरावुन् । अमदानम् conj. 1 (1 p.p. thak^arōw^u थंकरोवु, f. thak^arōv^u थंकरावू or thūc^urōv^u थंचूरावू), to fatigue, to weary (e.g. by heavy work, long journeying, delay, etc.) (Gr.Gr. 174, Śiv. 1394); cf. thakanāwun. thak^arōv^u-mot^u थंकरोवु-मंतु । अमितः perf. part. (f. thak^arōv^u-mūṣ^u थंकरावू-मंचू, or thūc^urōv^u-mūṣ^u थंचूरावू-मंचू), wearied by (someone or something, as ab.).

thak^arāwun ठीकरावुन् । बलादारोपणम् conj. 1 (1 p.p. thak^arōw^u ठीकरोवु), to set up firmly, to fix firmly, to make steady (something unsteady) (Gr.Gr. 173); to establish firmly.

thak^arōw^u-mot^u ठीकरोवु-मंतु । स्थापितः perf. part. (f. thak^arōv^u-mūṣ^u ठीकरावू-मंचू), made firm, fixed, established (by someone).

thak^arōvith thow^u-mot^u ठीकरोविथ थवु-मंतु । आरोपितः perf. part. (f. —thūv^u-mūṣ^u —थवू-मंचू), fixed, established, installed. —thawun —थवुन् । आरोपणम् m.inf. to fix, establish, instal.

tākhith ताह्वीथ (for تاحيق) adv. of a certainty, certainly, assuredly (II. x, 12; xi, 13; xii, 3).

thūkith ठूक्थि । आग्रहपूर्वम् adv. persistently, determinedly, resolutely. Cf. thūkh.

thēkawun^u थकवुन् n.ag. (f. thēkaviū^u थकवंचू), a boaster; a fop (El.).

thal थल । स्थलम्, चित्रभागः f. a place, spot, site (L.V. 53; Śiv. 1026, 1570-1); (esp.) a place in a book, lesson, or the like; a strip of ground used as a garden-bed, or for cultivating vegetables (cf. hāka-th^o (reported as masc.), p. 326b, l. 33; pōshē-th^o, f., p. 779a, l. 2) (Śiv. 1853); a seed bed; hence, rice seedlings (cf. dā-th^o, p. 231a, l. 7) (L. 463); land (as opposed to water) (Śiv. 1537, 1741). —karū^u —करं, लतानिखननम् f.inf. to plant vegetables (in such a strip of land).

thala-bāgay थल-बागय । चित्रविभक्तिः f. dividing a piece of ground into such long strips for planting vegetables, so as to facilitate irrigation or watering. —karaṇē —करत्र । चित्रविभागः f. pl. inf. to divide a piece of ground, as ab.

thālⁱ thālⁱ wuchun थंलि थंलि वुकुन् । इतस्ततः पर्यालोचनम् m.inf. to examine (e.g. a picture, a dress, or a book) in different places (i.e. here and there). For thālⁱ thālⁱ wālan, see s.v. thalun.

thali thali wuchun थलि थलि वुकुन् । अतिप्रेम्णा पर्यालोचनम् m.inf. to look over in detail and admire some loved one (e.g. a darling child or wife).

thāl थाल । भोजनपात्रम् m. (f. thōjⁱ थॉजि or thōj^u थॉजु, q.v., means a larger sized tray), a plate of metal used by Hindus for eating, etc., a platter, trencher (cf. dā-thāl barun, p. 231a, l. 9; khakari th^o, p. 396a, l. 13; khira-th^o, p. 409a, l. 12) (Śiv. 207, 283, 374, 1152, 1169, 1202, 1247, 1524, 1748; YZ. 422, 427); cf. trōmⁱ.

thāla-bāgay थाल-बागय । थालयो विभाजनम् f. distribution (of food) in numerous platefuls. —bata -वत । कांस्यपात्रिकभोजनम् m. food served (at a dinner) in metal plates. As a rule at a large dinner, such as that given at a wedding, or the like, owing to the number of guests, food is served in earthenware plates. When at such a dinner the guests are served on metal plates, the feast is called by this name. —dand^u -दंदू । थालकोटिः f. the edge of a metal platter, etc.

-khōn -खुन । भुक्तिपात्रपङ्क्तिः f. (sg. dat. -khōni -खुनि), a pile of metal platters. —khūnd^u -खंडू ।

बुद्धभ्रमभुक्तिपात्री f. (sg. dat. -khanjē -खंज्य), a bit of a broken metal platter used as such. —khap^u -खंपटू । अतिजीर्णबुद्धथाली f. (sg. dat. khap^ocē खंपच्य), a worn-out damaged little metal platter. —mōy -म्य । लघुपात्रिका f. a small metal platter. —phu^u -फूटू । भ्रमबुद्धथालिका f. (sg. dat. -phucē -फुच्य), a chipped or broken little metal platter. —raṣṣ -रक्क । लघुपात्री f. (sg. dat. -rabi -रबि), a small, light, metal platter.

thālas-kēth थालस-कथ्य adv. in a platter (Gr.Gr. 43).

thēl थल । अङ्गीनयम् f. loftiness, height (of some part of the body, such as the brow) (cf. dēka-th^o, p. 204b, l. 26). Cf. thōla.

thēla ठेल । आधारिका m. a large bag, a sack (El., K. 953); a sack-like part of the intestines (cf. garba-th^o, p. 300a, l. 5; pēshābuk^u th^o, p. 780a, l. 49); cf. thilⁱ. —kapur -कपुर । आधारिकाद्योग्यकर्पटः m. (sg. dat. -kaporas -कपरस), sackcloth, coarse cloth for making sacks.

thil ठिल । उष्णीषवेष्टः कन्दुकावाहनम् f. the fashion in which a turban is wound round the head; a blow at a ball in hockey, polo, or the like (cf. pot^u thil kad^un^u, p. 788a, l. 18). —yiū^u —यिजू । अभिभवापत्तिः f.inf. 'the blow of the ball to come', (by one engaged in a hard struggle for victory) sudden and decisive defeat to be experienced.

thila kadaṇē ठिल कडंज । पराजितोत्करणम् f. pl. inf. 'to pull out blows of the ball', (of one previously in

subjection) to conquer over and over again, to win repeatedly.

thilan gindun ठिलन् गिन्दुन् । अभिभवनोद्योगः m.inf. 'to play at ball-blows', to strive for the mastery.

thīl' डील । आधारिका f. (sg. abl. **thēli डेलि**) a small sack (cf. *thēla*), a bag, purse (El., Gr.M., Śiv. 1079, K.Pr. 86).

thōl ठूल । शृङ्गाघातः f. a blow or thrust with the horns (given by a horned animal) (cf. *nēnd'ari-thōla*, p. 642b, l. 18) (Gr.Gr. 134). Cf. **thūkh**.

thōla diñē ठूल दिञ । शृङ्गाहतिः f. pl. inf. to thrust with the horns, to gore, to butt. **-kath -कठ** शृङ्गाहननशीलमेघः m. (sg. dat. **-kaṭas -कटस्**), a ram that butts, a ram kept and trained for fighting other rams. —**lāyēñē —लायञ** । शृङ्गाहननम् f. pl. inf. to strike blows with the horns, to horn, gore, butt; met. to display arrogance. **-thōl -ठूल** । शृङ्गाशृङ्गि f. mutual striking with the horns, a fight between horned animals, a butting contest between rams (Gr.Gr. 75).

thōli dyun' ठूलि दिनु । अग्रे दानम् m.inf. (in a fight or quarrel) to give before (i.e. in advance of) (the adversary). —**thōli thawun —ठूलि थवुन्** । संयुक्तः स्थापनम् m.inf. to set (two posts or the like) head joining head. —**thawun —थवुन्** । अग्रे स्थापनम् m.inf. to set in front (of another).

thōla ठूल । ललाटीत्रययुक्तः adj. c.g. possessing a lofty forehead, high-browed. Cf. **thēl** and **thōl**.

thol' 1 थलु । पात्रभूतः m. partaking of, affected by, a recipient of, used —° with words implying abuse, or the like, as in **wōhav-thol'**, a recipient of a curse.

thol' 2 थलु । p.p. of *thalun*, q.v. (f. **thūj' 2 थजू**, for 1, see s.v.) trimmed (of the branches of a tree) used —° as in **ada-th'**, p. 12a, l. 21.

thūl ठूल । पच्यण्डम् m. an egg (whether of bird or insect) (cf. **gānda-th'**, p. 289a, l. 23; **gōṭa-th'**, p. 311b, l. 47; **kakav-th'**, p. 433a, l. 8; **pachin-th'**, p. 679b, l. 40; **pindi-th'**, p. 739a, l. 29; **réyē-th'**, p. 854b, l. 46; **bari-th'**, s.v. **sūr' 4**) (El.; Gr.M.; W. 21, 129, 144, *thol*; L. 460, *tal*; K.Pr. 93, 108, 111, 117, 120-1, 147, 163); anything shaped like an egg (cf. **bangi-th'**, p. 113a, l. 14); used —° as a term of disparagement (cf. **khōjē-th'**, p. 395a, l. 18). —**trāwān' —त्रावनि** m. pl. inf. to lay eggs (K.Pr. 120, 163). —**vēz'arān' —वज्ररनि** । कलङ्कप्रकाशनम् m. pl. inf. 'to examine eggs', to give out publicly, and cast reproach upon, another's secret defects.

thūla-bāha ठूल-बाह । पाकान्यता m. 'egg-steam', i.e. slight, or insufficient, boiling (applied to water, rice-milk, and so on). **-kāg'ur' —काङ्कुर** । अङ्गारधानिका-

विशेषः f. a small, light, elegant kind of brazier or *kāngri* (see **kāg'ur'**). **-kōk'ur' —ककूर** । बहुव्रीहौ f. 'an egg-hen', a hen that lays many eggs, a good layer. **-kala -कल** । अण्डसमानशिराः m. a man with a head shaped like an egg. **-mōnd' —मण्ड** ।

अण्डसूदविशेषः f. a certain kind of dish, prepared by poaching the contents of eggs with spices in heated clarified butter (Gr.Gr. 75). **-māyē —माय** । अण्डरक्षणे m. varnishing or coating (cloth, a wall, etc.) with white of egg. **-phāh —फाह** । अण्डपरिपाकः m. 'egg cherishing', to sit on eggs (whether one's own or another bird's) in order to hatch them. **-būr —बूर** । अण्डचौरः m. an egg-thief; met. a cat. **-zambūra -जंबूर** । अण्डमयसूदविशेषः m. a certain dish made with unbroken eggs, i.q. **zambūra**, q.v. **-zain —ज़ैन** । अण्डधानिका f. a kind of basket in which eggs are kept, an egg-basket.

thūlan bēhun ठूलन् व्यङ्गन् । अकिञ्चित्कारितापत्तिः m.inf. 'to sit on eggs'; hence, to sit and do nothing, to have lost one's employment, etc. —**bēhanāwun —व्यहनावुन्** । अधिकारापनयनम् m.inf. to dismiss (a person) from (his) employment.

thūlas hyuh' ठूलस् हिहु adj. (f. **-hish' —हिष्**). like an egg, oval (Gr.M.).

thūla थूल । खूलः adj. c.g. large, gross, coarse (as opposed to subtle) (Śiv. 1019, 1525).

ṭahal टहल । सेवा f. service, attendance; esp. attendance on a human being, on cattle, horses, etc., similar service (El. *tohal*).

ṭahāl' 1 टहलि । सेवकः m. a servant, attendant, a groom, cowherd, shepherd, or the like (El. *ṭahalji* (sic), a groom).

ṭahāl' 2 टहलि । सेवा f., i.q. **ṭahal**, q.v. esp. personal attendance on a person, the duties of a valet.

ṭahol' टहलु m. a servant, attendant; (esp.) a groom (H. x, 5, 12).

tehl (? spelling and gend.) (in a Moslem marriage ceremony) the marriage night (after the bridegroom has brought his bride home) (L. 269); ? cf. the Hindi *tehlā*, a marriage ceremony. **-jōr**, the clothes given to the bride by her father-in-law after she has remained seven days in her husband's house and has put off her bridal dress. In these clothes she sets off to visit her father's house (L. 269). Cf. **jōra 2**.

thāl'j' थालंजू । लघुथालिका, कांखवाद्यम् f. a small plate or platter; one of a pair of cymbals (or similar instrument) (Śiv. 1729).

thōlal ठूलल । शृङ्गाघाती adj. c.g. a horned animal which is habitually addicted to attacking with its horns, or (of a ram) to butting (Gr.Gr. 134). **-kath**

—कठ । गृह्णाघातिनेषः m. (sg. dat. —kaṭas —कटस), a ram which is addicted to attacking anyone (or any other animal) by butting.

th^hlmul^h थलुल or thulmul^h थुलुल । संततिः, वंशपरंपरा f. offspring (in the sense of all one's sons, grandsons, and so on), descendants. —naviū^h —नवञ्च । संततिवृद्धिः f. inf. offspring to flourish, to have a large and increasing number of descendants.

thalun थलुन । शाखाच्छेदनम्, भर्त्सनम् conj. 1 (1 p.p. thol^h थल, f. thūj^h २ थञ्ज (for 1, see s.v.) or thāji थजि; 2 p.p. thajyōv थज्योव्), to trim the branches of a tree or the like, to lop, prune (Śiv. 1573); met. to scold loudly, abuse (esp. a perverse servant), to give (someone) a dressing down.

thol^h-mot^h थल-मंतु । क्विप्रशाखीकृतः, भर्त्सितः perf. part. (f. thūj^h-mūṣ^h थञ्ज-मञ्च), lopped, pruned, as ab.; scolded, as ab.

thālī thālī wālun थलि थलि वालुन । शिखरत उच्चयोच्छ्व निपातनम् m. inf. to lop a tree from the top downwards; met. to destroy a powerful enemy (*quasi* climbing to his head, and so humbling him, and then lopping off his friends and helpers one by one). For thālī thālī wuchun, see p. 975a, l. 47.

thalith wālun थलिथ वालुन । उच्छ्व शाखानिपातः m. inf. to lop off branches (and cast them down).

tham थम् । स्तम्भः m. (the stem of a tree used as a pillar, column, post, pile (Śiv. 1846, 1850; Rām. 568, 1104; K.Pr. 24, 214); a prop (L. 462, W. 3). —dyun^h —दिनु । स्तम्भनाधारीकरणम् m. inf. to put a pillar, to support (e.g. a cross-beam) by a pillar. —hyon^h —ह्यनु । स्तम्भनिखननम् m. inf. (in building a house, or the like) to plant, to set up, a pillar. —lagun —लगुन । शीवावष्टम्भः m. inf. paralysis (of the neck) to occur, i.e. to get a stiff neck.

thama-kōlay थम-कलय । सर्वाधीना स्त्री f. 'a pillar-wife', a woman who is subject to all the people of a house, and who is hence, the object of much abuse; a household drudge. —tham karūn^h —थम् करञ्च । स्तम्भसमूहनिखननम् f. inf. (for gōnd., see Gr.Gr. 75) (in building a large house) to set up all the pillars or piles for supporting the bottom storey.

tham थम् in thama-tham थम-थम । कलहः f. strife, quarrelling.

thōm १ थोमु m. *Allium sativum* (El. thōm. Cf. lasam).

thōm २ थोमु m. in the following:— thāmi gōmot^h थामि गोमंतु । स्तम्भीभूतः perf. part. (f. —gōmūṣ^h —गोमञ्च), stopped, made to cease (any work by some impediment); halted (by some impediment), stopped (when in motion); cf. thamun or thāmun and tham. —gashun —गङ्गुन । स्तम्भीभवनम् m. inf. to

be stopped, to be made to cease (in any work by some impediment); to be made to stand still, to stand still, to stop (when in motion), halt. —kor^h-mot^h —कर-मंतु । स्तम्भीतः perf. part. (f. —kūr^h-mūṣ^h —कर-मञ्च), caused to stop, made to cease (in any work by someone impeding); halted, caused to stop (when in motion, by someone impeding). —karun —करण । स्तम्भनम् m. inf. to cause someone to stop (some work, by impeding it) (Śiv. 1728); to halt, cause to stop (something in motion, by impeding). —rōzun —रोजुन m. inf. to remain, or continue, stopped, to stay halted, to be made to stay motionless (K. 75).

tham^h थमं, in aitha-th^h, p. 67b, l. 8, q.v.

thomb^h थंभ । प्रसृतिमाचम m. the amount (of liquid, or the like) contained in the palm of the hand stretched out and hollowed, a handful (cf. pā-th^h, p. 748a, l. 21).

thamij^h थमिञ्च । सुद्रस्तम्भः f. a small upright post (like one of the uprights of a spinning wheel, or the like) (El. thaimij).

thām^hjēl थामिजेल । संयोजितसुद्रस्तम्भकः adj. e.g. supplied with, or having, a small upright post, as in the preceding.

thamun थमुन or thāmun थामुन । अवष्टम्भः, स्तम्भीभवनम् conj. 3 (2 p.p. thamyōv थम्योव् or thāmyōv थाम्योव्), to become stopped, impeded, arrested (e.g. of some business in progress, of a current of water, and so on); (of someone) to be stopped, halted, impeded; to be, or become, at rest, to be without employment, to find oneself with nothing to do (cf. atha th^h, p. 63a, l. 11).

thamyō-mot^h थम्यो-मंतु or thāmyō-mot^h थाम्यो-मंतु । अवष्टम्भीभूतः perf. part. (f. thathāmyē-mūṣ^h थथाथ्ये-मञ्च), stopped, arrested, etc., as ab.

tōmath थहमथ् تمت f. suspicion; allegation, accusation, aspersion, calumny, slander (esp. when false). —khārūn^h —खारञ्च । दोषारोपणम् f. inf. to bring an accusation (against someone). —khasūn^h —खसञ्च । दोषारोपः f. inf. an accusation to be brought.

—lagūn^h —लगञ्च । दोषारोपः f. inf. an accusation to be brought (against someone). —lāgūn^h —लागञ्च । दोषारोपणम् f. inf. to accuse falsely, to belie, calumniate, slander, asperse, traduce. —yiū^h —यिञ्च । दोषापातः f. inf. (during an investigation into a crime) a suspicion (that so-and-so has committed it) to arise, a charge (of a crime) to be made (against a person).

thamawun थमवुन conj. 1 (1 p.p. thamow^h थमं, to cause to stop, to stop, to prevent going on (L.V. 38).

than 1, than^h, see thān^h.

than 2 थन । स्तनः m. the udder (of a cow, etc.), dug (Śiv. 1006, 1368).

thana pyon^h थन थ्युन । प्रसवनम् m. inf. (of a

human being or other animal) to be actually in the condition of being born, to be issuing from the womb. -taluk^u -तलुक । दोहनसमकालिकः adj. (f. -talūc^u -तलूच्), 'of under the udder', freshly milked, just issued from the cow, (milk) fresh from the cow.

thān 1 थान् । दीर्घपटः m. cloth, silk, etc., in the piece (cf. kapar-th^o, p. 463*b*, l. 36; pātⁱ-th^o, p. 789*b*, l. 31; pōtⁱ-th^o, p. 790*a*, l. 13) (W. 122, Rām. 911).

thāna-poṭ^u थान-पट्टु । और्णपटः m. fine woollen cloth or 'puttoo' (cf. poṭ^u 2) in the piece. —wōth^u —वृथु । अचिरकालिकः adj. (f. —wōsh^u —वृष्), (of cloth, etc.) 'risen from the piece', just (cut off) from the piece, unused, new, fresh; met. (of some other article, such as a dish or a cooking-pot) unused, new, fresh. —woth^u-mot^u —वथु-मत्तु । अतिनवीनः perf. part. (f. —wūsh^u-mūt^u —वृष्-मत्तू) (of cloth, a made-up garment, or the like) 'descended from the piece', bran-new.

thānuk^u 1 थानुक (for 2, see thāna) । पटोद्भवः gen. (f. thānūc^u थानूच्), made out of, or from, an entire piece of cloth (e.g. a garment).

thān 2 थान् m. a place, site (cf. thāna) (Śiv. 242, 486, 1599, 1603, 1730); a place of abode (K. 527); esp. a sacred spot, a site holy to some deity (K. 619). al-thān, the place of the wine (of bliss), the abode of bliss, i.e. union with the Supreme (L.V. 60).

thān टान् । पिधानम् m. a dish-cover, pot-lid (cf. pata th^o karun, p. 793*a*, l. 48) (K.Pr. 25, 75); a cork (El.), a plug for stopping a hole; cf. thāna. —dyun^u —दिनु m.inf. to put on a lid; to cork (El.), to stop a hole with a plug (Rām. 464).

thāna थान् । निवासस्थानम्, चैत्रम्, अथचनिवेशगृहम् m. a dwelling-place, a place where people dwell (Śiv. 85, 1122, 1152, 1846, 1857); a sacred spot, a place hallowed by a god, a place of pilgrimage; the quarters of the officials of a town, village, or the like; a police-station; cf. thān 2. -dār -दार । यामाचधिकारी the resident head official of a village or pargana (group of villages) who collects the Government revenue, the chief magistrate of a pargana (El.). -dōrī -दारी । यामाचचत्वम् f. the office or duties of the head official of a village or pargana, as ab. -dār-bāy -दार-बाय । यामाचचस्त्री f. the wife of the head official of a village, etc., as ab. -dārēn -दार्यन् । यामाचचवा f. a female head official of a village, etc., as ab.; the wife of a head official, as ab. -gām -गाम । अथचनिवासयामः m. the village in which the resident official head of a pargana, as ab., has his permanent office. -hūn^u -हनु । चैत्रथा m. 'the hound of a thāna', a surly

malicious fellow permanently resident in the headquarters of an official headman, or at a place of pilgrimage. -pātⁱ -पति । चैत्रमन्दिरपूजकः m. the professional priest (*parōhita*) or minister at a place of pilgrimage, holy place, temple, or the like (cf. R.T.Tr. II, 380). -pātⁱ-bāy -पति-बाय । पूजकस्त्री f. his wife. -rōch^u -रोक् । अधिष्ठानरचकः m. the appointed paid guardian or caretaker of the office of the head official of a village, or of a sacred spot. -rōchⁱ 1 -राक् । यामाचस्थानरचकः m., id. -rōchⁱ 2 -राक् । स्थानरचणम् f. the office or duties of such a guardian.

thānuk^u 2 थानुक (for 1, see thān 1) । अधिष्ठानोद्भवः gen. m. (f. thānūc^u थानूच्) of, or belonging to, or born or produced in a sacred spot, or in the headquarters of a head official, as ab.

thāna टान् । पिधानम् m. a dish-cover, a pot-lid; the lid of a box, or the like (cf. sonduka-th^o, p. 919*a*, l. 46) (Gr.M.); a cork (El. thān), the stopper of a bottle (Gr.M.), a plug to fill a hole (Rām. 468); cf. thān. -bāh -बाह । पिधानोद्भवम् m. steam (issuing) from a cover; met. the divulging of some secret action or scandal. -bāh gashun -बाह गशुन् । परिवादसंभवः m.inf. a scandal to be divulged. -dār -दार । सपिधानः adj. e.g. having the lid or cover on, (of a box) shut up. —dyun^u —दिनु m.inf. to cork, to plug a hole (Rām. 467). —karun —करन् । गोपनम् m.inf. to put the cover or lid on (a dish, box, or the like); to cover, hide, conceal, throw a veil over. —woth^u —वथु । उद्भवपिधानः adj. (f. -wūsh^u -वृष्), having had the lid removed, opened, uncovered.

thāni, see thānⁱ.

thon^u 1 थनु । कौशेयतनुकारवस्तुविशेषः m. a certain part of a silk-weaver's loom.

thon^u 2 थनु । श्रेष्ठः m. the head or leader of a group of people, of a number of relatives, or the like, honoured and respected on that count. (cf. thōng^u).

thand थंड । शीतलः adj. e.g. cold, cool, chill (to the touch); (of a person's character) cool, cold.

thandī थंडी । शीतलता f. coolness, coldness (to the touch, or in character).

tuhond^u तुहंडु । त्वदीयः possessive pron. (f. tuhūnz^u तुहंडू), your (not 'thy'), of you (pl.). The word is used as the gen. pl. of the personal pron. ६th 2, thou, q.v. (Śiv. 838, 883, 1249, 1295; H. ii, 2; xii, 15).

thandōyⁱ ठंडांयि f. a cooling drink; the intoxicating potion made of thang (Śiv. (thandōi) 231, 283; with suff. of indef. art. thandāyāh, 90).

thang तंग् । कलङ्कः m. a stain, obloquy, disrepute. —dyun^u —दिनु । कलङ्कतीकरणम् m.inf. to put a bad mark against (a person), to give (a person) a bad

name, to spread reports (of so-and-so's) evil conduct; to disgrace one's own family by bad conduct or the like. —lagun —लगुन् । अयोयतापत्तिः m.inf. disgrace to attach to a family, clan, or the like, owing to the bad conduct of one of its members; (owing to such a disgrace) to be barred by one's caste-fellows from intermarriage.

thõng^u थंग् । तुङ्गकूटम्, श्रेष्ठः m. a mountain peak (cf. tõng^u) (El. thung); a tower, minaret (El. thong); a leading man, honoured and respected, among his fellows (cf. thon^u 2).

thung^u (El.) foppish. ? thũg^u.

thangalad ठंगलद् । कलङ्कितः adj. e.g. stained, an object of disrepute (owing to bad conduct or the like); esp. one who, on account of such a stain, is barred by his caste-fellows from intermarriage.

thingun थिंगुन् । क्रीडनकबालकः m. (sg. dat. thinganas थिंगनस्; f. thingũ^u थिंगञ्), a delightful child, a plaything of a child, a child who charms by his or her intelligence, handsomeness, and the possession of good qualities. Cf. thingun.

thingun थिंगुन् । घृष्टबालकः m. (sg. dat. thinganas थिंगनस्), a saucy boy, pretty, but too free with his tongue. Cf. thingun.

thingũ^u थिंगञ् । क्रीडनकतुल्या बालिका f., see thingun.

thũnk^u ठूङ्क. see thũk^u 1 and 2.

thũnk^h ठूङ्ख. see thũk^h.

thũnk^h ठूङ्ख. see thũk^h.

thõñ^ushõr थाञिश्र । चैवाधिदेवः m. the presiding deity of a sacred spot (see thãna); N. of a village and sacred spot on the pilgrim route to Amarésvara in Kashmir.

thinya (? spelling) m. a field (El.).

thãnyun^u थाञिञ् । चैत्रप्रदेशः m. N. of a sacred spot passed on the pilgrim route to Amarésvara.

thãñ ठञ् । ध्वनिविशेषः onomat. m. the noise made by a vessel of brass, or similar vessel, being struck by some hard object, clang, clash, crash. Cf. thĩñ.

thãñⁱ थञि or thũñ^u थञ् । नवनीतम् f. butter (cf. dãdatho, p. 187b, l. 24) (El. thain, thaing, thainyi, thanyi, thau; L. 458, than; W. 129, thapⁱ; Śiv. 702, 1381, 1387, 1461; K. 99, 148-50, 156, 470; II. ix, 4; K.Pr. (thani), 34, 74). —anũñ^u —अनञ् । नवनीत-प्रादुर्भावन्म् f.inf. to bring butter, to churn milk till the butter forms. —diñ^u —दिञ् । सामचोदना f.inf. 'to give butter', to wheedle, coax, cajole (another to a course of conduct) (K. 515). —gashũñ^u —गश्ञ् । कोमलीभवन्म् f.inf. 'to become butter', (of the heart, feelings, etc.) to become soft, tender, gentle (Śiv. 602, 1463). —hẽñ^u —ह्यञ् । नवनीतग्रहणम् f.inf. to

collect the butter after churning. —karũñ^u —करञ् । कोमलीकरणम् f.inf. 'to make butter', to make (someone's heart or feelings) soft and tender. —yiñ^u —यिञ् । नवनीतोद्भवः f.inf. butter to come, butter to appear in the process of churning.

thãñi-atha थञि-अथ । कोमलहस्तः adj. e.g. butter-handed, one who has soft hands; (as subst. m.) so much butter as can be lifted on the palm of the hand.

-bãna -बान । नवनीतपूर्णपात्रम् m. a butter-dish, a dish for holding butter, a dish, or vessel, filled with butter. -bata -बत । नवनीतनिप्यत्रभक्तम् m. boiled rice cooked with butter. -buth^u -बुथु । कोमलगुहः

m. 'a butter-face', a good-looking fellow with his face soft like butter. -dõg^uj^u -दङ्गञ् । नवनीतगुलिका f. a globular pat of butter. -dõgul^u -दङ्गुञ् । नवनीतगोलकम् m. a large globular lump of butter (as much as can be held on the palm of the hand).

-dũñ^u -दूनु । अष्टोत्तममात्रनवनीतम् m. a pat of butter, the size of, and shaped like, a walnut; a walnut, the kernel of which is as soft as butter.

-han -हन् । अल्पनवनीतम् f. (sg. dat. -hani -हनि), a small amount of butter, a little butter. -mand^un^u -मदञ् or -mandũñ^u -मदञ् । नवनीतगोलकम् f. a ball of butter as formed in churning. -math -मठ । कोमलखूलदेहः m. (sg. dat. -matas -मटस्), 'a butter-jar'; met. one whose body is plump and at the same time soft. -nom^u -नम् । अत्यल्पनवनीतम् m. as much butter as can be raised on the finger-nail, a very small amount of butter. -rash -रश् । अल्पनवनीतम् f. (sg. dat. -rasi -रसि), a small amount of butter. -sulla -सुल । अशक्तः adj. e.g. unable to walk, etc., owing to habitual weakness, a victim of chronic debility.

-sir^u -सीरु । नवनीतपरिमलनम् f. 'a butter-wad', rubbing butter on the throat as a remedy in smallpox and other diseases. -thaph -थफ । हस्ततलमितनवनीतम् f. (sg. dat. -thapi -थपि), as much butter as can be held in the hollow of the hand. -tõñ^u -टूटु । अत्यल्पनवनीतम् m. a cotton seed of butter, a very small amount of butter. -tyond^u -थंडु । अल्पनवनीतम् m. a very small amount of butter (see tyond^u).

thĩñ ठिञ् । घण्टादिशब्दः onomat. m. the noise made by a bell or the like, tinkle, ting (Śiv. 1847); cf. thãñ. thĩñ-thĩñ ठिञ्-ठिञ् । घण्टादिधुनिः onomat. m. the gentle sound of repeated ringing of a bell, cymbals, or the like, tinkling.

thõñ^u ठाञ् । माया, वागुराविशेषः f. fraud, swindling (Śiv. 1529); a trap (Gr.M., Śiv. 1310); a kind of fish-net or fish-trap fixed in a running stream. —lagũñ^u —लागञ् । जालप्रसारणम् f.inf. to set a fish-trap; to set a trap with the object of swindling.

—wahāriūñ^u —वहारजू f.inf. to spread a net, set a trap (Gr.M.).

thāñē bēhun ठाञ्ज बज्जन् । स्थितिमत्ता m.inf. to abide in permanence, to be comfortably settled. —gor^u —गर् । मायावी m. (f. -gūr^u -गर्), a habitual deceiver, swindler. —rōzun —रोजुन् । सुस्थितिः m.inf. to abide carefree, comfortably, and permanently (cf. rāñē thāñē rōzun, p. 839b, l. 34).

thāñēl ठाञ्जल । मायाशीलः adj. e.g. a habitual swindler, a professional cheat.

thapa थप । मुद्रा m. a seal, stamp (K.Pr. 127, thap).

—dyun^u —दिनु । मुद्राचिह्नम् m.inf. to apply a seal, to stamp, to put a seal (to a document). —karun —करन् । चिह्नम् m.inf. to mark (a document or the like) with a seal, to stamp (a document). —trāwun —चावुन् । चिह्नम् m.inf. to use a seal, to stamp, to seal.

thāpiⁱ थपि f. in thāpi kariūñ^u थपि करजू । क्रयस्वीकरणम् f.inf. (without preliminary bargaining) to agree (on the spot) to purchase.

thēpi thēpi थपि थपि । इतस्ततः adv. here and there, all about, everywhere (inside and outside, up and down) (u.w.vbs. of seeking or the like).

thēpi थपि, see thiph.

thop^u थपु । पिधानम् m. (sg. abl. thapi 1 थपि, for 2, see thaph), a cover, blind, shutter, stop (over or in an aperture, e.g. to prevent the light passing through, or a sound or liquid from issuing) (cf. ōs th^o, p. 46b, l. 22; sūth trōvith th^o, s.v. sūth (El. thap, closing); a plug (El. thap); a cover (in the sense of a preventive), a check (K.Pr. 139, thap). —dyun^u —दिनु । गूहनम् m.inf. to cover, or close (the mouth of a vessel, or the like). —thawun —थवुन् । —thāwun —थावुन् । पिधानम्, निरोधनम् m.inf. to cover a hole, plug (a hole to prevent a liquid issuing), close a tap; to stop (bleeding or the like), to apply a surgical bandage. —wōthun —वुथुन् । निरोधापगमनम् m.inf. a plug, cover, blind, or the like, to come away, the covering of an aperture to be removed, a tap to become open.

thapi dyun^u थपि दिनु । पिधानायोपन्यसनम् m.inf. to apply as a cover, as a plug, or the like. —lagun —लगुन् । पिधानीभवनम् m.inf. to serve as a shutter, plug, or the like. —thawun —थवुन् । —thāwun

—थावुन् । पिधानार्थन्यसनम्, पिधानविधानम् m.inf. to apply a cover, plug, or the like (to prevent liquid flowing).

thōpiⁱ थोपि । कुलालघट्टनचपेटिका, लेपमर्दनी f. a potter's trowel, the wooden instrument with which a potter pats unbaked vessels after forming them on the wheel, in

order to correct their shape; a similar trowel used for applying plaster, etc., to a wall or the like. —karūñ^u —करजू । लेपामर्दनम् f.inf. to spread plaster, as ab.

thōp^u थोपु । हस्ततलसंमर्दः, तुणादिमुष्टिः m. patting (another) with the palm of the hand, a pat, repeated gentle slapping; (of any grass, vegetable, or similar article) as much as can be grasped in the hand, a fistful, bunch, small quantity (cf. gāsa-th^o, p. 307a, l. 48; gūyan-th^o, p. 317b, l. 47; hāka-th^o, p. 326b, l. 35; handi-th^o, p. 337b, l. 7; muji-th^o, p. 558b, l. 6; nēhōlⁱ-th^o, p. 626a, l. 15; prāji-th^o, p. 757b, l. 48; pōshē-th^o, p. 779a, l. 20; sinⁱ-th^o, p. 957b, l. 28) (Gr.Gr. 164). —thōp^u —थोपु । साम m. patting or stroking a person on the shoulders, back, or other parts of the body, as a method of consolation or conciliation. —thōp^u dyun^u —थोपु दिनु । समाश्रयसनम् m.inf. to console, conciliate, encourage.

thaph थफ । हस्तयहः, हस्तोत्थायमात्रा, हस्ताश्रयः (खड्गादिमुष्टिः), लुष्टिः f. (sg. dat. thapi 2 थपि, for 1, see thop^u) grasping by the hand, taking by the hand, a hold (cf. ānⁱ-thapa, p. 30b, l. 42) (Śiv. 1222, 1562, 1564; K. 680; H. xii, 12); (of vegetables, food, or the like) as much as can be held, or taken, in the hand (cf. ala-th^o, p. 22b, l. 31; pānⁱ-th^o, p. 746a, l. 43; sinⁱ-th^o, p. 957b, l. 26); a lump of this size (cf. añēma-th^o, p. 37b, l. 14; ōtⁱ-th^o, p. 53a, l. 37; rabi^o-th^o, p. 823b, l. 8; thāñi-th^o, p. 979b, l. 35); possession, hold (of anything); the handle, or hilt, of a sword or the like, or of a plough or the like, or met. (Śiv. 1021); plundering, looting (cf. brōrⁱ-th^o, p. 125b, l. 44, which is reported as m.). —āsūñ^u —आसजू । ईषतया स्वत्वम् f.inf. a hold to exist; hence, to have a small share in someone else's property or business. —athi lagūñ^u —अथि लगजू । परकीयद्रव्याप्तिः f.inf. possession to come into the hand, possession (esp. by scheming for an opportunity) of another's property to be obtained. —asūñ^u —असजू । हस्तवेपावसरपात्रीभवनम् f.inf. grasping to enter, i.e. to suffer interference at the hands of another (who has been scheming for an opportunity). —dīñ^u —दिजू । बलादपहरणम् (बलाद्वस्तनिपातनम्) f.inf. to give a grasp, to put the hand upon, to seize with violence, snatch at (Rām. 623, 1333; K. 206; H. viii, 7; xii, 12; K.Pr. 56). —gabhūñ^u —गब्जू । भूताविशः f.inf. 'grasping to happen', i.e. possession by an evil spirit to occur, an attack of epilepsy or the like to occur; to be filled with furious rage at someone untoward occurrence. —karūñ^u —करजू । हस्तावलम्बः f.inf. to grasp by the hand, to catch hold of (e.g. something falling) (cf. alāñdēn-thapa karañē, p. 25a, l. 2;

khōni th° kariū^u, p. 402b, l. 9) (L.V. 4; Śiv. 598, 1220, 1493, 1861, 1877; Rām. 518, 1252, 1519; K. 596, 845; H. iii, 4, 8, 9; v, 6, 9; vi, 9; viii, 7, 9; xii, 11; K.Pr. 184). —**lagiū^u** —लग्जू । आपाततो नाशः f.inf. 'grasping to attack', sudden and unexpected destruction to happen (esp. to long and gradually accumulated wealth). —**lāyū^u** —लायजू f.inf. to seize by the hand, grasp (Rām. 919, YZ. 362). —**thōs^u** —थूस । लुण्ठ्यादिकम् f. plundering and robbery, robbery and the like. —**tulū^u** —तुलजू । आसक्तिपरित्यागः f.inf. to raise the grasp, i.e. to give up following or persecuting, to let alone (K. 366). —**tulawañ** —तुनवञ् । आसक्तित्यागदियम् f. the price for letting alone, blackmail or consideration given to induce a person to cease persecuting or the like, indemnity paid to a conquering foe. —**ṣānū^u** —सानजू । हस्तक्षेपविधानम् f.inf. to cause grasping to enter, i.e. to seize (a schemed for) opportunity for interfering in someone else's affairs. —**wōthū^u** —वथजू । अन्वासक्तिमुक्तिः, कीटकादिविक्रम्यत्तिः f. a grasp to be lifted up, persecution or following to be given up; a plague of insects or caterpillars to appear on the leaves of a crop of vegetables or the like.

thapa-sār थप-सार । अवलम्बनदण्डः f. a banister, baluster, stair-rail (cf. **sār** 2). —**sōi^u** —सां । लुठित्वा समुच्चयनम् f. steady accumulation of stolen property, plundering over and over again and accumulating the property. —**thaph** -थफ् । लुण्ठालुण्ठिः f. plundering on plundering, general rapine.

thapi anun थपि अनुन् । हस्तयाहयहणम् m.inf. to bring by a grasp, to snatch something floating down a river. —**nyun^u** —निनु । लुण्ठ्यापहरणम् f.inf. to pounce down upon and carry off (K. 205). —**pēth rōzun** -पथ् रोजुन् । अपहरणवृत्तित्वम् m.inf. to dwell on plunder, to make a livelihood by plundering. —**thapi** —थपि । लुण्ठालुण्ठितः adv. (with verbs of taking or the like) by plundering by a number of people, by general pillage. —**thapi karun** —थपि करन् । अपहारणम् m.inf. to cause to be carried off in the hand by a number of people (e.g., in the free distribution of food as an act of charity, to allow the assembled people each to carry away as much as he can hold in his hand). —**thōsi** —थूसि । लुण्ठालुण्ठ्या adv. (with verbs of taking, or the like) by plundering and sacking, by pillage.

thaph टफ् । शब्दविशेषः onomat. m. (sg. dat. **thapas** टपस्), the noise made by some soft substance (such as mud or the like) rubbing against something else, swish. —**karith** —करिथ् । अवाधम् adv. without

obstruction. —**thaph** —टफ् । शब्दविशेषः onomat. m. the sound made by two soft substances, such as mud or the like, colliding, plop.

thāph टाफ् in **thāph-thiph** टाफ-टीफ् । यथावत् adj. e.g. or adv. duly, fitly, proper, as it ought to be.

thiph थिफ् । हस्तताडना f. (sg. dat. **thipi** थिपि, or, in some connexions, **thēpi** थेपि), a number of slaps delivered on any part of the body by another with the palm of the hand, a slapping (cf. **atha-th°**, p. 63a, l. 13).

thēpi thēpi dyun^u थेपि थेपि दिनु । अतिताडनम् m.inf. to give a thorough slapping (as a punishment); met. to give a severe scolding. —**thēpi kor^u-mot^u** —थेपि कर-मत्तु । बह्मताडनपाचीकृतः perf. part. (f. —**thēpi kūr^u-mūṣ^u** —थेपि करू-मञ्जू) (usually of some dependent) one who has received slappings (as a punishment) from a number of people. —**thēpi karun** —थेपि करन् । बह्मभिन्नाडितोकरणम् m.inf. to cause someone (esp. a dependent) to be slapped by a number of people.

thiph थिफ् in **thiph dith** थिफ् दिथ् or —**karith** —करिथ् । अतिशीघ्रम् adv. suddenly, unexpectedly, unawares, all at once (esp. of recovery from illness).

tōhapha तोहफ् (= تحفة) m. a gift, a present (Gr.M.). **thaphari** थफरि । a jingle of aphari in aphari **thaphari**, p. 38a, l. 42. Cf. **thapēra**.

thapūj^u थपजू. see **thapul**.

thapal थपल् । लुण्ठकः m. a plunderer, looter, ravager, dacoit. —**bāpār** —बापार् । लुण्ठकत्वम् m. the business or occupation of a plunderer or dacoit, sack, dacoity. —**hūs** —हूस । लुण्ठिप्रवर्तनम् m. 'a plunderer outcry', general widespread plundering, dacoity, pillage, sack.

thapul थपुल् । लुण्ठकः, समचापहारी m. (f. **thapūj^u** थपजू or **thapājⁱ** थपजि), a plunderer, looter, dacoit, i.q. **thapal**, q.v. (cf. **nāra-th°**, p. 648a, l. 35; **tahāri-th°**, p. 983a, l. 36); snatching (EL).

thapalgī थपल्गी । लुण्ठनशीलता f. the practice or occupation of plundering, looting, dacoity.

thāpanā थापना । देवाधिष्ठानम् f. the act of erecting an image for worship; the site at which such an image is erected (Śiv. 868).

thipun चिपुन् । ताडनम् conj. 1 (1 p.p. **thyup^a** थिपु), to slap another with the palm of the hand; to pat (something into shape) (cf. **dramba thipañē**, p. 245a, l. 46); cf. **thiph**. **thyup^u-mot^u** थिपु-मत्तु । ताडितः (अङ्गादिः) perf. part. (f. **thip^u-mūṣ^u** थिपू-मञ्जू), slapped (of some part of the body); patted (as ab.). **thipith thawun** थिपिथ् थवुन् । ताडनेनाकुलीकरणम् m.inf. to cow by a slapping.

thapēra थपेर or thāpēra थापेर or thāpēra ठापेर ।
हस्तताडना f. a slap (on another's face), a box on the
ear (of. thāp^{ur}).

thāpur थापुर m. a thump, blow, slap (Bl.).

thap^{ur} थप^{रु} । नेत्ररोगव्याकुलता f. (sg. dat. thapri
थप्रि), the pain caused by disease in the eyes.

thāp^{ur} थाप^{रु} or thāp^{ur} ठाप^{रु} । मुखचपेटिका f. a slap
(on another's face), a box on the ear, i. q. thapēra,
q. v. —diñ^u —दिञ् । चपेटिकाप्रक्षेपः f. inf. to slap
(another) on the face.

thip^{ur} थिप^{रु} । ठिप^{रु} । पूर्णा f. (a portable brazier or the
like) filled up with charcoal, etc. (cf. nāra-th^o,
p. 648a, l. 38).

thaprilad थप्रिलद । अक्षिपीडापीडितः adj. e. g. suffering
from pain in the eye (see thap^{ur}).

thipis थिपिस्, see thyup^u.

thup^{sa} ठुपस । अकिञ्चिक्करः adj. e. g. one (man or beast)
who does absolutely nothing.

th^{er} थ^र m. a secondary suffix indicating the relation-
ship of nephew, as in bābath^{er} बाबथ^र a brother's
son; bēnath^{er} ब्यनथ^र a sister's son (Gr.Gr. 133); the
corresponding feminine termination is za, as in
bāw^aza बावज^a a brother's daughter; bēn^aza ब्यनज^a
a sister's daughter (Gr.Gr. 133).

thar 1 थ^र (Śiv. 1296) for thara 2, q. v.

thar 2 थ^र or (vill.) thad थड । पुष्ठम f. (sg. obl. thūr^u 1
थ^{रु} (thū^d थ^ड), Gr.Gr. 70-1; for 2, see s. v.), the
back (of the body) (Gr.Gr. 70, Gr.M., W. 18, Rām.
918, K.Pr. 47). —āsūn^u —आसञ् । सहायसंपत्तिः
f. inf. a backing to exist, i. e. help to be provided to
someone (e. g. by a master to a servant) endeavouring
to finish some very difficult work. —diñ^u —दिञ् ।
पश्चाद्भवन्म f. inf. 'to give the back', to retire into the
background (out of humiliation, on finding one's
skill etc. surpassed by another). —dith bēhun
—दिथ ब्यज्जन् । कार्यपरित्यागः m. inf. to turn the back
(on something) and sit down, to abandon all work
and do nothing; successfully to appeal for help and
in consequence to remain at ease. —dith rōzun
—दिथ रोजुन् । सहायावलम्बनम् m. inf. successfully to
appeal for help and in consequence to remain at ease.
—dārūn^u —दारञ् । (of a horse, or the
like) to offer the back, to place the back at (so-and-
so's) disposal (L.V. 88). —phutūn^u —फुटञ् ।
सहायविनाशः f. inf. the back to be broken, i. e. help or
support on which one has long depended to become
destroyed or to vanish.

thūr^u-ḍakha थ^{रु}-डख । पृष्ठाश्रयः m. a support to
the back (when sitting,—such as a pillow behind the
back, the back of a chair, or a wall). —dokh^u -डख् ।

पृष्ठाधारः m., id.; (in a quarrel or the like) a backer, a
supporter. —kōb^u -कूब् adj. (f. —kōb^u -कूब्), hump-
backed (Bl. thar-kaub). —kani —कनि, adv. towards
the back, backwards (H. v, 4, both thū^d and
thūr^u). —kond^u -कंडु । पृष्ठास्थिसमूहः m. the spinal
column (Bl. thar kīnd).

thara 1 थ^र । वेदिविशेषः m. a sitting place (of brick or
stone, round a shrine, house, tree, or the like).

thara 2 थ^र । कम्पः f. shaking, trembling, quivering,
shivering, quaking (cf. atha-th^o, p. 63a, l. 15) (Śiv.
1296, thar, m. c.). —āsūn^u —आसञ् । भीतिसम्भवः
f. inf. trembling to occur, i. e. fear to be experienced,
to be filled with fear. —asūn^u —असञ् । कम्पीडवः
f. inf. trembling to enter, i. e. to attack (a person)
(K. 439). —thara —थ^र । शारीरकम्पः f. general
trembling (of the body), shivering (esp. that of ague,
etc.) (Śiv. 343, 864). —ḥānūn^u —हानञ् । उद्वेजनम्
f. inf. to cause trembling to enter (a person), to dismay,
alarm, scare.

thār थार । अतिसंभ्रमः f. trepidation, perturbation, ruffle,
hurry, fuss, flurry, fluster (cf. thōr^u, thārun, and
thōtharun).

thēr थेर । स्थिरः adj. e. g. firm, steady; permanent,
eternal, everlasting (Śiv. 243, thērāb, with suff. of
indef. art.).

thīr^u थि^{रु} । मार्जनीविशेषः f. (sg. dat. thērē थेर्य), a kind
of twig broom or besom, used for sweeping out the
dung from a cow-house (cf. gēv-th^o, p. 316b, l. 12)
(Śiv. 1032).

thēri-dōph थेरि-दफ् । लताविशेषः m. (sg. dat.
-dōpas -दफस्), a certain shrub that grows in the
hill-forests. —khōr^u-mot^u —खोर-मंतु । गुणसंपत्तीकृतः
perf. part. (f. —khōr^u-mūt^u —खोर-मञ्चू), caused to
become prosperously successful (of a person, thing,
occupation, or the like), perfected by being endowed
with good qualities, education, wealth, etc.
—khārun —खारन् । गुणितापादनम् m. inf. to cause
(a pupil or other person by proper instruction and
bringing up) to be prosperously successful, to cause
(a thing, business, or the like) to become prosperously
successful. —khasun —खसुन् । सफलभवनम् m. inf.
to mount on the broom, to become prosperously
successful (by being endowed with wealth, health,
prosperity, offspring, etc.). —khot^u-mot^u —खतु-मंतु ।
प्राप्तसाफल्यः perf. part. (f. —khūt^u-mūt^u —खतु-मञ्चू),
become prosperously successful, as. nb. —labhūj^u
-लब्धुञ् । लताविशेषसंमार्जनी f. a broom. —t^j —तञ् ।
लताविशेषतूलिका f. a twig used in making these
brooms.

thōr ठोर । निर्मांसमस्थि m. a bone (such as the knee-cap,

or the globular part of a bone in a joint) to which no flesh is attached.

thōra-phol^u ठोर-फोलु । अस्थिविशेषः m. a globular-shaped bone of this kind. -ras -रस । अस्थिरसः m. a soup made by digesting such fleshless joint-bones. It is used as a regimen in sickness.

thor^u थर् m. the fig-tree, *Ficus reticulata* (El. *thar* ? cf. *thur^u* 1).

thor^u ठर् । विधानम् m. hiding one thing by another, covering, screening (cf. *pāt^u-th^o*, p. 789a, l. 39) (El. *thir*, a partition; Śiv. 1063); a lid, cover (cf. *gajē^u-th^o*, p. 281b, l. 14). —*gabhun* —गहून् । अन्तर्धानम् m.inf. to become concealed, hidden, to become invisible.

thari rōzun ठरि रोजुन् । विधानीभवनम् m.inf. to remain under cover, to keep or remain concealed in something. —*thawun* —थवुन् । विधानम् m.inf. to hide (something in something), to conceal, screen something from sight.

thōr^u ठोर्, see *thyup^u* **thōr^u**, s.v. *thyup^u*.

thōr^u थार् । त्वरा f. (in the performance of any work) hurry, flurry, fluster (caused by fear or the like) (cf. *atha^u-th^o*, p. 63a, l. 19; *hōkha^u-th^o*, p. 327a, l. 29; *khēna^u-th^o*, p. 402a, l. 8) (Gr.Gr. 122); cf. *thār*, *thār^u*. —*pāvūn^u* —पावन् । शीघ्रसमापननिमित्तं भयादिकथनम् f.inf. causing (a work or the like) to be completed in a hurry (by telling perturbing news). —*pēn^u* —पेन् । त्वरा-संभमा-पातः f.inf. such hurry or fluster to occur in the completion of any work. —*ṭhunūn^u* —हुनन् । त्वरया कार्यचोदना f.inf. to urge on (someone) to hurry on the completion of a work (raising fear of danger coming).

thūr, see *thor^u*.

thūr, see *tūr*.

thurⁱ थुरि, see *phira-thurⁱ*, p. 702a, l. 6.

thur^u थुर्, see *phira^u-th^o*, p. 702a, l. 11; and *phyur^u-th^o*, p. 722a, l. 34. Cf. *thōrun*.

thur^u 1 थुर् । लतात्मतृणविशेषः f. a kind of climbing plant or grass, with thread-like thorny leaves (? cf. *thor^u*).

thur^u 2 थुर् । अपवादः f. blame, aspersion, accusation, a charge (regarding something that has been spoilt, lost, or the like). —*khārūn^u* —खारन् । दोषारोपणम् f.inf. to bring such a charge (whether the person is guilty or not). —*khasiūn^u* —खसन् । हानिदोषारोपः f.inf. such a charge to be incurred.

thuri khasun थुरि खसुन् । परनिन्दादिपात्रीभवनम् m.inf. to become an object of dislike or blame (on account of naughtiness, impertinence, or the like) (esp. of a child). —*khot^u-mot^u* —खत्-मत् । अक्षिगतः perf. part. (f. —*khūṣ^u-mūṣ^u* —ख्-म-म्), (a child or

the like) who has become an object of dislike or blame, an eyesore of a child.

thur^u 3 थुर् in *atha^u-th^o*, p. 63a, l. 22. Cf. *thurun*.

thūr^u 2 थर् (for 1, see *thar*) । वृत्ता f. a bush, shrub, esp. a creeping shrub, but not necessarily so (cf. *bāra^u-th^o*, p. 117a, l. 45; *dōn^u-th^o*, p. 223b, l. 16; *hiyē^u-th^o*, p. 363a, l. 38; *kēla^u-th^o*, p. 436a, l. 49; *kānd^u-th^o*, p. 455a, l. 33; *krūda^u-th^o*, p. 468b, l. 44; *pōshē^u-th^o*, p. 797a, l. 23) (El. *thar*; L. 282, 458; L.V. 96; Śiv. 165, 345, 1061, 1727, 1760, 1818; H. ii, 3; YZ. 32, 66, 543; K.Pr. 47, 215); met. lattice-carving resembling a creeper (cf. *linga^u-th^o*, p. 526b, l. 28); met. a graceful girl (cf. *nāza^u-th^o*, p. 675a, l. 41; *ranga^u-th^o*, p. 837a, l. 29).

thari-kāndⁱ थरि-कान्दि । वृत्ताकण्टकाः m.pl. thorns on such a shrub or creeper. —*pōsh wari gabhānⁱ* -पोश वरि गहानि । पुष्पसाफलयम् संततिमाफलयम् m. pl. inf. the flowers on the shrub to become abundant; met. (a person's) offspring to be copious, to have abundant descendants.

tahr-jagla (? spelling) m. a certain deer, the *Hemitragus jemlavicus* (L. 114).

tahar, see *tahōr^u*.

tahōr^u तहार् । हरिद्राक्तभक्तम् f. boiled rice cooked with turmeric, salt, and oil, and yellow in colour (eaten by Kāshmiris, and used in oblations cast forth to be consumed by birds and animals) (cf. *tīla^u-t^o*, s.v. *tīl*, *ṣaka^u-t^o*, s.v. *ṣaka*) (*tahar*, in El. (m.); L. 463; K.Pr. 29, 55).

tahāri-phakīr तहारि-फकीर् । पीताम्बापहरभिषुः, अतिदरिद्रः m. (f. —*phākⁱ-rōṭ^u* —फकिराञ्जू), a beggar who takes and eats such yellow rice, which has been cast forth in oblation; met. one who is miserably poor.

—*phol^u* —फोलु । पीताम्बनैवेद्यम् m. a small quantity of yellow rice which has been cast forth as an oblation.

—*thapul* -थपुल् । पीताम्बलुण्टकः m. (f. —*thapūj^u* -थपञ्ज or —*thapājⁱ* -थपञ्जि), a plunderer of oblations of yellow rice.

tihir, see *tīr^u*.

tih^or^u तिहर् or *tyuhor^u* तुहर् । शिखरम्, अग्रम् (sg. dat. *tēharis* त्वहरिस्), top, summit, peak, apex (e.g. of mountain, tree) (cf. *kulⁱ-t^o*, p. 439a, l. 6) (Śiv. 747 *tyu^o*).

tēharēn khasun त्वहर्यन् खसुन् । अतिधार्थ्यप्रकाशनम् m.inf. to mount to peaks; met. to show arrogance, insolence, audacity. —*khārūn* —खारन् । अतिस्तवनम् m.inf. to cause (someone) to rise to peaks; met. highly to praise, to eulogize, extol, glorify.

tēharyau-pēthⁱ wōṭa trāwānē त्वहर्यी-षट्ति वट चावज । साहसविधानम् f. pl. inf. to take jumps over

peaks; met. to show daring, courage, spirit, valour, intrepidity.

thardār थर्दार् । अतिदृढः adj. e.g. (of woven material) strong, tough.

throb (? spelling and gender) a certain plant (*Barbarea sp.*) eaten in time of famine (L. 71).

tharilad थारिलद् । शीघ्रकारी adj. e.g. a hasty person, excitable, impulsive.

thërma थर्म । बृहत्किकाविशेषः m. a kind of mantle, cloak, wrapper, made of woollen cloth.

tharun थरुन् । कम्पनम् conj. 3 (2 p.p. **tharyōv थर्योव्**), to tremble, shake, quake, quiver (from anxiety, timidity, or the like); cf. **thara**. **tharyō-mot^u** थर्यो-मन्तु । अनुभूतकम्पः perf. part. (f. **tharyē-müts^u** थर्ये-मञ्जू), one who is trembling, as ab.

thārun थारुन् । कम्पनम् conj. 3 (2 p.p. **thāryōv थार्योव्**), to tremble, quiver, be in trepidation (owing to anxiety, haste, etc.) (Rām. 763, K. 81); to be in a hurry, to fuss, hurry, be in a fluster (Gr.Gr. 122); cf. **thōtharun** and **thār**. **thāryō-mot^u** थार्यो-मन्तु । उत्पन्नकम्पः perf. part. (f. **thāryē-müts^u** थार्ये-मञ्जू), one who is all of a quiver as ab., one who is in a hurry, flustered.

thōrun थोरुन् in **phērun thōrun**, p. 706a, l. 38, q.v. Cf. also **thur^u**.

thuran थुरन् f. (sg. dat. **thurūn^u** थुरंजू), the forming or making earthen vessels on the potter's wheel (cf. **atha-th^o**, p. 63a, l. 24). Cf. **thur^u** 3.

thurun थुरुन् । घटनम् conj. 1 (1 p.p. **thur^u** थुरु), to form (earthenware vessels on the potter's wheel, or metal vessels on a lathe or the like) (cf. **bāna thurānⁱ**, p. 109b, l. 50) (K.Pr. 234, where **parmāna thuri** is translated 'he will throw about (? cause to revolve) the scales'). **thur^u-mot^u** थुरु-मन्तु । घटितः perf. part. (f. **thur^u-müts^u** थुरु-मञ्जू), formed on a potter's wheel or lathe. **thurith anun थुरिथ् अनुन्** । याथातथेनासंभवतोन्विषणम् m.inf. to search for and bring something non-existent (*quasi*, forming it out of nothing on a potter's wheel).

thurung^u थुरुङ्गु । परिवर्तः m. a turn, or twist, in dancing (cf. **naṣan th^o**, p. 663b, l. 36) (K.Pr. 44); a sudden turn or twist round (e.g. of an animal, a bull, or the course of a river). —**dyun^u** —दिनु । गतप्रत्यागतः m.inf. to make a sudden turn or twist (cf. **naṣan-th^o** d^o, p. 663b, l. 37); (of something animate or inanimate, action, occupation, etc., which has gone) to come back, return.

thurungun^u थुरुङ्गुनु । नर्तनम् m. turning, whirling (in dancing or the like, or similar whirling in the case of inanimate things). —**dyun^u** —दिनु । गतप्रत्यागमनम्

m.inf. to whirl, as ab.; (of something, such as an action, quality, disease, and so on, which has gone) to come back, return.

thörer थोर्यर् m. in **atha-thörer**, p. 63a, l. 25; i.q. **thör^u**, q.v.

thürer 1 थुर्यर् m. ability to form (on the potter's wheel) (cf. **atha-th^o**, p. 63a, l. 26). Cf. **thurun**.

thürer 2 थुर्यर् m. in **phira-thürer**, reversal, p. 702a, l. 19. Cf. **thurung^u**.

thras 1 थ्रस् । अङ्गशैथिल्यम् f. weakness, laxness of the limbs, debility (caused by hunger). —**wasūn^u** —वसञ्जु । अङ्गशैथिल्यखेदोज्ज्वलः f.inf. languor to descend (on a person), to languish, be weak, infirm (from hunger).

thras 2 थ्रस् । शिरश्चर्म f. the skin of the head, the scalp. —**wālūn^u** —वालञ्जू । शिरश्चर्मोत्तारणम् f.inf. to scalp.

thras 3 थ्रस् । कटविशेषः f. a kind of grass mat (a word used in the north-west of the Valley) (cf. **mēndⁱ-th^o**, p. 613b, l. 41).

tahārat تهاارت ? m. (among Musalmāns) ceremonial ablution, the ablution before prayers (K.Pr. 63).

thrōw^u 1 थ्रोवु । तृणविशेषः m. a kind of clumpy grass (used as a fodder).

thrōw^u 2 थ्रोवु । उत्सवविशेषः m. N. of an ancient festival which still survives in the Murāz Pargana, in the south-east of the Valley, and which is held on the full moon of the month of Tsith^r (Skt. Caitra = March-April), and is celebrated by lighting bonfires of grass and wood. The tradition is that in former days all the inhabitants of Kashmir used to leave the country on the full moon of Ūshid (Skt. Āsṛina = September-October) and stay away for the winter. The festival is held to commemorate their return on the full moon of Tsith^r, i.e. on the beginning of spring. The bonfires are supposed to destroy the darkness of winter. —**zālun** —ज़ालुन् । तामिस्रप्रज्वालनम् m.inf. to celebrate this festival by kindling bonfires, and so destroying the winter darkness.

thas ठस् । शिलादिरवः, दोषाविवृतिः onomat. m. the noise made by pieces of stone or by metal articles knocking against each other, bang, clash, knock (cf. **chāna-th^o**, p. 162a, l. 25) (W. 140, K.Pr. 178); met. a person's fault to become a matter of public talk. —**gaḥhun** —गह्हुन् । परिवादपात्रीभवनम् m.inf. to become an object of public censure, owing to the divulging of some fault. —**karun** —करुन् । शिलादिशब्दविधानम् m.inf. to make the noise of 'bang', 'orash', and so on. —**thas** —ठस् । असङ्गतशब्दनम् onomat. m. to knock, or tap, on a door, on the ground, or the like (K.Pr. 219). —**this** —ठिस् । घण्टादिशब्दादि onomat. m. the noise made by repeatedly striking a

gong, bell, or the like (esp. when out of sight and not loud). Cf. **this this**, l. 12, bel.

thasa-bar ठस-बर् । कपाटभेदः m. a door which shuts itself with a bang. -**baran** -बरन् । द्वारविशेषः f. (sg. dat. -**barūn**^u -बरन्), a doorway with doors of this description.

thās ठास । भङ्गनशब्दः onomat. m. the noise made by something solid flung down forcibly to the ground and smashed, crash, smash.

this ठिस । ध्वनिविशेषः onomat. m. the noise made by a single stroke on a bell, gong, or the like, tingle, tinkle (Gr.Gr. 13). —**this** —ठिस । घण्टादिरवः onomat. m. the subdued noise of reiterated gentle strokes on a bell, gong, or the like. Cf. **thas this**, p. 984b, l. 49.

thōs थुस् । हस्ताङ्गुलियाह्यमितम् f. (of something loose, such as carded cotton or snow) so much as can be taken up by the united tips of the fingers of one hand, the fingers' full; a small amount, a little bit (cf. **phamba-th**^o, p. 698a, l. 43) (K.Pr. 87 *thus*).

thōsi āmot^u थुसि आमंतु । विहत्या खण्डितभूतः perf. part. (f. —**āmūṣ**^u —आमन्) (of cloth or the like which has decayed) gone into shreds. —**on**^u-**mot**^u —अनु-मंतु । भित्रीकृतः perf. part. (f. —**iūn**^u-**mūṣ**^u —अन्-मन्), (of cloth, thread, etc.), shredded (by someone), pulled to shreds. —**anun** —अनुन् । विवरणेन भित्रीकरणम् m.inf. to shred or pull to pieces (cloth, thread, etc.). —**thōsi gamot**^u —थुसि गमंतु or —**thōsi gōmot**^u —थुसि गोमंतु । किन्नीभूतः perf. part. (f. —**thōsi gamūṣ**^u —थुसि गमन् or —**thōsi gōmūṣ**^u —थुसि गोमन्) (of cloth or the like) fallen into little scraps (owing to an accident, being spoilt, or the like). —**thōsi gaṭhun** —थुसि गह्नुन् । खण्डितभवनम् m.inf. (of cloth which has been spoilt) to fall into scraps, as ab., at a mere touch. —**thōsi kor**^u-**mot**^u —थुसि कर्-मंतु । भिन्नशी विवरणेन खण्डितः कृतः perf. part. (f. —**thōsi kūr**^u-**mūṣ**^u —थुसि कर्-मन्) (of spoilt cloth, etc.), torn, or broken, or shredded by hand into little scraps; (of carded cotton) picked out into little portions. —**thōsi karun** —थुसि करन् । भिन्नशः खण्डितापनायनम् m.inf. to tear, or shred, cloth; to spoil wool or carded cloth by taking out pinches. —**yun**^u —यिन् । विच्छिन्नीभवनम् m.inf. (of decayed cloth) to go into shreds.

thōs^u थुसु । पुष्टहिमबिन्दुः m. a fat clot or lump of snow or the like (cf. **phamba-th**^o, p. 698a, l. 44; **shina-thōs**ⁱ, p. 885a, l. 8; **ṣitra-th**^o, s.v. **ṣithar** 1).

thōsⁱ anānⁱ थुसि अननि । अतिहिमपातः m. pl. inf. a heavy fall of snow (in clots or lumps) to begin to fall, a heavy hailstorm to begin. —**pēn**ⁱ —यनि । अतिहिमपातः m. pl. inf. a heavy fall of snow (in clots or lumps) to

fall, a heavy hailstorm to occur. —**pēwawun**^u —पववुनु । हिमवृष्टिकाले adv. at (or in) the time of heavy snow or hailstorm (u.w. vbs. of arriving, etc.), (coming) in a snowstorm. —**pēwānēn** —पववन । हिमपातकाले adv., id. —**pēwawānēn** —पववन । अतिहिमपातकाले adv., id.

thōs^u थुसु । आयासः f. weariness, distress, fatigue (cf. **thaph th**^o, p. 981a, l. 9, and **thapi thōsi**, p. 981a, l. 44). —**anūn**^u —अनन् । आयासनम् f.inf. to cause fatigue (to someone). —**yin**^u —यिन् । आयासापत्तिः fatigue to come (to someone).

thūs ठूस । विग्रहः m. a quarrel, dispute (affecting the people assembled at a wedding or other festival). —**tulun** —तुलन् । विघ्नोत्पादनम् m.inf. to raise a quarrel, i.e. out of enmity in order to impede another's festival to seek for an opportunity of setting people at variance. —**ṣhunun** —ह्नुन् । विघ्नोत्पादनम् m.inf. to spoil a festival by setting the people at variance. —**wōthun** —वथुन् । विघ्नोत्पत्तिः m.inf. a festival to be impeded by people being set at variance.

thosh (? spelling) m. the name of the goat from which the finest shawl-wool is obtained (El.).

thōshⁱ-**thō** थशि-था । चकारः m. the name used in schools for the Śāradā letter corresponding to the Nāgarī च *tha*.

thōsilad थुसिलद । खिन्नीभूतः adj. e.g. (as subst., f. **thōsiladi** थुसिलदित्र), wearied, fatigued; (some work which is) full of fatigue.

tahsildār تھسیدار m. a collector of revenue, a tax-gatherer (commonly looked upon as an example of inevitableness and mercilessness) (K.Pr. 56); (in Ksh.) the chief magistrate of a *tahsil*, or large division of Kashmir (El.; L. 401, 450). The Ksh. form of this word is **tōsildār**, q.v.

thāsun ठासुन् । उत्खननम् conj. 1 (1 p.p. **thōs**^u ठोसु; f.pl. **thāsē** ठासे or **thāsa** ठास. Gr.Gr. 208; 2 p.p. **thāsyōv** ठास्योव् or **thāsōv** ठासोव्. Gr.Gr. 225), to hammer, or drive, forcibly into the ground, into a log, or the like; to smash against the ground (cf. **bāna thāsān**ⁱ, p. 110a, l. 3); cf. **thākun** and **thukun**. **thōs**^u-**mot**^u ठोसु-मंतु । निखातः perf. part. (f. **thōs**^u-**mūṣ**^u ठोसु-मन्), driven in, hammered in, as ab.

thisor^u ठिसुर् । **thisur**^u ठिसुर्, or **thūsur**^u ठूसुर् । पक्कविस्फोटः m. a ripened boil or similar gathering (cf. **pāka-th**^o, p. 725b, l. 15). —**hyuh**^u —हिहू । अतिपूर्णः adj. (f. —**hish**^u —हिशू) (of someone who has eaten to repletion, a leather bag or similar receptacle, and so on) full, bursting full (like a ripened boil).

thūsura ठूसुर । विघ्नोत्पादकः m. (f. **thūsarēn** ठूसर्यन् or **thūsār**^u ठूसर्, qq.v.), one who, on the occasion of

some festival, impedes it by setting the people at variance, a spoil-sport. Cf. **ṭhūs**.

ṭhūs^{ur} ठूसू । विघ्नोत्पादिनी f. a female spoil-sport (cf. **ṭhūs^{ur}**, of which it is one of the feminines).

ṭhās^{ra}rahāray ठासरहारय् or **ṭhāsārāray** ठासरारय् । भङ्गनशब्दसंततिः f. a series of sounds of crashing (see **ṭhās**) (such as that caused by the falling of houses in an earthquake, of trees being felled, of rocks being hurled down, and so on).

ṭhūsarēn ठूसरैन् । विघ्नोत्पादिनी f. a female spoil-sport (one of the feminines of **ṭhūs^{ur}**, q.v.).

ṭhāsārāray ठासरारय्, see **ṭhās^{ra}rahāray**.

thath थथ् in **thatha matha** थथ मथ । खवीयान् adj. c.g. very fat, very plump, corpulent.

ṭhath ठठ् in **ṭhath-bakūr^u** ठठ्-बकू । अन्नसुच्छता f. internal hollowness with outside strength, unsubstantiality, apparent strength with internal weakness. **ṭhatha-bak^{ur}** ठठ्-बकू । असाख्यवहारः f., id.; unsubstantial conduct (e.g. after giving notice of distribution of much property, to make a habit of distributing things of little value).

ṭhathā ठठ् । उपहासः m. a jest, joke, ridicule (Gr.M., Śiv. 73). -**bōshⁱ** -बाशि । उपहाससमता f. resemblance to a joke, i.e. conducting any business as though it were a joke, acting as if in jest. -**bāz** -बाज़् । उपहासशीलः adj. c.g. jocular, facetious, waggish, a wag. —**karun** —करुन् । वञ्चनाभासप्रयोगः m.inf. to jest (with, dat.), to play tricks with (e.g. having promised something, at the time due for performance to pretend to deny the promise) (Śiv. 1390; K. 617, 989). -**mot^u** -मंतु । हसनशीलः adj. (f. -**mūṣ^u** -मंचू), addicted to jokes, one who is a confirmed or habitual joker (K. 989).

ṭhāth ठाठ् । विश्रम्भः m. (? dat.) trust, confidence, intimacy; design, scheme, plan; arrangement, adjustment; splendid apparel, magnificence, the wearing handsome clothes etc., adornment, decoration. —**bēhanāwun** —ब्यहनावुन् । व्यवहारव्यवस्थापनम् m.inf. to set in order, (of some business which has become weak or slack) to pull (it) together, to set (it) on a firm basis. —**thawun** —थवुन् । शोभारक्षणम् m.inf. to keep up appearances, somehow or other to make a good show before the world (even when really poverty-stricken, unsuccessful, or the like).

ṭhāthⁱ 1 ठठि (for 2, see **ṭhōth^u**), in **ṭhāthⁱ anun** ठठि अनुन् । संमाननम् m.inf. to reason with (an angry person or the like), coax, conciliate. —**yun^u** —यिन् । संमानितोभवनम् m.inf. (of an angry person or the like) to become conciliated, coaxed to reason.

thēth थथ् । स्थितिः f. (sg. dat. **thēṣ^u** थंचू), stability,

permanence, continuance in existence (Śiv. 977, 1587; K. 615, 623).

ṭhīth ठीठ् f. in **ṭhīth mīth** ठीठ् मीठ् । सर्वस्वम् f. a person's entire household property (including money, articles, etc.). Cf. **thēcē**.

thōth 1 थथ् । कण्टकः, अनारायः, निरोधः, शिरोवेष्टनवस्त्रम् m. (sg. dat. **thōthas** थथस्), blue vitriol, sulphate of copper (cf. **nila-th^o**, p. 634a, l. 26); the prickly refuse after cleaning or carding cotton, wool, etc.; nettle-rash (El. **thōt**, cf. **thōthawāy**); an interruption, impediment (during a consultation, in reflection, conspiracy, sleep, or the like) (cf. **thōth** 2); (in doing independent work) stoppage, restraint, check, restriction; a kind of turban. —**āsun** —आसुन् । निरोधशङ्का m.inf. likelihood of check, restraint, to occur. —**gashun** —गकुन् । अनारायापातः m.inf. (in a consultation, consideration, etc., as ab.) an impediment to occur. —**karun** —करुन् । अनारायापादनम् m. to cause an impediment, as ab.; to stop, blockade (dat.) (K. 729).

thōth 2 थथ् f. (sg. dat. **thōti** थुति, Gr.Gr. 70), an impediment (Gr.Gr. 70). Cf. **thōth** 1.

thōth ठीठ् । रोषः f. (? dat.) anger, sulkiness (at some contretemps); cf. **thūth**. —**lagūn^u** —लगुन् । रोषसंभवः f.inf. inward anger to be felt (e.g. indicated at a meal by refusing to take food), sulkiness to come to a person. —**yiñ^u** —यिन् । रोषोत्पत्तिः f.inf. anger to come to a person (e.g. indicated as ab.).

thoth^u ठठु । दार्वादिमयभित्तिः m. (pl. **ṭhāthⁱ** 2 ठठि, for 1, see s.v.), the pier (made of logs piled horizontally upon each other) of a river bridge (as distinct from the end buttresses) (cf. **kad^ola-th^o**, p. 385a, l. 41); cf. **ṭhathur**. **ṭhāthⁱ gashānⁱ** ठठि गहनि । अतिशयीभवनम् m. pl. inf. an excess of people, etc., to assemble (for any business), a great crowd to come together.

thōth^u ठीठु adj. i.q. **tōth^u**, q.v. beloved, liked, an object of affection (Rām. 1332; II. vii, 4).

thūtha ठुठ् । भोजनवाञ्छयम् m. a great supply of food, a well-spread table.

thūth ठूठ् f. in **thūth lagūn^u** ठूठ् लगुन् । हितपरिवर्तनम् f.inf. anger against a person doing a kind action (e.g. offering a dish of food or the like) to be felt. Cf. **thōth**.

ṭhāthūj^u ठठजू, i.q. **ṭathājⁱ**, q.v. Cf. **phal-th^o**, p. 692a, l. 15.

thōthal थथल् । सकण्टकः adj. c.g. (of cloth, clothes, etc.) coarse, rough (owing to little prickles of the original cotton, wool, etc., not having been entirely removed). Cf. **thōth** 1.

thath^{ur} चथ् । तुणभेदः f. a kind of grass, said to cut the skin at a mere touch, and to have sharp tips (Rām. 1631); grass and briars used as fuel (L. 460, thathri).

thathur ठठर् । दासमयमितिः m. (sg. dat. thatharas ठठरस्), a part of the wall of a house, supporting the main beams of the roof, etc., and formed of logs laid horizontally upon each other; cf. thoth. thathar-mōnd^u ठठर्-खंडू । पटलाधारदासखण्डः f. one of these logs.

thōth^r ठठर् or thōthur ठठर् । शौलिकः m. a maker of hardware or metal pots and pans, a copper-smith, a brazier (El. thāthir). -bāy -वाय or thōtharēn^u ठठर्थन् । शौलिकस्त्री f. his wife.

thōthar-wān ठठर्-वान् । शौलिकापणः m. a copper-smith's shop or workshop.

thōthar थथर् f. flurry, hurry (Gr.Gr. 127).

thōthur^u थथर् or thōthor^u थथर् । संभ्रमशीलः adj. (f. thōthür^u थथर्), one flurried by nature, nervously hurried (from haste or fear) (cf. atha-th^o, p. 63a, l. 27).

thōtharan थथरन् । संभ्रमः f. (sg. dat. thōtharūn^u थथरन्), flurry, nervousness, hurry (from fear or the like).

thōtharun थथरन् । संभ्रान्तीभवन् conj. 3 (2 p.p. thōtharyōv थथर्योव), to be flurried, hurried, nervous (Gr.Gr. 127); cf. thārun. thōtharyō-mot^u थथर्यो-मन्तु । संभ्रान्तीभूतः perf. part. (f. thōtharyē-müs^u थथर्ये-मन्तु), flurried, hurried.

thōtharēn^u थथर्थन् । शौलिकस्त्री f., see thōth^r, l. 13, ab.

thōtharēr थथर्थर् m. flurry, nervousness, hurry (from fear or the like) (cf. atha-th^o, p. 63a, l. 30).

thōtharāwun थथरावुन् । संभ्रमीकरणम् conj. 1 (1 p.p. thōtharōw^u थथरोवु), to hurry (a person), to cause flurry (through fear or the like). thōtharōw^u-mot^u थथरोवु-मन्तु । संभ्रान्तीकृतः perf. part. (f. thōtharōv^u-müs^u थथरोवु-मन्तु), put in a flurry.

thōtharōz^u थथराञ्जु । संभ्रमः f. a condition of hurry or flurry, etc. (due to fear or the like).

thōthawāy थथवाय् । पिठकभेदः m. a certain skin disease accompanied by an eruption on the trunk of the body, ? nettle-rash (cf. thōth 1).

thutrōw^u 1 थुत्रोवु । अनादरः m. neglect, ceasing to take care of, showing no love for, showing aversion to (esp. with reference to a baby or the like).

thutrōw^u 2 थुत्रोवु । अरोचनशीलः adj. (thutrōv^u थुत्रोवु), one who habitually feels aversion or disgust on seeing another's squalor, unsightliness, or the like.

thav थव् । संकेतस्थानम् m. the place where something

(esp. something hidden or lost) is, the place to which one seeks to be directed by a clue (in searching).

—kaḍun —कडुन् । संकेतस्थानाभिज्ञानम् m.inf. to find such a place by means of a clue; to endeavour to find by such a clue. —nōrun —नेरुन् । संकेतस्थानज्ञानम् m.inf. the place of deposit (as ab.) to be discovered after tracing a clue. -pata -पत । संकेतस्थानम् m. a clue to such a place; the place for which such a clue is required.

thāv ठव् । आरम्भः m. the first beginning (in making something, e.g. in building a house). —lagun —लागुन् । उपक्रमविधानम् m.inf. to set to work at the very beginning (as ab.).

thāv ठाव । चिचम m. an agricultural field.

thov (K.Pr. 38), see tōvⁱ.

thow^u थवु । न्यासः m. depositing (with another person, for safe custody, as a pledge, or as a stake, and so on), pledging, pawn.

thawun थवुन् or thāwun थावुन् । स्थापनम्, निवर्तनम् conj. 1 (1 p.p. thow^u थवु or thōw^u थोवु), to put, place, set, lay (upon or before), apply (cf. anda th^o, p. 32a, l. 7; āndⁱ th^o, p. 31b, l. 33; athi th^o, p. 66a, l. 22; bāl th^o or bōlⁱ th^o, p. 104a, ll. 10, 24; bōr^u th^o, p. 118a, l. 28; bōrⁱ th^o, p. 118b, l. 3; bathi th^o, p. 140b, l. 18; boṭh^u th^o, p. 140a, l. 41; buthi th^o, p. 143b, l. 14; bayēs tal th^o, p. 148b, l. 39; dubari-shāh th^o, p. 184b, l. 10; dāg th^o, p. 194a, l. 15; dashē thawanē, p. 252b, l. 31; khōr th^o, p. 410a, l. 22; lyob^u th^o, p. 543a, l. 23; nam tal th^o, p. 635b, l. 9; naph^s manz th^o, p. 645b, l. 11; nyāra th^o, p. 673a, l. 44; nazar thavūn^u, p. 676a, l. 25; pajē-tal th^o, p. 724a, l. 30; pali th^o, p. 730a, l. 41; parda th^o, p. 756b, l. 10; pēshēs th^o, p. 778a, l. 10; path path th^o, p. 792a, l. 36; shēchⁱ thavūn^u, p. 870a, l. 48; sūr^u-pēth th^o, p. 931a, l. 38; srōdi th^o, p. 933b, l. 4; tāha tāha th^o, p. 966a, l. 3; thōli thōli th^o, p. 976a, l. 23; tal-kun th^o, s.v. tal 1; talyum^u pēth th^o; tandali th^o, s.v. tandal; sapi th^o, s.v. saph 2 (Gr.M.; L.V. thā^o, 70; Śiv. thā^o, 189, 704, 1084, 1089, 1098, 1632, 1715; thā^o, 169, 353, 1090, 1257, 1815; Rām. thā^o, 27, 69, 120, 175, 587, 603, 662, 688, 795, 1178, 1269, 1436; thā^o, 440, 705, 707, 757, 1443, 1552; K. thā^o, 82, 118, 151, 357, 366, 389, 427; II. thā^o, iii, 1; x, 5, 10; xii, 9; thā^o, ii, 4; iii, 5, 9; v, 11; vi, 5; viii, 9, 11; ix, 4; x, 12; xii, 4, 12, 15, 23; YZ. thā^o, 265; K.Pr. 135, where thawizen is a misprint for thā^r-zēn);

to put into a certain condition (and leave there) (cf. brōr^u mōrith th^o, p. 125b, l. 11; brōs^u th^o, p. 127b, l. 41; lōla th^o, p. 523a, l. 20; phih th^o,

p. 686a, l. 42; **thod^u th^o**, p. 970b, l. 40; **ṣūri th^o**, s.v. **ṣūr^u** (Gr.M.; Śiv. *thā^o*, 738; *thā^o*, 1756; YZ. *thā^o*, 114); to found (upon), base (upon) (cf. **bāzē-pēth th^o**, p. 153a, l. 6);

to put down (and go away), to leave (there), to allow to remain (cf. **gōr th^o**, p. 297b, l. 16; **nām thawānⁱ**, p. 636b, l. 8; **nāv th^o**, p. 665b, l. 10; **rāza-kath th^o**, p. 857a, l. 29; **shēyē th^o**, p. 902b, l. 39; **sōk^rruy th^o**, p. 907b, l. 17) (Gr.M.; L.V. *thā^o*, 27; Śiv. *thā^o*, 1302; Rām. *thā^o*, 7, 950, 1283, 1292; *thā^o*, 416, 742, 942, 951, 1103; K. *thā^o*, 71, 812, 827; H. *thā^o*, viii, 7); to put down (and give to someone), to make over (to someone, as a gift) (Rām. *thā^o*, 5); to put down, lay down, show as proved (**pharkh th^o**, p. 704b, l. 21);

to put in a certain condition, to cause to be so-and-so (cf. **prasan th^o**, p. 767b, l. 46; **rum rum shērmandā th^o**, p. 833b, l. 41; **rōzⁱ th^o**, p. 858a, l. 21) (Gr.M.; Śiv. *thā^o*, 182, 572, 604, 1492, 1554, 1777; *thā^o*, 23, 1531, 1732, 1785);

to deposit (e.g. earnest money), lay down, stake, pledge (cf. **band th^o**, p. 111a, l. 36; **bāndⁱ th^o**, p. 111b, l. 16; **nyās th^o**, p. 674a, l. 10; **say th^o**, p. 955b, l. 40); to put by, put aside (cf. **batas th^o**, p. 137b, l. 34; **tal tal th^o**, s.v. **tal 1**) (Gr.M.; YZ. *thā^o*, 405);

to fix, arrange, found, establish (**hōb th^o**, p. 321a, l. 21; **langar th^o**, p. 527a, l. 31; **nēb th^o**, p. 619b, l. 27; **nākh dōla th^o**, p. 629b, l. 5; **nōkh th^o**, p. 629b, l. 43; **nēm th^o**, p. 637a, l. 6; **nēyēm th^o**, p. 671a, l. 6; **niyāz th^o**, p. 675a, l. 25; **phēra th^o**, p. 701b, l. 1; **parisar th^o**, p. 771b, l. 46; **pāṭṭhē th^o**, p. 802a, l. 42; **pay th^o**, p. 812a, l. 24; **rāy thāvūn^ū**, p. 854b, l. 19; **sag th^o**, p. 866b, l. 38; **shēkh th^o**, p. 876b, l. 44; **sēka th^o**, p. 904a, l. 39; **sōkha th^o**, p. 905b, l. 28; **salāh th^o**, p. 909b, l. 39; **sār th^o**, p. 928b, l. 38; **ṭhāth th^o**, p. 986a, l. 41; **thüz^ū thāvūn^ū**, s.v. **thüz^ū 2**; **talkha th^o**; **tanzi th^o**, s.v. **tünz^ū**) (Gr.M.; Śiv. *thā^o*, 70, 357, 436, 709, 864, 1311; Rām. *thā^o*, 73, 311, 627, 696, 941-2, 1095, 1253, 1505; *thā^o*, 1739, 1783; K. *thā^o*, 720; YZ. *thā^o*, 26; K.Pr. *thā^o*, 44, 92);

to impose, put upon (a person) (cf. **bim th^o**, p. 107a, l. 30; **bayē th^o**, p. 148b, l. 31; **dāba th^o**, p. 182a, l. 32; **lādan thāvūn^ū**, p. 509a, l. 44; **minath thāvūn^ū**, p. 582b, l. 15; **myond^u th^o**, p. 613b, l. 33; **pyāda th^o**, p. 813b, l. 29; **ṭōṭa th^o**, s.v. **ṭōṭa 1**) (Gr.M.; Rām. *thā^o*, 190, 639, 1143, 1741; *thā^o*, 211; K. *thā^o*, 719);

to set (something) in action, to set (a procedure)

going (cf. **magar th^o**, p. 552b, l. 24; **pachān th^o**, p. 679b, l. 27; **phāka th^o**, p. 688a, l. 29; **pakhyāg th^o**, p. 727b, l. 38; **prataras th^o**, p. 771b, l. 35; **pata-thüz^ū th^o**, p. 795a, l. 50; **rōza thawānē**, p. 858a, l. 4; **shēr th^o**, p. 889a, l. 16; **talāsh th^o**) (Gr.M.; Śiv. *thā^o*, 759, 1015, 1166, 1832; *thā^o*, 1878; Rām. *thā^o*, 468; H. *thā^o*, viii, 3; YZ. *thā^o*, 38, 231; K.Pr. *thā^o*, 87);

to apply, ascribe, impute (cf. **bāv th^o**, p. 146b, l. 47) (K. *thā^o*, 823, 903);

to engage, employ, appoint, take into service (cf. **bandēla th^o**, p. 111b, l. 50) (Gr.M.; Śiv. *thā^o*, 341, 1148; Rām. *thā^o*, 395; K. *thā^o*, 1163; H. *thā^o*, ii, 11; viii, 14; xi, 6); to put into use, utilize, use, exercise (a faculty, etc.) (cf. **bāsh th^o**, p. 132a, l. 40; **cēth th^o**, p. 177b, l. 28; **hōsh th^o**, p. 353a, l. 20; **khabar thāvūn^ū**, p. 391a, l. 28; **kan th^o**, p. 447b, l. 16; **mag thāvūn^ū**, p. 551b, l. 18; **thop^u** and **thapi th^o**, p. 980a, ll. 33, 44) (Gr.M.; L.V. *thā^o*, 91; Śiv. *thā^o*, 40, 584, 637, 697, 765, 807, 821, 906, 988, 1194, 1227, 1293, 1361-2, 1365, 1558, 1726, 1873; *thā^o*, 420, 533, 544, 596, 644, 880, 1594, 1668, 1803; Rām. *thā^o*, 29, 55, 60, 209, 334, 455, 500, 1108, 1195, 1208, 1284, 1286, 1460, 1602; *thā^o*, 83, 486, 523, 1366, 1758; H. *thā^o*, ii, 7; *thā^o*, viii, 6, 8, 11; ix, 1, 4; YZ. *thā^o*, 556);

to utilize (a door, lock, or the like, by opening or shutting), (hence, either) to open (a door, etc.) (cf. **darwāza th^o**, p. 250b, l. 41; **kuluph thā^o**, p. 440b, l. 10) (Gr.M.; H. *thā^o*, iii, 8; viii, 4, 12); (or) to shut (a door) (Rām. *thā^o*, 16, 22, 1557);

to keep, maintain, retain, hold (cf. **āsh thāvūn^ū**, p. 47b, l. 2; **brāth thāvūn^ū**, p. 127b, l. 37; **dōri thāvūn^ū**, p. 237b, l. 22; **lang th^o**, p. 526b, l. 12; **mēl th^o**, p. 565b, l. 28; **manas th^o**, p. 572b, l. 20; **maṭhi-gandas th^o**, p. 609a, l. 43; **māwas thāvūn^ū**, p. 612a, l. 8; **nam thawānⁱ**, p. 635a, l. 47; **nyāl th^o**, p. 670b, l. 10; **niyēth thāvūn^ū**, p. 674b, l. 12; **nazari-tal th^o**, p. 676b, l. 20; **phikir thāvūn^ū**, p. 690b, l. 25; **phir-mal th^o**, p. 701b, l. 46; **prāy thāvūn^ū**, p. 773b, l. 19; **prayēm th^o**, p. 774a, l. 31; **path thāvūn^ū**, p. 807a, l. 38; **shēkh thāvūn^ū**, p. 877a, l. 40; **samatār th^o**, p. 915b, l. 14; **sir th^o**, p. 929b, l. 33; **sōr th^o**, p. 930b, l. 33; **sarmāyē th^o**, p. 935b, l. 29; **sōth th^o**, p. 946a, l. 48; **tētas th^o**, s.v. **tēth 2**) (Gr.M.; Śiv. *thā^o*, 693; *thā^o*, 556-7; Rām. *thā^o*, 736, 994, 1231, 1764; *thā^o*, 626, 1574-5, 1656, 1728, 1773; H. *thā^o*, v, 10; xii, 25);

to keep back, reserve, leave (unused) (cf. **bōkⁱ th^o**,

p. 98b, l. 26; **dād wōyith thawānⁱ**, p. 187a, l. 26; **path thawun**, p. 792a, l. 48) (Gr.M.; K. *tha*^o, 237; H. *tha*^o, x, 17); to put away, conceal (cf. **thari th^o**, p. 983a, l. 16) (K. *tha*^o, 1143);

to give up, cease (cf. **bākh thavūn^u**, p. 99a, l. 45);

to deem, esteem, consider (cf. **bas thāv**, enough! p. 131a, l. 41; **lōkoṭ^u th^o**, p. 521b, l. 16; **nishcay th^o**, p. 655b, l. 50; **tōth^u th^o**) (Gr.M.).

This verb is frequently used with the conj. part. or freq. part. of another verb, to form an intensive compound. The force is that of the main verb, to which is added the idea of thorough and final completion. Thus, **bōg^ariṭh th^o**, p. 93a, l. 3; **būzith th^o**, p. 154a, l. 26; **cēth th^o**, p. 179b, l. 13; **cōvith th^o**, p. 178b, l. 40; **dābⁱ dābⁱ th^o** and **dabith th^o**, p. 183b, ll. 38, 40; **dōb^ariṭh th^o**, p. 184b, l. 45; **dabavith th^o**, p. 185a, l. 25; **dagith th^o**, p. 196b, l. 6; **dōlith th^o**, p. 214a, l. 17; **dōlⁱ dōlⁱ th^o** and **dōlith th^o**, p. 214a, ll. 24, 27; **khatith th^o**, pp. 423a, l. 9, and 423b, l. 26; **latōrit th^o**, p. 539a, l. 30; **napith th^o**, p. 645b, l. 48; **phirith th^o**, p. 707b, l. 29; **pōvith th^o**, p. 810b, l. 45; **rachē karith th^o**, p. 824b, l. 7; **r^asith th^o**, p. 844a, l. 21; **r^asavith th^o**, p. 844b, l. 27; **shirith th^o**, p. 894a, l. 23; **sōmb^arⁱ sōmb^arⁱ th^o**, p. 912a, l. 33; **sōriṭh th^o**, p. 936b, l. 41; **tāh karith th^o**, p. 965b, l. 48; **tōh karith th^o**, p. 970a, l. 5; **thod^u tulith th^o**, p. 970b, l. 46; **thik^arōvith th^o**, p. 975a, l. 25; **thipith th^o**, p. 981b, l. 49; **tēpⁱ tēpⁱ th^o** and **tēpith th^o**, s.v. **tēpun**; **tōr dith th^o**, s.v. **tōr 1**; **trāpⁱ trāpⁱ th^o**, s.v. **trapun**; **trōp^ariṭh th^o**, s.v. **trōp^arun**; so **trōp^arōvith th^o**; **tēlith th^o**, s.v. **tēlun**; **sōriṭh th^o**, s.v. **sārun** (so Rām. *tha*^o, 23, 197, 1772; *thā*^o, 887, 1266-7; K. *tha*^o, 816; H. *tha*^o, x, 3; YZ. *thā*^o, 158-9).

thow^u-mot^u थवु-मत्तु or **thōw^u-mot^u** थोवु-मत्तु । स्थापितः, निवर्तितः perf. part. (f. **thiuv^u-müṭh^u** थवु-मत्तु or **thōv^u-müṭh^u** थोवु-मत्तु), put, placed, etc., as ab. (Rām. *tho*^o, 175, 587, 1269, 1253, 1557; *tho*^o, 757, 887; K. *tho*^o, 720, 903); put down and left; hence, remaining over, still remaining, unexhausted (K. *tho*^o, 237).

thāwanāwun थावनावुन conj. 1 (1 p.p. **thāwanōw^u** थावनोवु), to cause to be put or placed (El.). Causal of **thawun** or **thāwun**, q.v. in all its senses (Śiv. 1393).

thāwur थावुर् m. (sg. dat. **thāwaras थावरस्**), a mountain-range, a mountain (Śiv. 1259).

thawawun^u थववुन or **thāwawun^u** थाववुन n.ug. (f. **tha(thā)waviūn^u** थ(था)ववु), one who puts, one who places, etc., in all the meanings of **thawun**, q.v. (Śiv. 861 (*thā*^o), 945 (*thā*^o)).

tahwizen (for **thāvⁱzēn**), see p. 987b, l. 47.

thiyē थिये । संमुखम् adv. in front of, in the presence of. **thōyī थायी** m. *Grislea tomentosa* (El. *thāi*). Cf. **tōvi**. **thuyē थुये** in **thuyē thuyē थुये थुये** । निन्दार्थनिधीयनम् m. spitting (as a token of disgust or blame).

thyup^u थियु । पक्षिपञ्जरः m. (sg. dat. **thipis थिपिस**), a bird-cage (Gr.Gr. 17); a cage-like apparatus in which live fish are kept (cf. **gāda-th^o**, p. 276b, l. 37) (Gr.Gr. 17). —**thōr^u** —ठोर । द्रव्यसंचयः m. a hidden hoard of treasure or the like. ? Cf. **thor^u**.

thyor^u थ्यर् in **thyor^u dor^u** थ्यर् दर् । अतिनिश्चलः adj. (f. **thēr^u dūr^u** थ्यर् द्यर्), very firm, stable, fixed, steady.

thyur^u थ्युर् or **thyūr^u** थ्यूर् । नेत्रकनीनिकापिटकः m. (sg. dat. **thiris थिरिस** or **thiris थोरिस**), a kind of ulcer on the eyeball (cf. **achⁱ-th^o**, p. 8b, l. 30). **thirⁱ-kōn^u** थिरि-कोनु or **thirⁱ-kōn^u** थोरि-कोनु । विस्फुटितनेत्रतारकः adj. (f. **thirⁱ-kōn^u** थिरि-कोनु), one-eyed (caused by the bursting of the eyeball due to this ulcer).

thüz^u 1 थञ्जु, see **thod^u**.

thüz^u 2 थञ्जु f. height, loftiness, in **pata-thüz^u**, p. 793a, l. 50. —**thavūn^u** —थवञ्जु । स्वोत्कर्षाभिस्त्वापन्नम् f.inf. to praise oneself, boast of one's own excellence (cf. **pata thüz^u thavūn^u**, p. 793a, l. 50).

thazañār चञ्जार । औन्नत्यम् m. highness, height, loftiness, elevation. Cf. **thod^u**.

thazar चञ्जर । औन्नत्यम् m. height, loftiness, highness (Gr.Gr. 29, 140; Gr.M.); the upstream (of a river) (Gr.M.; Śiv. 1052, 1878; YZ. 450); met. highness of qualities, dexterity (cf. **atha-th^o**, p. 63a, l. 32); an acclivity (El.); a high, or elevated, place (K. 372, 443). Cf. **thod^u**.

thaz^aran चञ्जरन् । औन्नत्योत्पादनम् f. (sg. dat. **thaz^arūn^u** चञ्जरन्), making high, making higher, elevating (materially or morally).

thaz^arun चञ्जरन् । औन्नत्यापादनम् conj. 1 (1 p.p. **thaz^ar^u** चञ्जरु), to make high, make higher, to raise, elevate (either materially or morally) (Gr.Gr. 7). **thaz^ar^u-mot^u** चञ्जरु-मत्तु । उन्नतीकृतः perf. part. (f. **thaz^ar^u-müṭh^u** चञ्जरु-मत्तु), raised, elevated, as ab.

thaz^arāwun चञ्जरावुन । उन्नतीकरणम् conj. 1 (1 p.p. **thaz^arōw^u** चञ्जरोवु), i.q. **thaz^arun**, q.v. (Gr.Gr. 173). **thaz^arōw^u-mot^u** चञ्जरोवु-मत्तु । उन्नतीकृतः perf. part. (f. **thaz^arōv^u-müṭh^u** चञ्जरोवु-मत्तु), i.q. **thaz^ar^u-mot^u**, s.v. **thaz^arun**, q.v.

tāj (? spelling) m. the bark of the *Cinnamomum albiflorum* (El.). Cf. **paṭ^ar**, p. 802b, l. 11; **patraj**, **tejpat**, and **tamāla**.

tāj ताज ता (sometimes written **tājy ताज्य**) । मुकुटम् m. a crown, diadem, tiara (cf. **dyuv tāj**, p. 272a, l. 16; **pōshēn-hond^u t^o**, p. 779b, l. 5; **shēr-t^o**, p. 889a,

l. 32; takht-ō-t°, s.v. takht) (Śiv. 704, 1012, 1484, 1715; Rām. 260, 274-5, 819, 821-2, 830, 1001, 1127, 1132, 1143d, 1462, 1466; K. 450; YZ. 236; K.Pr. 134, 203); a high-crowned cap; a crest, tuft, plume (cf. nilijī-t°, p. 634b, l. 18) (Śiv. 1815); met. royalty, imperial power (cf. rājy-t°, p. 830a, l. 39) (Rām. 143). -tārakh -तारख् m. (sg. dat. -tāraḥ -तारकस्), a 'tiara-star', a comet with the tail pointing upwards (see p. 535b, l. 45).

tājē ताज्य, see tādun.

tājī तजि or tājū तजू (also spelt tāj तज), tuji तुजि, tujū तुजू । तुलिका f. a small stick, thin rod, pin, spike, anything needle-shaped (such as e.g. a piece of straw or a toothpick, the hair of a brush, the fine end of a boring instrument) (cf. ashéd-t°, p. 48b, l. 12); barma-t°, p. 123b, l. 8; dānī-t°, p. 221a, l. 10; danda-t° or dāndī-t°, p. 225a, ll. 1, 34; darba-t°, p. 240a, l. 40; gāsa-t°, p. 307b, l. 49; kānī-t°, p. 448b, l. 29; laḥhajē-t°, p. 540a, l. 12; nakha-t°, p. 628a, l. 13; nakha-tājē, p. 628b, l. 15; nāmī-t°, p. 636a, l. 15; rōpi-t°, p. 840a, l. 30; sōrma-t°, p. 935b, l. 10; thēri-t°, p. 982b, l. 47) (Gr.Gr. 16; esp. (El. tāj) a wooden spike on which the shawl-wool thread is wound for weaving shawls (cf. khandawāv-t°, p. 403a, l. 35). Cf. tāj 2, of which this is a f. form. —karūn —करजू । तुलिकया दन्तरन्ध्रशोधनम् f.inf. to use a toothpick, to pick the teeth.

tājē-gor तज्य-गर् m. a maker of shawl-weaver's spikes (see ab.) (El. tājigar). -kabāba -कबाब । शूलाकृतं मांसम् m. collops or meat roasted on skewers. -kabōbī -कबाबि । शूलाकृतमांसविक्रेता m. a seller of skewered collops. —tārañē —तारञ् । राङ्कववाणिः f. pl. inf. (a shawl-weaver) to arrange the spikes for weaving, to weave (shawls).

tājē टज्य । नेचान्तरभागः f. pl. the inner part of the eye, the eyeballs (cf. būra-t°, s.v. būr). Cf. tōlī, of which this is the fem. form.

tājē तोज्य, see tōlun.

tājū ताजू, see tālun.

tājū टाजू, see tālun.

tājū टाजू । सुद्रटङ्कफलविशेषः f. a kind of small pear (usually acid in flavour, and with a thick skin. According to EL, s.v. tānj, the country people cook it in warm water) (cf. gura-t°, p. 298b, l. 27; mōdūr-t°, p. 550b, l. 14; phaka-t°, p. 689a, l. 21; sihra t°, p. 890b, l. 48; ḥōk-t°, s.v. ḥōk) (W. 110, tānj). Cf. tōc and tāng.

tuj, see tuji.

tuj, see tājī.

tuj टुज । क्रोधादि-उद्वोधनम् f. reawakening (by

words or other suggestion) anger over an ancient grudge.

tūj तुज । आणवादिनण्डलः any very minute grain (such as millet) (cf. shōlī-t°, p. 880b, l. 37). Cf. tūji.

tūji तुजि. tūjū तजू, see tājī.

tūji तुजि f. in pinga-tūji, a husked millet seed, i.q. tūj, q.v.

tūji टुजि or tūjū टुजू । सुद्रपिण्डिका, गुलिका f. a small globular object, a small ball, pebble, marble, pill, or the like (cf. gānīshē-t°, p. 293a, l. 36; nūna-t°, p. 641a, l. 14; shuhī-t°, p. 874b, l. 13; sōthka-t°, p. 947a, l. 43); a clod (El. tuj); a kind of small deep-seated globular tumour (cf. naphka-t°, p. 646a, l. 25). Cf. tūl, of which this is a feminine form. —diñ —दिञ् । सूचनम् f. inf. to indicate (e.g. by signs or gestures), point out, intimate (something to another) (e.g. to induce him to begin some work, or to set him quarrelling).

tujū तुजू 1, see tājī; 2, see tulun.

tūjū तजू, see tagun and talun.

tūjū तजू, see tōlun.

tōjib ताजिब (= تعجب) adj. e.g. astonishing, wonderful, marvellous (Śiv. 913).

tāj-dār ताज-दार, تاجدار । किरिटी adj. e.g. (as subst.) f. -dārēn -दार्चन्, crowned, diademed; crested; a crowned head, king, sovereign.

tōjēl टज्यल् । प्रसूतनेचान्तरयुक्तः adj. e.g. one who has prominent eyeballs.

tōjil ताजिल् (= تعجيل) । शीघ्रता f. haste, quickness, speed (El. tājil; K.Pr. 103, tājil).

tajallī तजलि f. lustre, brightness, brilliancy (El.).

tājū-mūbū ताजू-मूबू, see tālun.

tājū-mūbū टाजू-मूबू, see tālun.

tujū-mūbū तुजू-मूबू, see tulun.

tājū-mūbū तजू-मूबू, see tōlun.

tejpat m. (? tēj-pat^r तेज-पत्र f.), the leaves of the *Cinnamomum albiflorum* (El.). Cf. pat^r, p. 802b, l. 11; patraj, taj, and tamāla.

tijārath तजारथ تجارت f. trade, commerce (cf. bē-t°, p. 144a, l. 39) (K.Pr. 216).

tajwiz तज्विज تजيز m. approval, permission (Gr.M.); view, opinion, decision, judgment (Gr.M.); a scheme, plan, device (Gr.M.).

tājyōv तज्योव्, see tagun and talun.

tājyōv ताज्योव्, see tādun and tālun.

tājyōv टाज्योव्, see tālun.

tōjyōv तोज्योव्, see tōlun.

tujyōv तुज्योव्, see tulun.

tēka टेक in tēka-batāñ टेक-बटञ् । पुष्पविशेषः f. N. of a flower (described as yellow) of Kashmir (El. teka batāñ) (Rām. 678, 1091).

tēk' चकि, see tyok^u.

tēki टैकि, see tūk^u.

tika 1 टिका (for 2, see under t^{ak}h) । जलाटिका, सारङ्गः
m. a certain ornament worn on the forehead (commonly
of gold and studded with jewels) (cf. dēka-t^o, p.
204b, ll. 19, 28) (Siv. 467, K. 734); a caste-mark on
the forehead of a Hindū (L. 264, 461); a mark of
distinction; met. that which, or he who, is the
essential, the chief, or the most honoured, among its
or his fellows or associates (cf. dēkuk^u t^o, p. 205a,
l. 8). Cf. tyok^u.

tikā टीका f. a commentary, annotation, gloss; a trans-
lation (El. tika). — karūn^u — करंजू f.inf. to
commentate, annotate; to translate (El.).

tik' तिक्, see tyuk^u.

tōka 1 टूक (for 2, see tōkh) । अतिवृद्धम् adj. e.g. (of
some metal article or the like) very strong, very tough
(made so by hammering, annealing, forging, or the
like); cf. tōkh. — rudr -रुद्र m. a kind of coral
(Siv. 1310).

tōk^u टूकु । धृष्टः adj. (f. tūc^u टूचू), bold, courageous,
confident; (in any work) habitually keen, vehement,
energetic (cf. takh-tok^u, p. 992a, l. 6) (Gr.Gr. 139).

tōk^u टूकु । शरावः m. an earthen shallow dish for eating
from, a platter, plate, dining-plate, tray (cf. om^u t^o,
p. 27a, l. 29; khira t^o, p. 409a, l. 44; sāla-t^o,
p. 909a, l. 1) (L.V. 106; H. viii, 4, 12; K.Pr. 2, 24,
253). — trāwun — चावुन । निर्लज्जमिवा m.inf. to
beg shamelessly (i.e. even without necessity, at
improper times or on improper occasions, from sheer
greediness, and so on).

tōk^u-bata टांकि-वत । शरावेषु भोजनम् m. food (at
dinner party, wedding feast, or the like) served to each
guest in separate platters. tōk^u-dand^u-r^u टांकि-दंड़रु ।
शरावाश्रिः f. the rim of a platter. — har -हर ।
शरावयुद्धम् f. (sg. dat. -hūr^u -हूरू), 'a platter fight',
a fight among the seated guests at a dinner-party, in
which they hurl their platters at each other.
-kataré -कतर्ये । शरावखण्डाः f.pl. broken bits or
sherds of platters. — tūnz^u -तंजू । शरावपङ्क्तिः f. a pile of
platters (one over the other). — shūr^u -शूरू ।
शरावपात्रिका f. a basket for carrying platters. — būr^u
-बूरू । शरावपङ्क्तिः f. a pile of platters (one over the
other).

tuka तुक टुक । बाणः m. an arrow without a head, but
with a button or knob at the point. — yun^u — यिनु ।
अत्यरोचकीभवनम् m.inf. to be very unpleasant, to
prove very disagreeable (like being hit by an arrow).

tūk^u टूकु । पण्डित्यम् m. (sg. dat. tūkis टूकिस, abl. tēki
टैकि or tōki टौकि, pl. nom. tūk^u टूकि), anything in

quantities worth two pice (or about a halfpenny) each;
copper coins, pice (genl.) (K.Pr. 122).

tēki टैकि or tōki टौकि । दीनारिष्य adv. to be bought
or sold, for two pice, a ha'pporth (K.Pr. 153).

tūk^u-wād टूकि-वाद् । निष्कसमूहः m. a quantity of
two-pice pieces.

takbīr تکبير (?gend.) repeating the Muhammadan creed,
or saying 'God is great' upon particular occasions
(L. 270).

takabūr तकबूर (= تکبر) m. pride, haughtiness (El.).

t^{ak}kh टख or tikh टिख or tikh टीख । द्रुतगतिः f. (sg.
dat. t^{ak}ki टकि, tiki टिकि, or tiki टीकि), running (cf.
shāla-t^o, p. 880a, l. 20) (Gr.Gr. 125; K.Pr. 217 t^{ak},
231 t^{ak}). — anūn^u — अनंजू । द्रुतगत्यागमनम् f.inf.
'to bring running', i.e. to come running. — kadūn^u

— कडंजू । पलायनम् f.inf. to run away (owing to
fear, astonishment, or the like) (El. tak, K. 939).

— niūn^u — निनु । द्रुतगत्यागमनम् f.inf. to go away at
a run (from any work). — trāvūn^u — त्रावंजू । द्रुतगत्या
गमनम् f.inf. to run away (esp. in terror). — shunūn^u
— शुनंजू । द्रुतगतिः f.inf. to run very fast.

t^{ak}ka टक or tika 2 टिक (for 1, see s.v.) in t^{ak}-ka-nōr^u
टक-नाकरु । पाणिनाडी f. the muscle of the heel, the
tendo Achillis (El. taknār). — phēran -फेरन ।
अदीर्घवस्त्रम् m. a running garment, a short dress (not
reaching below the knee, and suitable for running in).

-t^{ak}kh -टख । अतिशीघ्रता f. (sg. dat. -t^{ak}ki -टकि), great
speed (in going or the like), fast running (K. 658).

-t^{ak}kh gashūn^u -टख गशंजू । अतिशीघ्रतोत्पत्तिः f.inf.
great speed to occur (in the performance of any work).

-tār -तार or (q.v.) tika-tār तिक-तार । खसकीडनकम्
m. N. of a certain game in which potsherds (or the
like) are thrown along the surface of the water of a
river in an endeavour to make them reach the other
side, a kind of 'Ducks and Drakes'; see tika-tār,
p. 992b, l. 7. — wāw^u-jī -वावजि or -wāw^u-jū -वावंजू ।
कीडनकविशेषः f. a certain toy, like our children's
'windmill', consisting of vanes fixed on the end of a
rod, which are set in motion by the holder running.

t^{ak}ki टकि, etc., adv. at a run, quickly, hurriedly.

t^{ak}ki gashun टकि गशुन । द्रुतगमनम् m.inf. to go at a
run, to go at speed (K. 700). — yun^u — यिनु ।
द्रुतागमनम् m.inf. to come at a run, to come running,
to come at speed.

takh टख । छेदनम्, खण्डः, ईर्ष्यापूर्वकान्वेषणम् m. (sg. dat.
takas टकस), a crunch (with the teeth) (Gr.Gr. 122);
the blow of an axe (in cutting wood, lopping a tree, or
the like) (K.Pr. tak 257, 260; tukhā 155); a piece
(severed from anything); watching impatiently or
jealously (for something longed for); keenness,

vehemence. —**āsun** —आसुन् । ईष्याशेषः m. impatient watching or vehemence as ab. to exist. —**dyun^u** —दिनु । भेदविधानम् m.inf. to cut or lop (a tree's branches or the like) (so W. 149, *tak dāvan*); to cause a misunderstanding. —**rōzun** —रोजुन् । ईष्यावशेषणम् m.inf. watching impatiently to continue. —**tok^u** —टकु । निरगलता adv. (in a discussion, speaking) unrestrainedly, fluently, volubly, vehemently. —**tūc^u** —टचू । पूषविशेषः f. a kind of long-shaped loaf. —**ṭakh** —टख् । निरगलत्वम् m. volubility, fluency.

ṭaka muñ^ṛrith टक मुञ्चरिथ् । सिष्य समीच्य adv. regarding or looking (at something) jealously or impatiently (with eyes half turned down). —**muñ^ṛrith** —मुञ्चरिथ् । धार्ष्ट्याभावीर्येण adv. (with verbs indicating discussion, conversing, or the like) vehemently (esp. of one previously timid).

tākḥ 1 ताख् طاق । द्वारदण्डबन्धः m. (sg. dat. **tākas** टाकस्), an arch, cupola, vault; a recess (in a wall), niche (Gr.Gr. 10); a cornice, ledge, projecting part (cf. **nar-māda-t^o**, p. 646b, l. 20); a window, balcony (cf. **bālā-ē-t^o**, p. 104b, l. 18; **linga-t^o**, p. 326b, l. 30; **panjara-t^o**, p. 741a, l. 2; **pot^u t^o**, p. 788a, l. 21; **shēra-t^o**, p. 889a, l. 50) (K.Pr. 4); (in Ksh.) a door-frame (or similar construction) (cf. **dachē-t^o**, p. 186a, l. 3; **dutōk^u**, p. 258b, l. 12). —**dyun^u** —दिनु । विवाहवादानम् m.inf. 'to put (on) a ledge', to make an accomplished fact, to confirm; hence (in Ksh.) (after the details of a marriage arrangement have been informally settled) to carry out the formal ceremony of signifying the agreement of both parties to the terms so arranged. (cf. Hindōstānī *tāq baithnā*).

tāka-dōr^u ताक-दाङ्क । पचद्वारम् f. an upper story window-balcony (Siv. 1360). —**pat^uj^u** —पतञ्जू । पचद्वारास्तरणम् f. the floor-mat of a window-balcony.

tākḥ 2 ताख् طاق । विषमसंख्यः, पुटः (शोभनः) adj. e.g. single; (of numbers) uneven, odd (cf. **juph-kina-t^o**, p. 376b, l. 1); singular, rare, unique, unmatched, unequalled, unrivalled.

tākḥ 1 टाख् । जातिविशेषः m. (sg. dat. **tākas** टाकस्), N. of a certain caste, the members of which generally act as physicians (Gr.Gr. 10).

tākḥ 2 टाख् m. in **lūkh-tākḥ**, p. 519a, l. 41.

tēkh खक् । तरलश्लेशः f. (sg. dat. **tēki** खकि), a mere drop or trace of any thick liquid (such as gruel, clarified butter, honey, or the like) (cf. **anēma-t^o**, p. 37b, l. 15; **gēv-t^o**, p. 316b, l. 15; **tila-t^o**, s.v. **til** 1; **tāpa-t^o**, s.v. **tāph**). Cf. **tyok^u**.

tikh तिख् । चुद्रखण्डः m. (sg. dat. **tikas** तिकस्), a small piece of flesh (cf. **māz-t^o**, p. 615a, l. 2; **shīshē-t^o**,

p. 897b, l. 33; **shōka-t^o**, s.v. **shōkh**) (K.Pr. 128, **nāra-t^o**, a bit of fire).

tika tika तिक तिक । चुद्रखण्डशः adv. in small pieces, in little bits (used with vbs. of dividing or the like). —**tika khyon^u** —तिक ख्युनु । खण्डशः खादनम् m.inf. to eat up in little bits; met. (of a strong person) to beat (a weak person) mercilessly. —**tār** -तार । जलक्रीडाविशेषः m. (also **t^oka-tār** or **tika-tār**, p. 991b, l. 31) the N. of a certain game, in which potsherds (or the like) are thrown along the surface of the water of a river in an endeavour to make them reach the other side, a kind of 'Ducks and Drakes'.

tikh टिख्, **tikh** टीख्, see **t^okh**.

tōkh टूख् । कुट्टनम् m. (sg. dat. **tōkas** टूकस्), hammering, pounding (with a hammer, mallet, pestle, or the like) (cf. **atha-t^o**, p. 63a, l. 36; **chāna-t^o**, p. 162a, l. 27; **drāsi-t^o dyun^u**, p. 250a, l. 35) (Gr.Gr. 122, where the meaning given is a misprint; K.Pr. 135, 231 *tuk*).

tōka 2 टूक (for 1, see s.v.) in **tōka-sūr** टूक-सूर । चूर्णः m. ashes of crushing, powder; crushing to powder (H. vii, 13). —**sūr gaṣhun** -सूर गङ्गुन् । भस्मवत् चूर्णीभवनम् m.inf. (of something hard) to become, or be reduced to, powder, to become pulverized. —**sūr karun** -सूर करुन् । चूर्णीकरणम् m.inf. (of the same) to reduce to powder, to pulverize.

tōkh 1 टौख् or **tōkhā** टौखा in **shēkh-tōkh** or **shēkhā-tōkhā**, p. 877a, l. 41, q.v. (a jingle).

tōkh 2 टौख् f. (sg. dat. **tōki** टौकि), a stitch, in **tēb-tōkh**, p. 962a, l. 33, q.v.

tukh टूख् । वस्त्रादिच्छेदः, लवणादिखण्डः m. (sg. dat. **tukas** टूकस्), a hole (cut or gnawed by some animal such as a mouse, moths, or the like, in cloth, or the like) (cf. **ath^ṛi-t^o**, p. 67b, l. 2; **gagar-t^o**, p. 280a, l. 7) (Bl. *tuk*, cutting; Gr.Gr. 122); a fragment (of salt, sugar, or similar crystallized substance) (cf. **nūna-t^o**, p. 641a, l. 16).

tākḥuc^u ताखुचु (= طاقچه) । द्वाराबुर्धाधारः m. a small recess, a small niche; a small shelf, window, etc. (see **tākḥ 1**); (in Ksh.) a recess or niche in the upper part of a doorway, or high up in a wall (cf. **tūthⁱ-t^o**, s.v. **tūth^u**).

tukhā, see **tākḥ**.

tukhm तुख्म تخم m. grain for seed, seed-grain. —**musāda** —मुसाद (for مساعد تخم) seed-grain aid, an advance of grain made to a village for seed (L. 407).

tākḥāna ताखान (= تَخَانَة) m. an underground apartment where goods and valuables are stowed away (El.).

tōkhūr^u ताखूर (= تَأْخِير) f. delay, procrastination, postponement (Rām. 1648).

takhsir तख्सीर تقصير m. defect, failure, omission,

shortcoming (Rām. 360); a fault, offence, crime, misdemeanour (Gr.M.; Śiv. 324; Rām. 160, 823; II. viii, 10; x, 12); sin, vice (El. *takhsīr*).

takhsīrwār तखसीरवार تقصيروار adj. e.g. blamable, culpable, criminal, guilty (Gr.M.); as subst. m., a criminal, delinquent (Gr.M.).

takhta 1 तख्त تخت (sometimes written **takta** तक्त) (for 2, see **takhth**) । **दारमयी पट्टिका** m. a plank, board, slab (W. 120); a platform; a table; a bench, stool; a sheet of paper; a sheet or expanse of cloth (cf. *jāma-takta*, p. 373b, l. 32). -**bōr**^u -बोर । **दारपट्टसमूहः** m. a load of boards, planks, or slabs of wood (tied in a bundle, and carried from the forests for sale in the towns). -**pūt**^u -पट्ट । **दारपट्टखण्डः** f. (sg. dat. -**pacē** -पच्य), a sawn plank of wood; a small board.

takhth तख्थ تخت । **राज्यसिंहासनम्** m. (sg. dat. **takhtas तख्तस**), a throne, chair of state (Gr.M.; Śiv. 1484; Rām. 168, 712, 1108f; K. 540; YZ. 236; K.Pr. 227); a seat, stage, platform; a sofa, bed; any place raised above the ground for sitting, reclining, or sleeping. —**karun** -करुन । **सर्वथा विनष्टीकरणम्** m.inf. 'to make a throne', (in battle) utterly to defeat the opposing forces.

takht-i-rāwun तख्ति-रावुन m. (Rām. 1099) the throne of Rāvaṇa, but also meant for **takht-i-rawān** تخت روان m., (Rāvaṇa's) travelling throne or magic car. There is a pun on the two words 'Rāwun' and 'rawān'. **takht-ē-sulaimān**, or **takht-i-sulaimān** तख्ति सुलेमान تخت سليمان m. 'Solomon's throne', N. of a lofty hill lying on the south side of the city of Śrinagar. Its ancient Sanskrit name was 'Gōpādri' (El.; RT.Tr. II, 452). **takht-ō-tāj** तख्तो ताज تخت و تاج m. throne and diadem; met. royal state (Rām. 260).

takhta 2 तख्त in **takhta-pōsh** तख्त-पोश । **दारपट्टमयस्थानम्** m. a covering for a throne, seat, etc.; a cloth or cushion to sit upon; a covered stage or platform.

takhtas bēhun तख्तस व्यङ्गन । **सिंहासनेऽधिष्ठानम्** m.inf. to sit down upon a throne, (of a new king) to assume sovereignty, to be crowned king.

t^hkal टकल् । **द्रुतगमनशीलः** adj. e.g. one who is naturally a good runner.

ṭakul टकुलु in **ṭakul^u wōhav** टकुलु बहव् । **सर्मस्वशीं प्रापः** m. a heart-striking curse, a curse uttered against the hearer's children or other beloved objects. Cf. **takh**.

tākul^u ताकुलु । **विषमसंख्यः** adj. (f. **tāk^uj^u** ताकजू), having an odd (i.e. uneven) number, (in counting) that (or

those) which has (or have) uneven numbers (cf. **takh 2**).

tikal तिकल् । **पुद्रः** adj. e.g. a mean fellow (who in distributing food at a dinner party helps each guest to small scraps of meat). Cf. **tikh**.

ṭukal टुकल् । **छेदयुक्तः** adj. e.g. (a cloth or similar article) having holes (gnawed in it by mice, moths, or the like).

ṭukalad टुकलद् । **छेदव्याप्तः** adj. e.g. full of holes, all holes (as in **ṭukal**, q.v.).

taklīf تکلیف, **takliph** तकलीफ m. trouble, inconvenience (Gr.M., W. 32).

tikilis टिकलिस, see **tikyul^u**.

tōkam-tuz टुकम-टुज् । **निहाका** f. a kind of water-lizard. (According to dictionaries the Skt. word *nihākā* means 'alligator', but that is certainly not the meaning here).

t^hkān टकान् or **tikān** टिकान् । **शीघ्रम्** adv. (properly pres. part. of **t^hkun**, to run) quickly, speedily, at once (u.w. vbs. of going, doing, eating, or the like) (Gr.M.; L. 462, *tikān*; Rām. 365, 371, 391, 489, 560, 599, 716, 836, 857, 886, 930, 932, 978, 1100, 1327, 1330, 1357, 1384, 1693, 1712; K. 38, 106, 138, 1041, 1145-6); El. also gives the word as subst. m., meaning quickness, celerity, swiftness, haste. —**karun** -करुन m.inf. to make haste, be quick, hasten. —**t^hkān** -टकान् । **अतिशीघ्रम्** adv. very quickly, quickly all the time (W. 96, 151).

tākōnī टाकानि । **शिरस्त्रविशेषः** f. a kind of round cap, embroidered with silk and silver thread.

t^hkun टकुन् । **द्रुतगमनम्** conj. 3 (2 p.p. **t^hkyōv** टक्वोव्), to run, go quickly (El. *tukun*) (Gr.Gr. 125, L. 463).

takun टकुन् । **दन्तीर्भक्षणम्**, **अवडभाषणम्** conj. 1 (1 p.p. **ṭok^u** टकु, f. **ṭūc^u** टचू; 2 p.p. **tacyōv** टच्योव्) to gnaw, crunch (a bone or the like) (Gr.Gr. 122); met. to speak unsuitably (esp. when uttering words without sense). **ṭok^u-mot^u** टकु-मंतु । **भक्षितः** perf. n-part. (f. **ṭūc^u-mūṣ^u** टचू-मंचू), gnawed, crunched. **takith**

ṭhunun टकिष् कुनुन् । **भर्त्सनादिनाहननम्** m.inf. (when engaged in conversation) to overwhelm (the other person) with abuse. Cf. **ṭukun**.

tikān टिकान्, see **t^hkān**.

ṭukun टकुन् । **दन्तीर्भक्षणम्** e.g. (1 p.p. **ṭuk^u** टकु, f. **ṭūc^u** टचू; 2 p.p. **tacyōv** टच्योव्), to crunch (something hard) with the teeth; to gnaw or cut (like a rat) (cf. **bor^u** **t^h**, p. 118a, l. 14) (Gr.Gr. 17, 122). Cf. **ṭukh**, **takun**, and **trukun**. **ṭuk^u-mot^u** टकु-मंतु । **दन्तीर्भक्षणः**

perf. part. (f. **ṭūc^u-mūṣ^u** टचू-मंचू), crunched, gnawed.

t^hkanāwun टकनावुन् conj. 1 (1 p.p. **t^hkanōw^u** टकनोवु), to cause to run, to set running, to set on the run (El. *tukanāwun*).

tēkiñ व्यकिञ् । जन्मपत्रिका f. a horoscope, an astrological record of nativity.

tōkañ १ टुकञ् । आह्वनवस्तु f. a mallet, pestle, or similar instrument for pounding; a club used in playing hockey on horseback, a polo-club (El. *tūkin*).

tōkañ २ टुकञ् । आभ्रयकटिः adj. e.g. crook-backed, having the back bent by rheumatism, etc.

tōkiñ^u टौकिञ्, see tōkyun^u.

takar टकर m.pl. mutual collisions, concussions, repeated striking on each other, chattering (of the teeth) (cf. dan-t^o, p. 221a, l. 1; dand-t^o, p. 224a, l. 42; danṭakar, p. 228b, l. 12). Cf. the next.

tak^ara टकर or ṭakara टकर । अन्वोन्याहतिः m. collision, the striking of two things (e.g. two swords) against each other.

tak^ara dyun^u टकर दिनु । हानिविधानम् m.inf. to balk, or interpose an obstacle before, another who is on the point of success. —khyon^u —ख्यनु । हानिभवनम् m.inf. to be balked when on the point of attainment, to be tantalized. —lagānⁱ —लगनि । नेत्ररोगपीडा m.pl.inf. the eyes to become inflamed. —lagun —लगुन । हानिभवनम् m.inf. balking to occur, disappointment (caused by some obstacle) to be experienced. —pyon^u —प्यनु । आघातोत्पत्तिः m. a collision (as ab.) between two bodies to occur.

tākāra टाकार । प्रकटः m. (from whatever cause) prominently visible, clearly manifest. —pōthⁱ —पांठि । स्फुटतया adv. clearly, prominently, manifestly.

tākōra टाकोर । तप्तपरिमलः m. (in sickness, etc.) a heated object applied to an afflicted part, a cataplasm, poultice.

tākur टाकुर । दुर्धरः adj. difficult to be borne or suffered (Rām. 1011).

tāk^{ur} टाकू । कण्डोलविशेषः f. a kind of large, wide and deep, basket (El. *tōkar*).

tēk^{ur} टैकू । चुट्टा उखा f. a small earthen cooking-pot, a pottle (cf. lēj^u-t^o, p. 516b, l. 39) (El. *tīkar*; K.Pr. *tōkar*, 125; *tīkar*, 254).

tikir टिकिर् । टङ्कः f. a stone-cutter's chisel.

tokur, see tāk^{ur}.

tuk^ara टुकर । खण्डम् m. a piece, bit, morsel, scrap (of something hard) (cf. dāsa-t^o, p. 252a, l. 14) (El. *tūkar*, a part; *tūkra*, a bit, piece; K.Pr. 247). —bāgay -बागय । विभज्य विभागः f. division of something hard divided into parts or morsels (such as land, a metal, wood, etc.). —karānⁱ —करनि । विभज्जनम् m.pl.inf. to break or cut into pieces (H. viii, 6, 13).

tūk^{ur} टुकूर । अल्पकण्डोलिका f. a kind of small basket. Cf. tāk^{ur}.

takrōri तक्रारी तक्रारी adj. e.g. contentious, fond of argument; a subject of contention. —jamā

تक्रاری جمع m. an item of village revenue disputed by the villagers (L. 406, 449).

tēkis व्यकिस्, see tyok^u.

tikis तिकिस्, see tyuk^u.

tuksa तुक्स । अंशभूतः m. that which is a piece, or part, of something (e.g. a piece of leather or of wood, or a son as a piece of the father).

takshēkh तक्ष् m. (sg. dat. takshēkas तक्षकस्), N. of one of the principal Nāgas, or serpents, of Pātāla or Hell (the abode of Yama, the god of death) (Rām. 310).

taksir तक्षिर, see takhsir.

takta तक्त, see takhta 1.

tākath (= طاقت) or (Śiv. 711) tāgath तागथ् m. strength, vigour, power (El. *takat*, f.; Gr.M.; W. 129; Śiv. 711, 741, 848, 921-2; Rām. 169, 543, 547, 814, 967, 989, 1183, 1531, 1625). —rost^u -रस्तु adj. (f. —rūsh^u -रूशु), powerless, unable (El.).

tīkath टिकठ । मुद्रा f. (sg. dat. tīkati टिकटि), a ticket (railway, etc.), a postage-stamp; a visiting-card. —lagūn^u —लगनु । सचिद्गीभवनम् f.inf. a ticket to be applied, a mark (indicating quality, goodness, defect, reputation, etc.) to be put (on something).

tukwa तुक्व (cf. تتوي) । आशा m. fear of God, piety; (in Ksh.) trusting hope, hope based on trust.

tōkawun टुकवुन् । कूटे हननम् conj. 1 (1 p.p. tōkow^u टुकवु), to hammer (some metal article) into shape on an anvil or the like (Gr.Gr. 122, where the meaning given is a misprint); cf. tōka 1 and tōkh. tōkow^u-mot^u टुकवु-मंतु । कूटे आहतः perf. part. cf. tōkiiv^u-mūsh^u टुकवु-मंशु), hammered into shape on an anvil or the like.

tākiyē तंकिय تكيه । उपधानम्, सहायः m. a pillow, bolster, cushion (Śiv. 1825); anything upon which one leans, prop, support (lit. and met.), reliance, trust; help, backing; a place of repose; the stand or abode of a *faqir* (temporary or permanent).

takiyē-dār तंकिय-दार् تكيه دار । प्रव्रज्य प्रतिष्ठितः m. a *faqir*, wandering ascetic, *dārnish*, or the like, who has taken up his stand or abode in some specific place; an abbot, prior (of a monastery, or the like). takiyē-dōri तंकिय-दारी تكيه داری । संन्यस्यापि प्रतिष्ठिता f. the condition of such a settled ascetic. takiyē dyun^u तंकिय दिनु । सहायाश्रयणम् m.inf. to give (one) a pillow (to recline against); to receive with respect; to lean or rest (upon or against); to depend upon the help or backing of some powerful person.

tākiyēs bēhun तंकियस व्यङ्गन् । कुत्याश्रयणम् m.inf. to sit in an ascetic's stand, to adopt the life of a settled ascetic.

tikyul^u टिक्युल । कीलकः m. (sg. dat. **tikilis** टिकिलिस), a tethering-peg.

tōkyun^u टौक्युन । दोनारमूखः adj. (f. **tōkiñ^u** टौकिञ्चू), worth, or costing, two piec. (cf. **tūik^u**).

tikyāzi तिक्याज़ि adv. because, see p. 502b, l. 48.

t¹ 1 तल् or tul 1 (for 2, see t¹ 2; for 3, see s.v.) ।

tūd^u तूद^u m. a mulberry fruit (*Morus indica*) (cf. **bēdāna-t^o**, p. 87b, l. 6; **bōṭa-t^o**, p. 138b, l. 34; **chata-t^o**, p. 166a, l. 18; **ṣari-t^o**, s.v. **ṣūr^u**) (El. **tūt**, q.v., s.v., for an account of the mulberry in Kashmir; L. 73, 79, 348, **tul**, *morus* sp.; K.Pr. **tul**, 9, 224). (cf. **tūt**).

t¹la-dōl¹ तल-डौल । **tūd^u** फलाधारपाची, **tūd^u** पायन-पात्रिका f. a kind of basket-tray, or shallow basket, filled with mulberries, or a similar basket by which they are measured and sold; a complimentary present ('dalee') of mulberries carried in such a tray.

-dōph -दफ । **tūd^u** नुपः (sg. dat. **-dōpas** -दफस्), a mulberry-bush. **-ḡ^{as}** -गस् । **tūd^u** दानोत्पविष्टा m. feces said to resemble mulberries; caused by eating mulberries.

-hūt^u -हूट । **tūd^u** दारखण्डः f. (sg. dat. **-hacē** -हच), mulberry-wood in general; a piece of mulberry timber.

-khor^u -खर । **tūd^u** फलकुर्विभरिः m. (f. **-khūr^u** -खरू), 'a mulberry scald-head', i.e. a gluttonous eater of mulberries. **-khāv** -खाव । **tūd^u** लोभी m. a mulberry-eater, one who is fond of eating mulberries. **-kul^u** -कुल । **tūd^u** वृचः m. a mulberry-tree (cf. **bēdāna-t¹la-k^o**, p. 87b, l. 6) (El. **tulakul**, q.v. for the different varieties of the tree in Kashmir; K.Pr. 116).

-lūnd^u -लून्ड । **tūd^u** वृचशाखा f. the branch of a mulberry-tree. **-lang** -लंग । **tūd^u** वृचस्कन्धः m. the trunk or main branch of a mulberry-tree. **-mūl** -मूल । **tūd^u** मूलम् m. the root of a mulberry-tree. **-mōnd^u** -मून्ड । **tūd^u** स्थाणुः a post, or pillar, of mulberry-wood. **-mūr^u** -मूर । **tūd^u** शाखा f. a twig of a mulberry-tree (used as fuel in sacrificial fires and the like).

-pan -पन् । **tūd^u** पर्णम् m. a mulberry leaf. **-pop^u** -पपु । **tūd^u** फलम् m. a ripe mulberry. **-siūt^u** -सित । **tūd^u** फलसक्तुः f. meal of dried and ground mulberries. **-ṣān^ē** -श्च । **tūd^u** काष्ठोद्भवशान्ताङ्गारः f.pl. charcoal made of mulberry-wood. **-vūn^u** -वून् ।

tūd^u वृचषण्डः f. a mulberry grove (planted in regular lines). **-zain** -ज़ैन् । **tūd^u** फलाधारपात्रिका f. a kind of basket for holding mulberries; such a basket full of mulberries. **-zyun^u** -ज़िनु । **tūd^u** स्वनम् m. mulberry fire-wood, mulberry-wood fuel.

t¹ 2 तल् or tul 2 तल् (for 3, see s.v.) । **tūlika**, दोषः f. a needle, a stylus (esp. such as is used for applying collyrium to the eyes or for similar uses), a painter's brush (cf. **sōrma-t¹**, p. 935b, l. 12) (El. **tul**, collyrium); a fault, delinquency, culpability

(causing loss to another; cf. **tāj¹** and **tul^u**, —**khārūn^u** — खारून् । दोषारोपणम् f.inf. to impute, or bring a charge of such a fault (esp. when committed by someone other than the person charged).

—**khāsūn^u** — खसून् । दोषारोहः f.inf. such a fault to be imputed.

t¹la (or **tula**)-**katur^u** तल-(तुल-)**कतुर** । आशानवचनम् m. sheet-ice, a piece of sheet-ice (El. **talakatur**, **talakatur**, **tūlakatur**; L. 461, **talr kabr**; Śiv. 337 (**tula^o**). With **t¹la**, in this connexion, cf. **tūr** and **tūl 4**.

tal 1 तल । अधोभागः m. the bottom, lowest part (of anything or place) (cf. **bāl-tal**, p. 104a, l. 1); the place underneath, the underneath part (**bhū-tal**, the whole earth (as opposed to the sky); the surface of the earth (L.V. 22, 42); (as adv.) below, down (H. ix, 6; K.Pr. 187); (as postpos., governing dat., or occasionally the acc. in the form of the nom.) below, to below, down, beneath, under (cf. (with dat.) **babi-t^o**, p. 77a, ll. 41, 43; **bayēs-t^o**, p. 148b, ll. 39, 42; **carbas-t^o**, p. 175a, l. 27; **minūṣ^u-t^o**, p. 582b, l. 23; **nazari-t^o**, p. 676b, ll. 11 ff.; **pajē-t^o**, p. 724a, ll. 20 ff.; **paran-t^o**, p. 750b, l. 13; (with acc.) **boṭh^u-t^o**, p. 140a, l. 44; **nakha-t^o**, p. 628b, l. 18; **nam-t^o**, p. 635a, ll. 49 ff.) (Gr.Gr. 152, 155, 159; Gr.M.; W. 97; Śiv. 178, 500, 575, 818, 916, 1078, 1176, 1179, 1562, 1752 *talay*, 1754, 1813; Rām. 111, 193, 197, 353, 410, 475, 506, 508, 585, 601, 697-8, 978, 988, 1007, 1017, 1088, 1329, 1355, 1414, 1418, 1529, 1552; K. 94, 158, 310, 346, 988, 1026; H. ii, 3; v, 4; viii, 6, 7, 13; x, 7, 8; YZ. 165; K.Pr. 150, 156, 206). — **anun** — अनुन् m.inf. to bring down (El.). — **dōb^{ari}** — दूबरि । अति गूढम् adv. buried below, buried down, very secretly, in a hidden place (of burying treasure or the like); cf. **tāl-dōb^{ari}**, bel. — **gashun** — गकून् m.inf. to go down, descend (Rām. 87, 116, 300, 562, 738, 1324); to go to the foot of, to go close to the bottom (of something) (Rām. 500, 940). — **hyon^u** — ह्यनु m.inf. to take below (oneself), to put beneath one's feet; (of an elephant) to crush beneath the feet (K.Pr. 150).

tal-kun तल-कुन् । अधस्तात् adv. to below, towards beneath (u.w.vbs. of depositing or the like (Rām. 1199)). **-kun gashun** -कुन् गकून् । अधो भवनम् m.inf. to go to below, to become underneath, (of something or some person usually exalted) to become lower than the low, to go to the bottom. **-kun karuu** -कुन् करुन् । पराजितीकरणम् m.inf. to put to the bottom, to defeat (in a dispute, by abuse, or the like), bring low. **-kun thawun** -कुन् थवुन् or **-kun thāwun** -कुन् थावुन् । गोपनम् m.inf. to put below, i.e. to conceal something, to hide carefully. **-kun ṣhunun** -कुन् षुनुन् ।

परदोषादेर्विसरणम् m.inf. to throw below; to forget an injury done by another, to forgive and forget, think no more of (a wrong done), to let bygones be bygones.

tal karun तल करन् m.inf. to bring down to the bottom, to defeat (cf. **talphas tal karun**, s.v. **tal'ph**) (Rām. 1409); to put (something) under (something) (Rām. 1417). —**kūn^ū pēth kūn^ū karūn^ū** —कंनू षठ कंनू करंनू । अत्याक्रोशनम् f.inf. 'to put a stone below and to put a stone above'; hence, to call down curses on, to curse, to utter maledictions on. —**pod^ū** -पंदु । पादतलम् m. the sole of the foot (El. *tālpod*); cf. **tala-pod^ū**, bel. —**pādⁱ-mal** -पदि-मल । अतिनिरुद्ध (हेय) पदार्थः m. 'the dirt on the sole of the foot', anything utterly vile and worthless; cf. **tala-pādⁱ-mal**, bel. —**pēth** —षट् । अध ऊर्ध्वम् subst. m. and adv. the below and the above, the entirety; that which (moves) up and down (Śiv. 1352); (adv.) up and down; one above and the other below; secretly and thoroughly. —**pātāl** —पाताल । अत्यधस्तनभुवनम् the lowest hell, the hell at the bottom of the lowest hell (see **pātāl**) (Śiv. 985). —**raṭun** —रटुन् m.inf. to hold down, keep down (K. 236, 1026). —**sōr^ū** -सांरू । गूढमपहरणम् f. secretly purloining and gradually carrying away (from another's store); cf. **talⁱ-sōr^ū**, bel. —**tal thawun** —तल थवुन् । अवशेषणेन रक्षणम् m.inf. gradually to save up (for the time of need). —**zadal** -जदल् । व्यभिचारिणी f. a libidinous unchaste woman.

tala तल । अधस्तात् भागे adv. and postpos. governing abl. from below, from under (cf. **canga-t^o**, p. 173*a*, l. 16; **drēshti-t^o**, p. 249*a*, l. 11; **mūla-t^o**, p. 567*a*, l. 47; **pajē-t^o**, p. 724*a*, l. 14) (Śiv. 27, 1343, 1445, 1597, 1621, 1623, 1828; Rām. 21, 621, 1075, 1257, 1672; K. 153, 207, 233, 566; H. vii, 7; K.Pr. 231); below, beneath (K. 151); from near, from close proximity (Śiv. 1750); secretly, privately; (adv.) below, beneath (K.Pr. 210). —**kanyuk^ū** -कन्युक । अधोभागोद्भवः. अधस्तनः adj. (f. **-kanic^ū** -कनिचू), of, or belonging to, below, produced or born in below, coming from below; situated below, lower. —**pod^ū** -पंदु । पादतलम् m. the sole of the foot; cf. **tal-pod^ū**, ab. —**pādⁱ-mal** -पदि-मल । पादतलमलम् m. the dirt on the sole of the foot, anything utterly vile and worthless; cf. **tal-pādⁱ-mal**, ab. —**pēthan** -षटन् । अधस्ताद्ूर्ध्वान्तम् adv. from the bottom to above, from bottom to top. —**pētha wōthun** -षट् वथुन् । अतिचञ्चलीभवनम् m.inf. 'to rise from below', (in an attack of rage or the like) to lose control of oneself. —**shut^ū** -शुतु or -**shutun** -शुतुन् । तलादा(मूलादा)रभ्य adv. beginning from the bottom, from the root, from

the beginning (u.w.vbs. of inspecting or the like). —**tala** -तल । अधो ऽधस्तात् adv. (with vbs. of raising or the like) from below and from below, in order from along the bottom; down to the very bottom (K.Pr. 210). —**tala pala bāh shēth** —तल पल बाह शथ । अतिगामीर्यचपलः m. one who secretly acts without self-control. —**trōsh^ū** -त्रुशू । गूढकाटित्यमकृतिः adj. (f. **-trōsh^ū** -त्रुशू), possessing secretly a hard or fierce nature, fierce at bottom.

talⁱ तलि । अधस्तात् adv. and postpos. (usually governing the agent case) from beneath, from below (cf. **āchi-t^o yun^ū**, p. 8*b*, ll. 31 ff.; **dijē-t^o**, p. 202*a*, ll. 48 ff.; **khuri-t^o**, p. 410*b*, l. 26; **nakha-t^o**, p. 628*b*, l. 29) (Śiv. 1807; K.Pr. 111, 162); to below, to beneath (cf. **khuri-t^o**, p. 410*b*, l. 26; **kānⁱ-t^o**, p. 448*b*, ll. 32ff.; **kābhⁱ-t^o**, p. 493*a*, l. 1; **tāngⁱ t^o yun^ū**) (YZ. 32); below (Gr.Gr. 155; Gr.M.; Śiv. 870; H. iii, 3; xii, 14). **talⁱ balⁱ śhalⁱ** तलि बलि शलि । याथातथेन (सर्वोपायेन) adv. in some way or other, by one means or another (by ingenuity, by force, or dishonestly, but necessarily somehow) (cf. our 'beg, borrow, or steal', which has much the same force). —**dōb^{ari}** -द्वबरि । अधो गूढम्, अदृष्टीकरणम् adv. buried below, buried down, very secretly, in a hidden place (below ground); cf. **tal-dōb^{ari}**, ab. —**gaṭhun** —गडुन् । विनष्टीभवनम् m.inf. to go down; hence, to become destroyed, ruined. —**kinⁱ** —किनि adv. from below (Gr.Gr. 159, Rām. 1410, K. 154); below (Gr.M., governing dat.) (Rām. 1147). —**sōr^ū** -सांरू । गूढमपहरणम् f. secretly purloining and gradually carrying away (from another's store); cf. **tal-sōr^ū**, ab. —**talⁱ** —तलि । अधोधस्तात् adv. below the below, at the extreme lowest place, right at the bottom (Śiv. 474). —**tāri wuchun** -टारि वुकुन् । कटाक्षप्रेक्षणम् m.inf. to look with the eyelids down, to look under the eyelids, glance, spy (esp. censoriously). Cf. **talⁱ tōrⁱ wuchun**, p. 1000*a*, l. 11.

tali-tal तलि-तल । अत्यधः adj. e.g. very much below, right at the bottom.

tali तली, postpos. below, i.q. **tal**, ab. (YZ. 124, K.Pr. 234). **tal tali** adv. down to the very bottom (K.Pr. 209).

taluk^ū तलुकु । तलोद्भवः. अधस्तनः gen. adj. (f. **talūc^ū** 1 तलचू, for 2, see s.v.) of, belonging to, or produced below (cf. **dara-t^o 1**, p. 234*b*, l. 26; and 2, p. 236*a*, l. 21; **nakha-t^o**, p. 628*b*, l. 31); **thana-t^o**, p. 978*a*, l. 3) (K.Pr. 183 *talikis* for *talukis*). —**pēth** —षट् । अधरोत्तरम् adv. upside down. —**pēth gaṭhun** —षट् गडुन् । अधरोत्तरभावेन विनष्टीभवनम् m.inf. to be turned upside down (and so

to be destroyed) (e.g. by an earthquake). —**pēth karun** —पथ करुण । विनष्टीकरणम् m.inf. to turn upside down (and so destroy).

talay तलय adv. (emph. form of **tala**, ab.) even under, right under (K.Pr. 54 *talai*).

tal 2 तल् m. **tala-buz** तल-बुज् । छिहे भर्जनम् m. roasting in grease, frying. Cf. **talun**.

tāl 1 ताल् । **तालः** (गीतकालक्रियामानम्) m. (but sometimes f. as in **tō mārūn^ū**, bel.) snapping the fingers (in beating time in music, measuring rhythm, or the like) (Śiv. 1731); clapping the hands (in time to music); a cymbal (El.). —**mārūn^ū** —मारून् । तालाहननम् f.inf. to snap the fingers or clap the hands (as ab.) (Śiv. 276, 374, 1323, 1456, 1689); to beat a cymbal (El.).

tāla-hor^ū ताल-हर् । घण्टिकावाद्यम् m. a pair of small cymbal-like musical instruments.

tāl 2 ताल् m. the palmyra tree or fan palm, *Borassus flabelliformis*.

tāla-kul^ū ताल-कुलु । **तालद्रुमः** m. the palmyra palm tree. —**phal** -फल । **तालफलम्** m. its fruit (with its gelatinous pulp).

tāl 3 ताल् । **तालुः**, ब्रह्मरन्ध्राधस्तनाङ्गम्, शिरोभागः f. (but sometimes m., see bel.) the palate, esp. the hard palate (but also including the uvula) (El. *tāl*, m.); the upper part or capital of a column, pillar, or the like; the part of the skull below the Brahmaraudhra (p. 121a, l. 8) (? the parts of the cranium in the neighbourhood of the coronal and sagittal commissures), the crown of the head (cf. **tēk^ī-tāl**, s.v. **tyok^ū**) (El. m.; Rām. 728; K.Pr. 10, 70, 210). This word is m. in Hindī. Cf. **tālyun^ū**. —**dazūn^ū** —दञ्जू । मानसी व्यथा f.inf. 'the cranium to burn', mental disquietude (caused by opposition to one's wishes). —**pyon^ū** —प्यन् । **तालुरोगविशेषः** m.inf. the palate (or uvula) to fall, a certain disease of the palate or uvula (esp. of a child) commonly following diarrhoea, to occur. —**yun^ū** —य्यन् । **तालुरोगविशेषोद्भवः** m.inf. a disease of the palate to come (in which the palate is covered by small boils). —**zāl** —ज़ाल । **व्याजसान्त्वना** f. 'a palate net', crafty conciliatory language (to obtain an object). —**zāl wahārun** —ज़ाल् वहारुन् or —**zāl wahārūn^ū** —ज़ाल् वहारून् । **व्याजसान्त्वनव्यवहारः** m. or f.inf. to employ such conciliatory language (*quasi*, spreading a net). **zāl wanūn^ū** —ज़ाल् वनून् । **व्याजसान्त्वभाषणम्** f.inf. to use such conciliatory language.

tāla-pharhong^ū ताल-फहंगु । **तालुस्फोटरोगः** m. an ulcer or gathering on the palate. —**raz** -रज् । **भूषणरज्जुविशेषः** f. a kind of jewelled chain or string, used as a support for a heavy earring, so as to take

the weight off the ear (cf. **push^{ti}-t^o-r^o**, p. 783a, l. 25). —**bok^ū** -बकु । **गिरस्तोर्ध्वभागविशेषः** m. a circular ornament worn on the top of a woman's headdress (made of silver, silken thread, or the like).

—**zod^ū gashun** -ज़द गशुन् । **तालुरोगविशेषः** m.inf. a certain disease (involving a cleaving or hole in the palate) to occur. —**zōv^{ij}yār** -ज़ाविय्यार or —**zōy^{ij}yār** -ज़ायिय्यार । **मृदुभाषित्वम्** m. (of voice or language) delicateness; softness, gentleness, sweetness, tenderness (esp. when referred to as a habit). —**zōvyul^ū** -ज़ाविलु or —**zōyyul^ū** -ज़ायिलु । **मञ्जुभाषी** adj. (f. —**zōvij^ū** -ज़ाविय्जू or —**zōyij^ū** -ज़ायिय्जू), having a delicate palate; hence, soft-tongued, one whose language or words are soft, sweet, gentle, tender, or the like. —**zōyili** -ज़ायिली । **मञ्जुभाषिता** f. the habit of using gentle language, as ab.

tāli-gul^ī ladith wadun तालि-गुलि लदिथ् वदुन् । **पञ्चात्तापः** m.inf. (when a work or business has turned out badly) to lament over having ever undertaken it. —**gand** -गन्द् । **शिरोबन्धनम्** m. tying (a load, bundle, or the like) on the top of the head.

—**kin^ī wasun** -किनि वसुन् । **आशयाभिज्ञानयत्नः** m.inf. (by entering into conversation) to endeavour to worm out a person's private intentions. —**tāli wasun** —तालि वसुन् । **अतिवृष्टिसेकः** m.inf. rain to drip or stream down through a roof or ceiling. —**ṣēl** -चल् । **उद्योगान्तरायः** m. an impediment at the time of making an effort. —**ṣēl dyun^ū** -चल् दिनु । **प्रोत्साहितस्य विहननम्** m.inf. to obstruct a naturally energetic person, to curb or restrain another's impetuosity.

—**ṣēl lagun** -चल् लगुन् । **विवाधिनीभवनम्** m.inf. to be obstructed when making an effort, to have one's effort-curbed. —**ṣiind^ū** -चिन्दू । **विबाधनम्** f. (-g. dat. —**ṣanjé** -चञ्च), stopping a person's efforts.

—**wasun** —वसुन् । **अन्तराशयज्ञानयत्नः** m.inf., i.q. **tāli-kin^ī wasun**, ab **tāl** ताल् । **उपेक्षा** m. deferring, neglecting, evading (some task). (Cf. the next).

tāla ताल । **उपेक्षा** f. deferring, neglecting, evading (some imposed task) (Gr.Gr. 128); cf. the preceding. —**diñ^ū** —दिन् । **उपेक्षयाङ्कम्यनम्** f.inf. to signify refusal to do some imposed task (by shaking the head, shrugging the shoulders, or the like).

talai, see **talay**, col. a, l. 4.

tālai, see **tālay**.

taláo, see **talāv**.

talau तलौ interj. O!, Ho! (addressed to a male) (H. v, 5; x, 1).

talē ताले (= تالے) । **भाग्यम्** m. destiny, fate; prosperity, good fortune, happiness, welfare (Śiv. 1651). I.q. **tālay**, q.v.

tālie (K.Pr. 114), see tālay.

tēl तैल । गर्वः f. pride, haughtiness, putting on fine airs (even when one is not entitled to do so).

tēl तैल । तिलबीजानि m. the sesamum-seed, *Sesamum indicum*, sesame, oil-seed (El. *tēl*, *tīl*; L. 330, *tīl*; L.V. 45 (used as an offering to a god); K.Pr. 188, 213).

-dājī -दजि or -dūjī -दजू । तिलवेचम f. a sesame-field.

-khūjī -खजू । पिण्याकः f. oil-cake. -lodī -लडु ।

तिलमोदकः m. a sweetmeat made of parched sesame-seeds in sugar. -tīl -तील् । तिलतैलम् m. sesame-oil.

-vūnī -वजू । तिलवेचम f. a large sesame-field; N. of a village in Kashmir, in Anantanāg Pargana. -worī -वर् । पूषविशेषः m. a kind of thick round cake, of wheat, mixed with sesame.

tēlī 1 तैलि, see tyol^u.

tēlī 2 तैलि । तदैव adv. at that very time (Gr.Gr. 156; El.; Rām. 114, 1186, 1309, 1411).

tēli तैलि । तदा adv. then, at that time (El. *tīlī*, *tīlīh*; Gr.Gr. 156; Gr.M.; W. 94; L.V. 49, 82; Śiv. 159; Rām. 45, 99, 204, 356, 417, 471, 474, 619, 658, 719, 947, 957, 1234-6, 1321, 1386, 1719; K. 6, 20, 181, 520, 700; H. ii. 3; v. 5, 6; xii. 3); at that (former) time, in those days (Rām. 1628): tēli-tī, conj. nevertheless (El. *tīlīh tīh*). Frequently used to introduce the apodosis of a conditional sentence, as in **h** hēkakh-a . . . tēli, caust thou (do so-and-so) . . . then (Gr.M.).

tēliy तैलिय adv. even then, at that very time, just then (Rām. 1111).

tēlyuk^u तैल्युक । तात्कालिकः adj. (f. tēlic^u तैलिचू), of, or belonging to, or produced at that time (esp. of past time) (Rām. 1404; K. 197, 915; K.Pr. 214).

tīl 1 तील् । तैलम् m. oil (expressed from sesame, mustard-seed, walnut kernels, etc.) (cf. **ala-t^o**, p. 22b, l. 35; **āl'shi-t^o**, p. 25b, l. 13; **ācē-t^o**, p. 53b, l. 16; **bāthi-t^o**, p. 140b, l. 37; **dūnī-t^o**, p. 224a, l. 21; **gōjē-t^o**, p. 281b, l. 6; **khām t^o**, p. 400a, l. 29; **kāji-t^o**, p. 430a, l. 28; **kwōjī-t^o**, p. 495b, l. 37; **manañē-t^o**, p. 580b, H. 26, 29; **sāndija-t^o**, p. 919a, l. 31; **tēl-t^o**, l. 10 ab.) (El. *tīl*, *tīl*, cf. *tēl*; Gr.M.; L. 330, *tīl*, sesame, see **tēl**; Rām. 717; K. 973; K.Pr. 11, 50, 55, 66, 109, 159, 189, 190, 204, 213, 262).

—**anun** —अनुन् । अन्विषणखेदिपान्तः m.inf. 'to bring oil' (*quasi*, to squeeze oil out of a person); hence, to exhaust a person by causing him to search for something hidden or destroyed (when he has no idea as to its whereabouts); cf. —**yun^u**, bel. —**dyun^u** —दिनु । दीपदानश्चाद्दविधानम् m.inf. to give oil; hence, (in the obsequial rites for a deceased father or other relation) suspending a lamp for the benefit of

his spirit; cf. **tīla-aitham** and **tīla-shrād**, bel. —**yun^u** —यिनु । अन्विषणखेदिपान्तः, नेचभ्रमिः m.inf. to be exhausted in searching for something hidden or destroyed (when one has no idea of its whereabouts). (Cf. —**anun**, ab.; the eyes to be dazzled or dazed (by sudden bright light), or to be made to swim (by prolonged reading small writing, etc.).

tīla-aitham तील-ऐठम् । तैलाष्टमी f. (sg. dat. -**aithūm^u** -ऐठमू), the eighth lunar day of the bright half of the month of Phāgun (Skt. Phālguna = February–March), on which obsequial lamps are hung up for the benefit of deceased relatives; cf. **tīl dyun^u**, ab. and **tīla-shrād**, bel. —**basta** -बस्त । तैलचर्मपात्रम् f. a kind of large leather bag for holding oil. —**chakh** -कख । तैलसेकः f. (sg. dat. -**chaki** -ककि), sprinkling with oil, pouring oil in a stream of fine drops. —**chikh** -कख् । तैलसेकः f. (sg. dat. -**chiki** -किकि), sprinkling oil, splashing a very little oil (esp. to some distance). —**char** -कर । तप्ततैलविन्दुसेकः, रोगविशेषः f. an explosion of drops of boiling oil (caused by drops of water coming into contact with it); a certain disease, accompanied by long dark marks on the back of the hands. —**dāg** -दाग् । तैलचिह्नम् m. an oil-mark, a stain caused by oil. —**dāra** -दार । तैलधारा (अल्पमात्रतैलम्) f. a fine stream of oil; met. a very small quantity of oil. —**gōgul** -खगुल् । सर्षपबीजभेदः m. (sg. dat. -**gōgalas** -खगलस), a certain oil-seed, rape (*Brassica campestris*) (L. 330, 440, *tilyoglu*). —**gurun** -गुरून् । मत्स्यपोतविशेषः m. a kind of small fish, which itself exudes oil when being fried. —**khājī** -खजि or -**khūjī** -खजू or -**khal** -खल् । तैलकक्कः f. oilcake. —**kan^{ur^u}** -कन्क् । कर्तनयन्त्राङ्गम् f. a certain part (an upright pin on the left side) of a spinning-wheel, on which the little wheel rests. —**kōp^u** -कूपु । कुतः m. a kind of leather bag for holding oil. —**krond^u** -क्रंडु । तैलोत्थापनपात्रिका m. a kind of ladle for taking out oil from a vessel. —**krāy** -क्राय । तैलपूर्णकटाहः f. a cauldron (usually of iron) filled with hot oil. —**kath** -कठ । तैलकटुता m. (sg. dat. -**katas** -कटस्), acridity of oil (caused by contact with something tainted). —**kōh^u** -कावू । सूत्रयन्त्राङ्गभेदः f., i.g. -**kan^{ur^u}**, ab. —**kyom^u** -क्यम् । क्रिमिविशेषः m. a certain insect (? a glow-worm). —**nōr^u** -नाक् । तैलमानकुम्भिका f. a vessel for measuring oil. —**not^u** -नटु । तैलकुम्भः m. an oil-jar; a jar full of oil. —**phal** -फल । तैलप्रभवबीजसङ्घः m.pl. oil-seeds. —**phyor^u** -फ्यर् । तैलविन्दुः m. a drop of oil. —**phyūr^u** -फ्यूर् । तैलविन्दुः m. id. —**pōjī** -पांजि or -**pōj^u** -पांजू । द्वाणमानतैलम् f. a certain measure (six seers, or twelve pounds) of oil. —**palim** -पलिम् or -**palim^u**

-पलिसू । तैलमलम f. oil sediment. -pyot^u -प्युत् ।
 पिच्छाशयः m. the gall-bladder; bile (El. *tilopyut*).
 -rājy -राज्य । तैलभिषुः m. a certain kind of mendicant
 (of the *Aghōra* sect) who begs oil from householders
 on Saturdays, his clothes being at the time soaked in
 oil. -shrad -श्राद । दीपबलिदानश्रादम m. the
 obsequial ceremony on which lamps are suspended for
 the benefit of a deceased relative. See *til dyun^u* and
tila-aitham, ab. -thōkh -थूक् । अत्यल्पतैलम f. (sg.
 dat. -thōki -थूकि), a very small amount of frothy oil
 (like a spurt of saliva). -tahōr^u -तहांरु । तैलसंसृष्ट-
 हरिद्राजम yellow boiled rice mixed with oil, offered
 to spirits on Tuesdays and Saturdays. -tēkh -थेक् ।
 अत्यल्पतैलम f. (sg. dat. -tēki -थेकि), a mere drop or
 trace of oil, a very small amount of oil. -tōth^u
 -टॉठु । तैलधारा f. (sg. dat. -tāchē -टॉछे), a thin
 stream of oil. -thōcē -थूचे । दीपश्रादनिमित्तकापूपः
 f. pl. (of thōt^u चूट), cakes cooked in oil offered at the
tila-shrad (q.v. ab.). -thod^u -थडु । तैलकुम्भविशेषः
 m. a wide-mouthed vessel for holding oil (used in oil-
 shops for containing the oil sold in retail).
 -wā-dād -वाँ-दाँद । तैलकोषाम m. an oil-press bullock.
 -wā-kanz -वाँ-कंज । तैलकोलखलम m. an oil-press.
 -wōn^u -वोनु or *tilawōn^u* तिलवोनु । तैलकः m. an
 oilman, an oil-seller (El. *telawān*, *tilawān*) II. xi, 20,
tila^o; K.Pr. *tila^o*, 229, 244). -wāñēñ -वाञ्जेण ।
 तैलकस्त्री, औषधिविशेषः f. an oilman's wife; a certain
 Himalayan mountain plant (believed to shine at night
 and to turn copper into gold). -wōr^u -वांरु ।
 तैलपात्रिका f. a small vessel for serving oil. -wā-
 bhakh -वाँ-बख । तैलकयन्त्रम m. (sg. dat. -wā-bhakas
 -वाँ-बकस्), the revolving bar of an oil-mill attached
 to the bullock's neck.

tiluk^u तैलुकु । तैलसंबन्धी gen. adj. (f. *tilūc^u* तीलचू,
 of, or belonging to, or produced in oil.

til 2, in *til-path^{ar}* (? spelling) m. the maple (*Acer*)
 (El. *tilpatar*). Cf. *kil-path^{ar}*.

tila तिल in *tila-bilav* तिल-बिलव् । अधुवरूपणम m.
 apparent stability accompanied by real instability,
 outward strength and hollowness within.

tilā तिला १५ m. (sg. gen. *tilāwuk^u* तिलावुकु), gold.

tilāwuk^u तिलावुकु gen. adj. (f. *tilāvūc^u*
 तिलावचू), made of gold (Rām. 370).

tōl तूल a jingle in *mōl-tōl*, p. 566a, l. 19, q.v.

tōl 1 तोल । कूपान्जलीडरणयन्त्रम m. weighing, i.q. **tul 3**,
 q.v. (cf. *atha-t^o*, p. 63a, l. 37; *mēna-t^o*, p. 573b,
 l. 11; *māvi rot^u-t^o*, p. 611a, l. 20) (Gr.Gr. 124);
 weight (El., Gr.Gr. 23, W. 114); a machine for
 drawing water from a well or stream, the irrigation-
 lever of India, consisting of a lever supported on one

or two long posts, having a bucket suspended at one
 end, and a weight of stone or earth at the other (El.).
 -trang^u-r^u -त्रंगंरु । शिखरुपा तुषा f. a kind of
 hanging shelf (like the pan of a balance hung on
 strings) on which dishes, etc., are stored one above the
 other.

tōla-bār तोल-बार । तुषादानम m. a weight by
 weightment, esp. the gift (for pious purposes) of grain
 or similar articles, equivalent in amount to the weight
 of a man. This is a religious ceremony, in which the
 grain is weighed against the giver, in order to avoid
 the consequences of some evil omen or unlucky
 astrological conjuncture. -brōr^u -ब्रोर् । कूपयन्त्र-
 धारकीलः m. the cross-bar on which an irrigation-
 lever swings as on a fulcrum. -kij^u -किजू ।
 कूपयन्त्रकीलकम f. the bar which joins the two upright
 posts of an irrigation-lever. -kanūj^u -कानजू ।
 जलीडरणयन्त्रोर्ध्वदण्डः f. (of the next), the swinging
 cross-bar of an irrigation-lever, if it is not a heavy
 beam. -kānul -कानुल । कूपयन्त्रोर्ध्वदण्डः m. the same
 swinging beam, if it is of heavier make. -mēn -मेन ।
 मानोन्मानम f. (sg. dat. -mīn^u -मीनु), measurement
 by scales (i.e. by weight) (cf. *mēna-tōl*, p. 573b,
 l. 11). -raz -रज । कूपयन्त्ररज्जुः f. the rope attached
 by one end to the free end of the swinging beam of
 an irrigation-lever, and to the other end of which the
 bucket is fastened. -bad -बड । कूपयन्त्रसखः m. the
 fixed upright post of an irrigation-lever. -wān
 -वान् । कूपस्थानम m. the site of a well irrigation-lever.
 -wōr^u -वोर् । कूपान्जलीडरणपात्रम m. the earthenware
 bucket of an irrigation-lever, a well-bucket (Gr.M.,
 Siv. 1027).

tōlas khārun तोलस् खारुन् । व्याकुलीकरणम m. inf.
 to elevate (a person) on to an irrigation-lever (and
 leave him there); met. after having agreed to give
 the necessary help to a person engaged on some
 impossible task, and so inducing him to undertake it,
 to drive him to distraction by recognizing the
 impossibility and, at the critical moment, withdrawing
 the promised help; loudly to reproach and blame
 (a person). — **ladun** — लदुन् । सनिन्दभर्त्सनम् m. inf.
 to blame with harsh abuse.

tōl 2 तोल f. the sign Libra of the Zodiac (Siv. 481,
 K. 132).

tōla टोल । संततिः m. any clan of high-caste Hindūs.

tōl^u त्वंलु or **tol^u** 1 तंलु । आस्तरणाधस्त्रपटः m. a mattress,
 the wadded quilt on which a sleeper lies.

tōl^u टूलु m. in **tōlⁱ** टूलि । नेत्रकुहरे m. pl. the sockets of the
 eyes (cf. *śūra-t^o*, s.v. *śūr 1*) (K.Pr. 159); cf. **tōjē**,
 of which this is the masc. form. -vyoṭh^u -व्युठु ।

प्रस्तुटनेचकुहरः adj. (f. -vēth^u -चटू), a man with prominent eye-sockets.

tol^u 2 तलु (for 3, see talun) । पावारादिवेष्टनवस्त्रम् m. the inner lining (containing cotton padding) of a warm mantle, quilt, or the like (cf. gaba-t^o, p. 274b, l. 14; guni-t^o, p. 288b, l. 36; lēphi-t^o, p. 528b, l. 28). Cf. also tōl^u or tol^u 1, tul 3, and talōyⁱ.

tol^u टलु (cf. टलुन) in ṭālⁱ ṭōrⁱ wuchun टलि टारि वुकुन । गूढं तिर्यगीक्षणम् m.inf. (when engaged on some work) secretly to glance obliquely under the eyelids at some other person's work. Cf. ṭālⁱ-tāri wuchun, p. 996, l. 34.

tōli ai ताली ऐ । ऐकारः m. the name used in schools for the Śīradā form of the letter ai ऐ. Cf. tālav ē, s.v. tālav.

tul 3 तुल (for 1 and 2, see t^{al} 1 and 2) । तीक्ष्मम् m. weight, measure (El. tūl, L.V. 23); weighing, measurement (cf. atha-t^o, p. 63a, l. 39). Cf. tōl 1. —karun —करुन । हस्तोच्चाचनम् m.inf. to weigh (something) in the hand, feel the weight of (cf. atha-tōl, p. 63a, l. 37).

tul 4 तुल or (q.v.) tul^u 2 तुलु (cf. tulun), raising, used in the following:— tula-tāl तुल-ताल् । स्थापनोत्थापना f. lifting up and putting down (e.g. to find the right place for an object); met. (of a speech, literary work, or the like) arranging one's arguments in good order, and after discussion of all the pros and cons; cf. tālun and tulun. tula-tāl āsūn^u तुल-ताल् आसून् । ईषत्प्राणारोहावरोहः f.inf. rising and falling to occur, (of one at the point of death) very slight expiration and inspiration to exist. tula-tāl thavūn^u तुल-ताल् थवून् । समाहितता f.inf. to complete a work or carry out a profession carefully, skillfully, and thoroughly (understanding it from top to bottom, and taking all necessary precautions). tula-tul तुल-तुल् । असद्वदुत्थापना f. lifting up again and again. tula-trāv तुल-त्राव् । उत्थापनस्थापना f. taking up, and putting, and leaving there (e.g. in arranging things); (in a speech, literary work, or the like) settling all the pros and cons, discussing thoroughly and decisively.

tul 5 (L. 469), see ṭhūl.

tūl 1 तुल् m., i.q. t^{al} 1, a mulberry, q.v., in shēh-t^o, p. 873a, l. 45.

tūl 2 तुल् m. length, longness, prolixity (Śiv. 747, Rām. 768). —dyun^u —दिनु । विश्वारापादनम् m.inf. (in a legal or other argument) to display prolixity, to argue at length (Rām. 1638).

tūl 3 तुल् m. cotton-wool in tūla-paryōkh तुल-पर्यौख् a bed (the pillows of which are stuffed) with cotton-wool, a luxurious bed (L.V. 73). Cf. tol^u 2.

tūl 4 तुल् adj. cold (El.). Cf. t^{al}a-katur^u, p. 995b, l. 7, and tūr.

tula तुल adj. e.g. weighing (so much), used —° (cf. pōshē-t^o, p. 779a, l. 37), so rudra-tula, worth its weight in coral (Śiv. 1871). tula-tula तुल-तुल् । समतोलः adj. e.g. of equal weight, of weight equal to the weight of something else.

tulā तुला in tulā-kūt^u तुला-कूटु m. the beam or standard of a large weighing balance; hence, such a balance (L.V. 23).

tul^u 1 तुलु । तूलिका. अल्पमात्रसमूहः m. a single blade of grass or similar long thin vegetable straw (cf. sōsūn^u-t^o, p. 952a, l. 24) (K.Pr. 125); a thin rod (cf. hama-t^o, p. 333a, l. 24; sīri-t^o, p. 930a, l. 43); a very small quantity (of vegetables, wood, or the like) (cf. darbi-t^o, p. 240a, l. 42; dramān-t^o, p. 245b, l. 36; gāsa-t^o, p. 308a, l. 1; guyēn-t^o, p. 317b, l. 48; hāka-t^o, p. 326b, l. 37; kātha-t^o, p. 487b, l. 17; muji-t^o, p. 558b, l. 45; pana-t^o, p. 735a, l. 21; pōshē-t^o, p. 779a, l. 29; pēsi-t^o, p. 806b, l. 44; sinⁱ-t^o, p. 957b, l. 29; ṭāpⁱ-t^o, s.v. ṭop^u 1; tari-t^o, s.v. tūr^u; shēth-t^o, s.v. shēth; shēyē-t^o, s.v. shēy; zinⁱ-t^o, s.v. zyun^u) (Gr.Gr. 164). Cf. t^{al} 2 or tul 2 and t^{aj}.

tulⁱ pilanānⁱ तुलि पिलननि । अससशीलता m. pl. inf. 'to hand out straws', i.e. out of indolence to abandon some urgent work, and waste time instead in a useless occupation. —prānānⁱ —प्राननि । निरर्थकालचेपः m. pl. inf. 'blades of grass to become old', to waste time over some unnecessary work (in order to show off one's skill). —prinānⁱ —प्रिननि । निरर्थकालचेपः m. pl. inf. out of indolence to waste time on some useless work. —ṣārānⁱ —षारनि । पत्रशयनम् m. pl. inf. to gather blade by blade, or leaf by leaf; to work lazily or indolently.

tul^u 2 तुलु m., i.q. tul 4, raising, elevation, height (cf. alam-t^o, p. 24b, l. 22).

tul^u दुलु । अल्पपिण्डः m. a small lump (e.g. of salt, sugar, or the like, or a muller for grinding colours, etc.) (cf. lāran-t^o, p. 531b, l. 43; nūna-t^o, p. 641a, l. 18; ranga-t^o, p. 857a, l. 26; shīna-t^o, p. 885a, l. 10) (K.Pr. 147). Cf. tuji.

tūl^u तुल्, sometimes used instead of tūj^u, see t^{aj} (cf. ashēd-t^o, p. 48b, l. 12).

talab तलब् طلب । वेतनम् m. inquiry, request, demand; sending for, summons; pay, wages, salary (Gr.M.).

talabgār तलबगार طلبگار m. a seeker, a searcher, one who is eagerly desirous (of, gen.) (Śiv. 409).

talabāna तलवान طليانه । दण्डभेदः m. a fee paid to a peon for serving a process; the fee payable to

n witness (K.Pr. 4); daily pay to constables, etc. (paid by those they guard).

talūc^u 2 तलूच् (for 1, see tal) or **tōlūc^u तलूच्** । **पराजयः** f. defeat (in a game, such as chess, gambling, or the like) when at the point of victory. — **gabhūn^u** 5

— **गर्हन्** । **अधीनेनायध्यधीभवन्** f.inf. defeat to be suffered, as ab.; to become the servant of a servant (e.g. when a person in authority is superseded by one of his subordinates who is put over him). — **kariūn^u** — **करं** । **पराजयसंमुखेनापि पराजितिकरणम्** f.inf. to defeat a 10 person (as ab.) when he is at the point of victory.

tulic तुलिच् or **tulic^u तुलच्** । **पात्रविशेषः** f. a deep earthenware eating dish (used esp. by Muslims). Cf. **tuluk^u**.

talaffuz **تلفظ** m. pronunciation, articulation, utterance 15 (Gr.M.).

tuluk^u तुलूक् । **भुक्तिपात्रविशेषः** m. a wide deep earthenware dish for eating (used chiefly by Muslims) (cf. **phakir-t^o**, p. 690b, l. 5). Cf. **tulic**.

talkh तलख **تلخ** adj. e.g. bitter, acrid (cf. **bādām t^o**, p. 86b, l. 26); as subst. m. *Colecium illyricum* (EL).

talkha तलख (= **تلخي**) । **हलनेर्षा (खेदो वा)** m. bitterness; acrimony, malice, rancour; (in Ksh.) indignation or annoyance caused by disappointment or non-fulfilment of hopes. — **dyun^u** — **दिनु** । **लाभधंसनेन खेदनम्** m.inf. to cause disappointment, as ab. — **khyon^u** — **ख्यनु** । **लाभादिधंसखेदाग्निः** m.inf. to suffer disappointment, as ab. — **thawun** — **थवुन्** । **लाभधंसन-खेदावशेषणम्** m.inf. (by another) to keep such 25 disappointment alive.

talākh तलाख **طلاق** m. (not f. as in Hindōstāni) divorcing (a woman), divorce, repudiation. — **dyun^u** — **दिनु** । **स्त्रीनिष्कासनम्** m.inf. to divorce, put away (a wife).

tēlakh तलख । **तिलकम्** m. (sg. dat. **tēlakas तलकस्**), 35 an ornamental mark; a sectarian mark or marks made with coloured earth, sandal-wood, or unguents, on the forehead, or between the eyes.

t^ola-katur^u तल-कतुर् or **tula-katur^u तुल-कतुर्**, see p. 995b, l. 7.

tilim तिलिम । **खण्डः** f. (sg. dat. **tilmi तिलि**), a narrow strip (of cloth, a wooden board, or the like) (cf. **burza-t^o**, p. 131a, l. 5; **kapar-t^o**, p. 463b, l. 38; **pacē-t^o**, p. 791a, l. 45; **ṣōcē-t^o**, s.v. **ṣōt^u**) (EL. *tilyim*; Gr.Gr. 163, compounds with this word are smaller than those formed with **chal**, q.v., p. 160b, l. 49); cf. **tilyun^u**. **tilmi tilmi karun तिलि तिलि करन्** । **खण्डशो विभाजनम्** m.inf. to divide into small pieces or strips (of land, cloth, a wooden board, or the like).

tōlim तालीम **تعليم** f. teaching, instruction (EL. *tālim*); copying finely, writing accurately; m. the paper on which are depicted the characters denoting the different coloured threads to be used by a shawl-maker at each step of his work (cf. **gul-i-t^o**, p. 283b, l. 29, and **gandan-wōl^u**, p. 290b, l. 38) (EL. *tālim*; L. 462, *tālim*).

tulamul^u तुलमुलु । **चेचविशेषः** m. N. of a site (in Skt. *Tūlamūlya*), in the Delta of the Sind River, about ten miles north-west of Śrīnagar, and sacred to Māhārājñī, a form of Durgā (see RT.Tr. II, p. 488) (EL. *Tulamul*; Śiv. 1135, 1175, 1519).

talun तलुन् । **खेहपाकः** conj. 1 (1 p.p. **tol^u 3 तञ्जु** (for 1, see **tōl^u**, for 2, see s.v.), f. **tūj^u तञ्जु**; 2 p.p. **tajyōv तञ्जोव्**, to fry (Gr.Gr. 117). **tol^u-mot^u तञ्जु-मंतु** । **खेहे पाचितः** perf. part. (f. **tūj^u-mūb^u तञ्जु-मञ्जू**), cooked in oil, fried. **talana yun^u तलन यिनु** । **खेहपाकेन निष्पत्तिः** m.inf. pass. to be fried.

talun तलुन् । **परिवर्तः** conj. 3 (2 p.p. **ṭalyōv टल्योव्**), to move, stir; (of time or a period of time) to lapse, be passed, to pass by or away; to be displaced; to retire, get out of the way. Cf. **ṭol^u** and **ṭalun**.

tālun तालुन् । **उत्थापनम्** conj. 1 (1 p.p. **tōl^u तौलु**, f. **tōj^u ताञ्जु**; 2 p.p. **tājyōv ताञ्जोव्**), to lift up, erect (esp. to move from one place and set up in another); cf. **ṭālun** and **tulun**. **tōl^u-mot^u तौलु-मंतु** । **संचालितः** perf. part. (f. **tōj^u-mūb^u ताञ्जु-मञ्जू**), removed and set up elsewhere, erected.

tālun तालुन् । **उपेक्षणम्** conj. 1 (1 p.p. **tōl^u टौलु**, f. **tōj^u टाञ्जु**; 2 p.p. **ṭājyōv टाञ्जोव्**), to pass over, go beyond, exceed (a fixed time); to put off, defer, postpone (Gr.Gr. 128); to pass over with indifference; to move (something) from one place to another, remove, displace, put out of the way, avert; (of speech or the like, when addressing one person) to change the direction of one's speech and address someone else; cf. **ṭalun** and **tālun**. **tōl^u-mot^u टौलु-मंतु** । **उपेक्षितः (निवर्तितः)** perf. part. (f. **tōj^u-mūb^u ताञ्जु-मञ्जू**) (of a period of time) passed over, exceeded; deferred, postponed; passed over with indifference; (of some thing) moved from one place to another, put aside, moved out of the way; (of speech or the like) addressed to a new person, having its direction changed.

tēlun 1 तेलुन् conj. 1, to cause to expand, to make manifest, display (Śiv. 1429 (pres. part. *tēlan*), 1844).

tēlun 2 तेलुन् । **खेहप्रसुटीभवनम्, विस्कोटादितोदना** conj. 3 (2 p.p. **tēlyōv तेल्योव्**), (of some greasy solid) to exude oil (on the application of heat), to melt, turn to oil (from heat); (of water in a receptacle) to leak,

or ooze, away (L.V. 78-9); (of a boil or the like just ripened) to give intolerable pain (Gr.Gr. 174). The causal of this verb is **tēlanāwun**, q.v. (Gr.Gr. 174).

tēlyō-mot^u तेल्यो-मंतु । प्रस्फुटिततिलः perf. part. (f. **tēlyē-müts^u** तेल्ये-मंचू), melted, as ab.

tōlun तोलुन । तोलनम् conj. 1 (1 p.p. **tūl^u** तूलु; f. **tūj^u** तूजू, sg. dat. **tōjē** तोज्ये; 2 p.p. **tōjyōv** तोज्योव्), to weigh, measure by weight (cf. **h^or^u** **hāyēka t^o**, p. 346a, l. 35; **h^orⁱ t^o**, p. 346a, l. 39; **trāyē t^o**, s.v. **trāy**) (Gr.Gr. 18, 124; 197, conj. part. **tūlith**: 246, impv. 3, **tūlin**; Gr.M.; W. 114; L.V. 23; Śiv. 1476, 1827 (met.); II. ix, 10; K.Pr. 63); to measure (length, etc.) (Śiv. 1565).

tūl^u-mot^u तूलु-मंतु । तुलितः perf. part. (sg. abl. **tōli-matī** तोलि-मति; f. **tūj^u-müts^u** तूजू-मंचू, sg. dat. **tōjē-maṣṣē** तोज्ये-मच्च), weighed.

tūlī tūlī katha karaṇē तूलि तूलि कथ करञ् । सविलासभाषणम् f. pl. inf. to speak coquettishly, affectedly, wantonly.

tulōnī तुलानि or **tulōñ^u** तुलान् । शीघ्रमारम्भः f. prompt beginning, beginning at once, starting at once (on some work, owing to skilled practice, to eagerness, or the like).

tūlōnī तुलानि (in **tūlōnī kariñ^u** तुलानि करञ् । विस्तारणम् f. inf. to go into useless details, act or speak diffusely or at needless length, to waste time in prolonging needlessly (some work).

tulun तुलुन । उत्थापनम्, चलितीकरणम् conj. 1. (1 p.p. **tul^u** तुलु, f. **tuj^u** तुजू; 2 p.p. **tujyōv** तुज्योव्), to lift, take up, raise, raise up, hoist (cf. **tālun**, and **atha t^o**, p. 63a, ll. 41 ff.; **ḍachē tulañē**, p. 186a, l. 20; **kadam t^o**, p. 385b, l. 5; **kangan tulānī**, p. 457a, l. 8; **palav tulānī**, p. 732b, l. 1; **pūr^u t^o**, p. 755a, l. 5; **shēmshēr tulūñ^u**, p. 884a, l. 34; **thod^u t^o**, p. 970b, ll. 42 ff.) (Gr.Gr. 17; Gr.M.: L. 461; L.V. 99; Śiv. 1117, 1715; Rām. 123, 232, 315, 464, 480, 489, 781, 795, 888, 899, 982, 999, 1398, 1411, 1415, 1417, 1421, 1468, 1520, 1573, 1625, 1648; K. 399, 429, 1144; II. ii, 7; iii, 1, 2, 7, 9; v. 4; x, 7, 12; xii, 2, 4, 6, 9, 17; K.Pr. 143, 224); to exalt; to heighten, cause to become stronger (cf. **brēh tulūñ^u**, p. 120b, l. 16) (Rām. 532); to cause to become erect (cf. **brag tulānī**, p. 120a, l. 18; **lūt^u tulūñ^u**, p. 536a, l. 43) (Śiv. 1812, Rām. 1495, YZ. 184); to raise, cause to rise (a blister or the like) (cf. **bargōlī tulānī**, p. 120b, l. 1; **dēl tulānī**, p. 210b, l. 40; **murēn māz t^o**, p. 589a, l. 31; **phala tulañē**, p. 692b, l. 50; **tōsma tulānī**) (L.V. 101; II. vii, 14);

to take up (for the purpose of using) (cf. **banga tulūñ^u**, p. 112b, l. 32) (Śiv. 713, Rām. 1132, K. 561);

to erect, build up, construct (cf. **brang t^o**, p. 124b, l. 50) (Rām. 1289); to draw (a map, picture, or the like) (cf. **nakshē t^o**, p. 631b, l. 15);

to cause to rise, arouse, to cause to come into existence (cf. **bēgarun t^o**, p. 92b, l. 3; **bambar tulānī**, p. 108a, l. 12; **dōd^u t^o**, p. 191b, l. 3; **dag tulūñ^u**, p. 193a, l. 49; **drāg t^o**, p. 241b, l. 1; **gānd tulūñ^u**, p. 289a, l. 13; **khad tulūñ^u**, p. 391b, l. 32; **phārⁱ-dag tulūñ^u**, p. 702b, l. 22; **phārⁱ-shēr t^o**, p. 708b, l. 37; **tēngal tulānī**, s.v. **tēngul**; **taphar t^o**); to raise, excite, stir up, instigate (cf. **dīn t^o**, p. 223a, l. 14; **dūñ^u tulūñ^u**, p. 231b, l. 13; **hūs t^o**, p. 352a, l. 48; **huy tulūñ^u**, p. 363a, l. 44; **mul^okh t^o**, p. 568a, l. 6; **maishēr t^o**, p. 598a, l. 47; **nyāy t^o**, p. 675a, l. 7; **ṭhūs t^o**, p. 985b, l. 14; **ṭāv t^o**); to arouse, excite, cause (something dormant) to become active (cf. **dōdⁱ-wōv tulūñ^u**, p. 191b, l. 11; **phārⁱ-wōv tulūñ^u**, p. 702b, l. 40; **phutang tulānī**, p. 718b, l. 28) (Rām. 602, K. 981); to start, cause to begin, set in action (cf. **dav tulūñ^u**, p. 260b, l. 3; **prasang t^o**, p. 768a, l. 22; **parwāz t^o**, p. 773b, l. 11; **tambal tulūñ^u** and **tambala tulañē**, s.v. **tambal**; **ṣingara tulañē**, s.v. **ṣingar**) (L.V. 99; Śiv. 699; Rām. 417, 531, 549, 1684; K. 294; II. ii, 9; K.Pr. 46); to cause to begin, hatch, breed (a quarrel or the like) (cf. **phasād t^o**, p. 712a, l. 14; **phutūra t^o**, p. 718b, l. 46);

to turn aside (one's own or another person's) attention, divert, distract (cf. **dōkha t^o**, p. 206b, l. 5);

to hold up, sustain (Śiv. 701, 994); to support (pain, etc.) (Rām. 761, YZ. 570); to take up and carry, bear, carry (cf. **bōr^u t^o**, p. 118a, ll. 29 ff.; **jajir^u tulanwōl^u**, p. 372a, l. 42) (Gr.M.; Rām. 402, 601; K. 73, 124; II. xii, 2); to take up and carry away, to take up and appropriate (II. x, 6, 7); to bear the responsibility of, undertake (cf. **shērtal tulūñ^u**, p. 896a, l. 5) (Gr.M.); to undergo, experience, suffer, endure (cf. **hān tulūñ^u**, p. 336a, l. 38; **mazrath tulūñ^u**, p. 616b, l. 16) (Gr.M., Rām. 1489);

to contract (debts), to obtain (money or goods) on credit (cf. **kar^oz t^o**, p. 479a, l. 29); to derive, acquire, get, gain (as the result of labour) (**phōyida t^o**, to derive profit, Gr.M.; Rām. 505a);

to withdraw, remove (from on or from before) (cf. **buthi-pētha t^o**, p. 143a, l. 48; **dīna t^o**, p. 223a, l. 19; **phakas wurun t^o**, p. 689a, l. 30; **parda t^o**, p. 756b, l. 11) (Śiv. 1849, Rām. 434); to lift up, root up (cf. **kān^ojē tulañē**, p. 457b, l. 8; **nam**

tulan¹, to lift the nails, torment, p. 635*b*, l. 12; to pare the nails, II. v, 6; tēnd¹ tulān¹, s.v. tyond^u; tūz tulān¹); to efface, erase, expunge, abolish, cause to disappear, do away with (cf. barm t^o, p. 123*a*, l. 48; das t^o, p. 251*b*, l. 24; diwath tuliūn^u, p. 264*b*, l. 50; khay tuliūn^u, p. 426*a*, l. 7; lawa tuliūn^u, p. 541*a*, l. 7; mālay tuliūn^u, p. 570*a*, l. 19; shāph t^o, p. 887*b*, l. 50; thaph tuliūn^u, p. 981*a*, l. 10) (II. xii, 15);

to eject, pour forth (cf. d^h t^o, p. 198*a*, l. 13); to give forth (a loud sound), raise (a roar) (cf. graz tuliūn^u, p. 306*a*, l. 6; pharyād t^o, p. 711*a*, l. 1; shōr t^o, p. 889*b*, l. 43) (Gr.M.; Rām. 445, 1143*k*, 1161; K. 153, 366); to give forth (a smell or the like) (cf. bōy tuliūn^u, p. 149*a*, l. 20; phakh t^o, p. 688*b*, l. 50).

This verb is looked upon as the causal of wōthun, to rise, q.v., in the special sense of 'raising' or 'lifting up', but not in the sense of 'causing to rise', for which wōthanāwun is used (Gr.Gr. 176).

tul^u-mot^u तुलु-मत्तु । उत्थापितः perf. part. (f. tuj^u-mūṣ^u तुजू-मञ्जू), raised, etc., as ab.

tulith thawun तुलिथ थवुन् । गृहित्वा स्थापनम्, कार्यपरित्याजनम् m.inf. to take up and put down (in its proper place, for concealment, or otherwise); to remove (a person) from his work or post, to dismiss from (his) post.

tēlang त्वलंग् । अतिप्रगल्भः adj. e.g. a soldier (i.e. originally one of the soldiers from the Tailangu country, who were the first to be drilled and clothed in European fashion); (in Ksh.) (esp. of a boy or the like) impudently clever in effecting one's purpose.

tēlangī त्वलंगी । स्वार्थसाधनचातुर्यम् f. cleverness in securing the accomplishment of one's purpose.

tilanun तीलनुन् । स्नेहपूतीभवनम् conj. 3 (2 p.p. tilanyōv तीलन्योव्), (of walnut-kernels or the like) to become oily, to become putrid (exuding oil, and of acrid taste). tilanyō-mot^u तीलन्यो-मत्तु । विहृतस्नेहीभूतः perf. part. (f. tilanyē-mūṣ^u तीलन्ये-मञ्जू), become putrid, as ab.

tēlanāwun तेलनावुन् conj. 1 (1 p.p. tēlanōw^u तेलनोवु), to cause to exude (or to melt to) oil; to cause to give smarting pain. This verb is causal of tēlun 2, q.v. (Gr.Gr. 174).

tulanāwun तुलनावुन् conj. 1 (1 p.p. tulanōw^u तुलनोवु), to cause to lift (El.). Causal of tulun, q.v., in all its meanings (Śiv. 1777, cause to experience).

tulōn^u तुलान् । प्रयत्नारम्भः f., i.q. tulōn¹, q.v.

tālpōd, see tal-pod^u, p. 996*a*, l. 11.

tal^aph तल्फ् تالف m. perishing, ruin, wasting, in

talphas tal karun तल्फस् तल् करुन् । अतिपीयीकरणम् m.inf. to reduce (another) to extreme poverty.

t^alar तलर् । वनमक्षिका m.pl. a swarm of wild bees (or similar stinging insects); cf. t^al^ur^u. —pēn¹ —पेन । दंगदंगोत्पातः m. pl. inf. a swarm of bees to attack (a person), to be stung by a swarm of bees.

talor^u तलर् in talōr (i.e. talor^u)-dach (El. m., but probably f.) the vine (*Vitis*). Cf. tanor^u.

talōr^u तलार्क or tal^ur^u तल्क । स्नेहभजितभक्षविशेषः f. a certain dish made up of chopped vegetables fried in oil, ghi, or the like (cf. nadār¹-t^o, p. 623*a*, l. 44).

t^al^ur^u तल्क, t^lūr^u तल्क or tul^ur^u तुल्क । (सरघा)दंशः f. a bee (esp. a wild bee) (cf. chamba-t^o, p. 161*b*, l. 25; māch-t^o, p. 547*b*, l. 13; pōshē-t^o, p. 779*a*, l. 31) (El. *tilor*, m.; Gr.M. ¹⁹ū^u, ^u; L. 461, *ūhr*) (II. ix, 1, 3-6; K.Pr. 155); a wasp (El. *talar*). Cf. t^alar. t^alari-ōl^u तलरि-ओलु । दंशसय m. a bee's nest; a beehive.

tilr, see t^al^ur^u.

tōlur^u तोलुर् । गर्जितभाषी adj. (f. tōl^ur^u तोर्ल्क), loud-voiced, one who habitually speaks loudly (even when speaking on private matters).

tulr, see t^ala-katur^u, p. 995*b*, l. 7.

tul^ur^u तुल्क, see t^al^ur^u.

talarun तलरुन् । चञ्चलीभवनम् m. (sg. dat. talaranas तलरनस्), shaking, waving (e.g. of the hair, a sheet, the fringe of a garment, etc.).

tēlis त्वलिस्, see tyol^u.

tōlās¹ त्वलसि । कण्ठभूषाविशेषः f. a kind of bead necklace in four or five strands, and with a jewelled central ornament.

tōlasī त्वलसी । तुलसी (लता) f. the holy basil (*Ceymum sanctum*), the sacred tulasi shrub of India (Śiv. 498, 1058); the leaves of this plant (Śiv. 1400).

talāsh तलाश تلاش m. (not f. as in Hindūstāni), search, quest (Gr.M.); scrutiny, study, research; effort, exertion (El.). —karun —करुन् । अन्वेषणप्रयत्नः m.inf. to search (for, dat.), to seek (Gr.M.; Rām. 1104, *talāsh*, m.c.); to explore; to endeavour (El., Gr.M.). —thawun —थवुन् । गवेषणोत्साहेच्छा m.inf. to set (a person) asearch, to set a search going.

tulatāl (2 spelling) in tulatāl karūn^u f.inf. to harass (El.). Cf. talawūl.

talōtum तलोतुम् (= تلاوت) m. buffeting, dashing (esp. of waves) (Rām. 1722).

talāv तलाव् m. an artificial pond, a tank (El. *talāo*, K.Pr. 209).

tālav तालव् । छदिः m. the ceiling (of a room) (cf. lat^ari-t^o, p. 538*b*, l. 45; pacē-t^o, p. 791*a*, l. 47) (L.V. 85; K.Pr. 102; Rām. 569, 570; K. 155, 210;

H. viii, 6); the roof of a house (El. *tālu*, Śiv. 1246); —ē —ए । एकारः m. the name given in schools to the Śāradā character corresponding to the Skt. ए ē; cf. **tōli ai.** -**pūt^u** -पटू । छदिःपट्टिका f. one of the boards that form a ceiling for one story of a house and, at the same time, the floor of the story above.

tālawā pyon^u तालव प्यंनु । आपातः अकस्मादुत्थानम् m.inf. to fall from the ceiling; hence, a sudden and unexpected calamity to befall; suddenly to stand up (e.g. when hearing of some unexpected occurrence).

tōluw^u तोलुवु । तोलनवृत्तिकः m. a professional weighman, a man who is skilled in weighing.

tuluw^u तुलुवु । तूददारुमयः adj. (f. **tulūv^u** तुलवू), made of mulberry wood (see **t^ul 1**).

tilāwuk^u तिलावुकु. see **tilā**.

talawālī तलवल्लि (= تالين) । उद्विग्नस्वभावः adj. e.g. nervous, tremulous, apprehensive, fearful (by nature); fickle, changeable (Gr.M., wrongly subst. m. *talawālī*); restless, fidgety; versatile.

talawūl (° spelling) m. in **talawūl karun** m.inf. to harass (El.). Cf. **tulatāl** and the preceding.

tilawōn^u तिलवोन्न. i.q. **tila-wōn^u**, p. 999a, l. 24, q.v.

tōlawun^u तोलवुनु । तोलयन् n.ag. (f. **tōlavūn^u** तोलवन्नू), one who weighs, a weighman.

tōlawān तोलवन्न । तोलनमून्धम् f. wages for weighing, a weighman's fee.

tulawān तुलवन्न f. wages for raising, removing, etc. (see **tulun**) (cf. **dōkha-t^o**, p. 206b, l. 10; **thaph t^o**, p. 981a, l. 13).

talwās तल्व्वास. **talwāsa** تالواسه m. commotion, restlessness; anxious grief, trouble, anxiety, terror (Śiv. 1352, 1463; Rām. 54, 98, 382, 937, 1340); astonishment.

tōlawōz^u तोलवाञ्जू । तोलकवृत्तिः f. the profession or duties of a weighman.

talay तलय्. see p. 997a, l. 4.

tālay तालय् (= تال) destiny (El. *tālai*; K.Pr. sg. obl. *tālie*, 114); success, fortune (El., as ab.). I.q. **tālē**, q.v.

talōyⁱ तलायि or **tōlōyⁱ** तलायि । आस्तरणपटः f. a counterpane or coverlet (made with quilted cotton) (cf. **nadārī-t^o**, p. 623a, l. 46, and **tol^u 2**).

talyun^u तल्लिनु । अधस्तनः adj. (f. **talim^u** तल्लिम्), belonging to the lowest part, nether, situated beneath (Gr.Gr. 152, K.Pr. 18). —**pēth karun** — पथ करन् । अधरोत्तरीकरणम् m.inf. to turn upside down. —**pēth thawun** — पथ थवुन् । विपर्यासनम् m.inf. to set upside down (esp. with the object of confusing or misleading a person).

talyun^u तल्लिनु । स्नेहपाचनम् m. cooking in oil, frying (Gr.Gr. 117). —**dyun^u** — दिनु । स्नेहपाकेन भर्जनम् m.inf. to fry (in oil, etc.).

tālyun^u तालिनु । तालूध्वभागः m. (sg. dat. **tālinis** ताल्लिन्सि), the upper half of the head (from the roof of the mouth upwards); cf. **tāl 3**. —**dazun** — दजुन् । अतिखिन्नीभवनम् m.inf. distress, heartache (e.g. that caused by a child's misconduct, inability to marry off a daughter on account of poverty, and so on) to be experienced (Rām. 1620; cf. **t^o zālun**, Rām. 195). Cf. **tāl dazūn^u**, p. 997a, l. 32.

tilyun^u तिलिनु m. a fragment (El. *tilyun*). Cf. *tilim*.

tam 1 तम । अमः, कासश्वासः m. (sg. abl. **tama 1 तम**; for **2**, see s.v.), darkness; weariness, fatigue (from travelling) (cf. **and^arī-t^o**, p. 32b, l. 19; **phrata-t^o**, p. 709b, l. 33; **pot^u-t^o**, p. 788a, l. 23; **wōlinja-t^o**, s.v. **wōlinj**) (Śiv. 1752, 1770, 1849); spiritual darkness (L.V. 74); asthma. —**dyun^u** — दिनु । विश्रमणम् m.inf. to give, or cause weariness (H. vii, 17); to rest (on the way) owing to fatigue, to sit down for a rest (on a journey). —**hyon^u** — ह्युनु । अमनिवारणम् m.inf. to take a rest, as ab. —**kaḍun** — कडुन् । विश्रमणम् m.inf., id.

tama-hot^u तम-हुतु । अमाकान्तः adj. (f. **-hūts^u** -हूच्चू), (on a journey) overcome with fatigue.

tam 2 तम a jingle of **bram** in **bram-tam**, p. 123a, l. 41, q.v.

tām 1 ताम (cf. تاليم) । निमन्त्रणभोजनम् m. food, victuals; (in Ksh.) a dinner party (given to friends, relations, etc.).

tām 2 ताम । तावत् adv. and postpos. as far as, up to, including (cf. **az-t^o**, p. 74a, l. 25; **āzi-t^o**, id., l. 40; **kot^u-t^o**, p. 484a, l. 47; **pagāh-t^o**, p. 683a, l. 46; **tot^u-t^o**, s.v. **tot^u 2**) (Gr.M.; L.V. 57 (governing dat.); Śiv. 681, 1439 (with dat.); Rām. 240, 260, 782, 1412, 1550, 1605, 1677, 1719; K. 1058); then, just then, in the meantime (W. 93; Rām. 147, 945, 1178, 1354); indeed (to emphasize an expression), really, truly, completely (Rām. 728); as a correlative of **yāmath** (as far, or long, as —) so far, or so long (Rām. 761).

With an interrogative, **tām** gives a meaning of indefiniteness, as in **kāhⁱ-t^o**, somehow or other, p. 388a, l. 2 (K. 1119); **kar-t^o**, at some time or other, p. 465a, l. 28; **kati-t^o**, somewhere, anywhere, p. 483b, l. 41; **kot^u-t^o**, id., p. 484a, l. 49; **kūt^u-t^o**, of some indefinite quantity, p. 485a, l. 18. In all these, the underlying idea is a doubtful interrogative, as we should say 'is so-and-so anywhere?' (Gr.Gr. 256; Gr.M.; L.V. 86; Śiv. 1725, 1861; Rām. 1417).

Used by itself, as an adv. *tām* means 'for a short time', 'a little', as in 'rest a little'.

Synonyms of this word are *tāmath*, *tān*, and *tānēth*, q.v.

tama 2 तम طمع or **tamah तमह**, or (q.v.) **tamāh तमाह** m. covetousness, greed, vehement desire (El.); (in Ksh., of food, or the cooking pot containing it) excessive heat, the condition of being too hot to be touched; met. arrogance; cf. also **tamā**. — **karun** — कश्न् m.inf. to covet (El.). **tama-tāv तम-ताव** 10 **अतिमदः** m. extreme pride, arrogance, haughtiness (due to wealth, position, learning, or the like). **tama wasun तम वसुन्** । निर्मदीभवनम, श्रीष्णापगमनम् m.inf. arrogance to descend, to become humbled (owing to the disappearance of the ground 15 for pride); (in cooking) excessive heat to depart, slight cooling to take place. **tama-woth^u तम-वथु** । **ग्रानीष्णः** adj. (f. — **wüsh^u — वंशू** (food, etc.), that has lost its extreme heat, slightly or partly cooled. **tama-woth^u-mot^u तम-वथु-मंतु** । विगतमदः perf. part. 20 (f. — **wüsh^u-müsh^u — वंशू-मंशू**), one whose arrogance has descended, humiliated, humbled (as ab.).

tamahuk^u तमहक । अत्युत्कण्ठया लब्धः gen. adj. (f. **tamahüc^u तमहचू**), of, or belonging to, vehement desire; obtained after vehement desire (e.g. a long- 25 delayed son).

tamā तमा طام adj. e.g. very covetous, in *khām-tamā*, p. 400a, l. 26, q.v. (K.Pr. 103, *tama*). Cf. **tamöyi**.

tamāi, see **tamöyi**.

tāmⁱ तमि, tami तमि, see **tih**.

tamō तमो in **tamō-gōn तमो-गन्** m. one of the three properties belonging to all created things, the property of darkness or ignorance (see p. 857b, l. 27) (Śiv. 447). Cf. **tam 1**.

tim तिम, tima तिम, timau तिमौ, see **tih**.

ṭim टीम् in **ṭim-tām टीम्-टाम** m. dress, show, ostentation (El.).

tōm त्म, see **twam**.

tēmb^u तंबू, see **tyomb^u**.

tōmb^u 1 तंबु । वस्त्रवेष्टनम् m. a tent.

tōmb^u 2 तंबु । विवृतपिबुः m. a pencil-shaped piece of cleaned cotton held in the left hand for spinning (cf. **phamba-t^o**, p. 698a, l. 46) (K.Pr. 244).

tōmb^u तंबू । तुम्बीफलम् f. a kind of gourd (*Lagenaria vulgaris*). It is used for cupping.

tōmbē hēñē तंब्ये ह्यन् । तुम्ब्या रक्तकर्षणम् f. pl. inf. to cup, as ab. — **lāganē — लागन्** । तुम्बीसंदापनम् f. pl. inf. to apply a gourd for this cupping.

tumba तुब । कमण्डलुविशेषः m. a kind of gourd (*Lagenaria vulgaris*) (cf. **tōmb^u**); a hollowed gourd (in which 30

mendicants carry water, etc.). — **wōr^u - वोर** । कमण्डलुविशेषः m. a kind of well-bucket (of equal width at bottom and top). — **wōr^u - वोर** । कमण्डलुविशेषः f. id., but with a contracted mouth.

tumbakh तुबख m. (sg. dat. **tumbakas तुबकस**), in **tumbakh-nōr^u तुबख-नोर** । वाद्यविशेषः f. a kind of musical instrument, shaped like a jar with a long neck, used by women at festivals.

tambal तंबल् । अकम्पासहलता f. irresoluteness, vacillation (Gr.Gr. 128); (of a cow, horse, or the like) sudden jumping, capering, curvetting, caracolling. — **tulūn^u — तुलून्** । चञ्चलताप्रदर्शनम् f.inf. to curvet, caracole.

tambala tulanē तम्बल तुलन् । चञ्चलीभवनम् f. pl. inf. to become sportive, to become wanton.

tambalun 1 तंबलुन् m. (sg. dat. **tambalanas तंबलनस**), perplexity, irresolution, agitation, distraction; delirium (Gr.M.).

tambalun 2 तंबलुन् । चञ्चलीभवनम् conj. 3 (2 p.p. **tambalyōv तंबल्योव**), to be perplexed, irresolute, vacillating (owing to fear, hesitation, or the like), to change one's mind (from sudden grief or joy), to become agitated, distracted, bewildered (Gr.Gr. 128; Śiv. 312; Rām. 889, 1143b; YZ. 15); to be deceived (El. YZ. 212); to astonish (El. tr.). **tambalyō-mot^u तम्बल्यो-मंतु** । व्याकुलीभूतः perf. part. (f. **tambalyē-müsh^u तंबल्ये-मंशू**), agitated, distracted.

tāmbalāwun तंबलावुन् । चञ्चली व्याकुलीकरणम् conj. 1 (1 p.p. **tāmbalōw^u तंबलोवु**), to distract, make distraught, frighten, threaten (Śiv. 1623; Rām. 1438, 1623, 1780); to perplex, deceive (El., l. 459, Śiv. 1884); to agitate with desire, to excite desire in a person, to make anxious for something (Rām. 362, 593); to challenge (an opponent) (K. 232).

tambalawun^u तंबलवुन् । चञ्चलस्वभावः n.ag. (f. **tambalavūn^u तंबलवुन्**), one who is bewildered, perplexed, distracted.

tēmbun तंबुन् । दृक्वाह्वयम् conj. 3 (2 p.p. f. **tēmbūyē tंब्ये**). This verb is impersonal, and is conjugated in the feminine, with the subject in the dat., as in **tēmbūyēs**, there was looking jealously to him, i.e. he looked jealously, (Gr.Gr. 239), to look jealously (at), look with jaundiced eyes; to look eagerly (cf. **achē tēmbañē**, p. 84, l. 35) (Gr.Gr. 182, 188, 215, 234, 240, 248).

tēmbun तंबुन् । लोपः conj. 3 (2 p.p. f. **tēmbūyōv तंब्योव**), to cause to disappear, to efface, obliterate.

tōmbun तंबुन् । विवरणम् conj. 1 (1 p.p. **tōmb^u तंबु**), to pull out, pluck open by hand (cotton, wool, or the like), to card by hand. Cf. **tōmb^u 2**.

tambūra तंबूर (= तंबूर) । वाद्यविशेषः m. a kind of

mandoline, or Turkish guitar, with strings of brass wire.

tambūrⁱ तंबूरि । वाद्यविशेषवादनवृत्तिकः m. a professional player on the *tambūra*, q.v.

tēmbār तंबर् or tēmbār^u तंबर्हू । अप्पिकणः f. a spark (of fire) (cf. *nāra-t^o*, p. 648*r*, l. 40; *sōṣ^y t^o wōshēlūn^u*, p. 943*a*, l. 25) (El. *tēmbūr*, *timbar*; Gr.M.; Rām. 1613).

tēmbār तंबर् । नेत्रप्रकाशाभावरोगः m.pl. cataract (of the eyes) (cf. *āchi-t^o*, p. 8*b*, l. 36; *kāṣa-t^o*, p. 493*a*, l. 36). -kōn^u -कोनु । तिमिररोगकाणः, तिमिरयुक्तः adj. (f. -kōn^ū -काञ्जू), blind (by cataract) of one eye; totally blind (by cataract). -kāṭh -काट् । काष्ठविशेषः m. (sg. dat. -kāṭhas -काटस्), a kind of tree. —pēnⁱ -पेनि । तिमिरापातः m. pl. inf. cataract suddenly to befall (a person).

tēmbor^u तंबर्हू adj. (f. tēmbūr^u तंबर्हू), afflicted with cataract (cf. *āchi-t^o*, p. 8*b*, l. 38).

tīmbar तीबर, see tībar.

tōmbor^u तंबर्हू । दंशनिवासस्थानम् m. the nest of wild bees, or other stinging insects.

tōmbūr^u तंबर्हू । वनमच्छिका m. a stinging insect, such as a gadfly; a wild bee.

tōmbūr^u तंबर्हू । सरघामधुस्रवाधारस्थानम् f. a honeycomb or other receptacle for wild honey.

tēmbarlad तंबर्लद । निष्प्रकाशनेत्रः adj. e.g. (as subst., f. tēmbarladīn तंबर्लदिन्), one who is afflicted by cataract (cf. *kāṣa-t^o*, p. 493*a*, l. 38).

tumūc^u तुमूच् । कुचिः f. the belly (esp. of a child); cf. tuphūc^u. —yiñ^u —यिञ् । कुचिपूर्तिः f. inf. the belly (esp. of a child) to become filled.

tamah तमह, tamahuk^u तमहूक, see tama 2.

ṭamah (K.Pr. 30), see ba-ṭamah, p. 144*b*, l. 20.

tamāh तमाह (= طمع) or (q.v.) tama 2 तम । अत्यपेक्षा m. covetousness, vehement desire; greediness, greed, avarice; avidity; ambition; longing (for, gen.) (H. vii, 26). —kala kadun —कल कडुन् । चौरीयादिसाहसः m. inf. to become eager to misappropriate another's property (with which one is entrusted). —karun —करन् । अत्युत्कण्ठितीभवनम् m. inf. to covet, to hanker (after). —nērūn —नेरुन् । उत्कण्ठितसिद्धिः m. inf. eager desire or ambition to be attained, a longing to be satisfied.

tamāhas tāwan pyon^u तमाहस तावन यणु । फलितस्य विनाशः m. inf. the loss of (something obtained after) great longing to befall (a person).

tamōk^u तमोकु । तमालपत्रम् m. tobacco (*Nicotiana tabacum* and *rustica*) (Gr.Gr. 126; Gr.M.; L. 330, *tamāk*; K.Pr. 86). —cyon^u —च्यनु m. inf. to smoke tobacco (Gr.M.; cf. K.Pr. 241).

tamōkⁱ-bāna तमोकिबान । तमालधूमपानयन्त्रम् m. a hookah (for smoking tobacco through water).

-dām -दाम । तमालधूमपानम् m. as much tobacco smoke as is sucked in one inspiration, a single whiff of tobacco smoke. -gul -गुल् । अर्धदग्धतमालगुलिका m.

the amount of partly-burnt tobacco in the bowl of a hookah after only a little has been smoked. -kul^u

-कुलु । तमालवृक्षः m. the tobacco plant. -kōṭh^u -काटू ।

तमालनालिका f. (sg. dat. -kāchē -काच्छ), the upright stem of a hookah. -shōda -शोद । तमालधूमातिव्यसनी

m. a confirmed tobacco smoker (a slave to the habit). -wath^r -वथर् । तमालपत्रम् m. tobacco-leaf.

tamukū (K.Pr. 248), see tamyuk^u, p. 968*b*, l. 46.

tamal तमल् । कासश्वासरोगी adj. e.g. one who suffers from asthma (see tam 1).

tamāla तमाल m. the leaves of the *Cinnamomum albiflorum* (El.). Cf. pat^r, p. 802*b*, l. 11; patraj, taj, and tējpat.

tōm^al तमल् or tōmul तमुल् । तण्डुलम् m. (sg. dat. tōm^alas तमलस्), husked rice, uncooked rice (cf. bēlⁱ-t^o or byōlⁱ-t^o, p. 150*a*, l. 50; gōsōnⁱ-t^o, p. 309*b*, l. 50; ṭari-t^o, s.v. ṭūr^u 4) (El.; Gr.Gr. 51, 75, 164; Gr.M.; Siv. 841 (*tōmal*, pl. nom.); K.Pr. 7, 225).

tōm^ala-ōṭ^u तमल-ओटु m. rice-flour (El. *tumla-ōṭ*).

-kaṭ^ra -काटर । अत्यल्पतण्डुलसमूहः m. a very small amount of husked rice. -mōṇḍ^u -मंडु । तण्डुलपूपः m.

a thick cake made of rice-flour (Gr.Gr. 75). -phol^u -फोलु । तण्डुलसमूहः m. a single grain of husked rice (in the pl., only in this sense; Gr.Gr. 164); a small quantity

(esp. enough for subsistence) of husked rice (Gr.Gr. 164). -tōṭh^u -टूटु । तण्डुलदशष्टकी m. fifteen seers

(thirty pounds) of husked rice (see tōṭh^u). -ṣōṭ^u -चूटु । तण्डुलपिष्टपूपः f. (sg. dat. -ṣōcē -चूच्य), rice-bread (El., Gr.Gr. 74).

-wōn^u -वोनु । तण्डुलविक्रेता m. a seller of husked rice. -wor^u -वर्हू m. a cake made of rice-flour.

tamām तमाम तامل adj. e.g. complete, whole, perfect.

—karun —करन् m. inf. to complete, conclude, finish (Gr.M.).

tamanā तमना, see tamanāh.

tamun 1 तमुन् or tamun^u 1 तमुनु । कालिमा m. (sg. dat. tamanas तमनस्), soot (or similar black substance).

taman-lyol^u तमन-ल्योलु । अतिकालिमव्याप्तपिठरम् m. a cooking-pot encrusted with soot or the like (from long use).

tamon^u तमनु, tamun 2 तमुन् or tamun^u 2 तमुनु । कालिमयुक्तः, कालिमाभिभूतः, मालिन्ययुक्तः adj. (f. tamūn^u

तमञ्जू or tamūn^ū तमञ्जू, sooty, blackened with soot or the like (cf. buthⁱ-t^o, p. 142*b*, l. 49;

wōlinja-t^o, s.v. wōlinj) (Gr.Gr. 110); met. dirty,

blackened generally (e.g. of the face having its beauty spoiled) (cf. **ala-tamon**^u, p. 25*b*, l. 38); publicly disgraced. — **gabhun** — गह्नुन् । निराकृतीभवन् म. inf. to become black; (of some hope, etc., on the point of fulfilment, or the like) to come to nothing, be frustrated. — **karun** — करन् । निरासः m. inf. to make black, to frustrate (as ab.).

tam^un^u kat^ur^u तमञ्जू कर्तृह् । रोगाद्युत्पन्नकालिमा f. a sooty potsherd; met. blackness or darkness of the face (caused by public disgrace, disrespect, frustration of efforts, disease, or the like). — **kat^ur^u gabhūn^u** — कर्तृह् गह्नुञ् । कालिमोत्यत्तिः f. inf. such blackness of the face to occur, to be subjected to public disrespect, to disease, to disappointment, or the like. — **kat^ur^u phērūn^u** — कर्तृह् फेरञ् । कालिमयात्तिः f. inf. the face to become generally blackened (e.g. by over-exertion, disease, frustration of efforts, or the like cause). — **lēj^u** — ल्यञ् or — **lējⁱ** — ल्यञि । काष्ण्यपितपिठरम् f. a cooking pot encrusted with soot from long use.

timan तिमन्, see **tih**.

tumun तुमुन् । कृशगभीरः m. (sg. dat. **tumanas** तुमनस), one who is lean and inscrutable, one who is lanky in appearance, and secretly false at heart, gaunt and blackhearted (cf. **tamun 2**, with which the word is said to be connected).

tamanāh तमनाह, **tamanā** तमना, or **tamannā** तमन्ना तमना । अत्युत्कण्ठा m. wish, desire, longing, longing desire (El. **tamannā**, Rām. 1350, K.Pr. 87); request, prayer, supplication. — **nērun** — नेरन् । उत्कण्ठासिद्धिः m. inf. a longing desire to be fulfilled (Śiv. **tamannā**, 923; **tamanā**, 1104-5, 1140; **tamanāh**, 1235; Rām. 1127, 1573, 1633, 1763). — **rōzun** — रोजुन् । अत्युत्कण्ठितामिद्वीभवन् म. inf. a longing desire to remain unfilled, desire to be frustrated (even on the point of success), (Rām. 1530). — **sōrun** — सोरन् m. inf. desire to be exhausted, (hence) efforts to be found unavailing, efforts to be abandoned as useless, to be given up as a bad job (Rām. 711, 953, 1053, 1586, 1628).

tamanlad तमन्लद् । कालिमयुक्तः adj. e.g. sooted, sooty; met. having the face blackened (by public disgrace, disrespect, frustration of hope, disease, or the like).

tamannā तमन्ना तमन्ना, see **tamanāh**.

tam^un^ulad तमञ्जूलद् । काष्ण्यभिभूतः adj. e.g. sooted, blackened.

tamañār तमञ्जार । मलिनत्वम् m. blackness, darkness or swarthinness of complexion (cf. **buthⁱ-t^o** or **-tamañēr**, p. 143*a*, l. 1) (Gr.Gr. 140).

tōmpath-kyul^u टांपठ-क्युल्, see **tōpath-kyul^u**.

tamar तमर (= تمر) । फलविशेषः f. a ripe date, a date (El. **tamarī**, m.). (In Hindi this word is m.)

tōmīr तामीर् تعمیر ? m. building, construction, structure (Rām. 131, K.Pr. 210).

tumāra तुमार । भूषणविशेषः m. a certain ornament, shaped like a half-moon, and worn over the forehead.

-kalapush^u कल्पपुशु । ललाटिकाभूषणपूर्वमस्तकम् m. a cap embroidered with a row or rows of these ornaments; hence, a head so adorned.

tāmas तामस । क्रोधावेगः m. an attack of anger, wrath (whether spontaneous or due to some external cause).

tamis तमिस्, see **tih**.

tamāshē तमाश (= تماشا) । प्रदर्शनीयक्रीडा m. entertainment, exhibition, show, sight, spectacle (Gr.M., Śiv. 422); sport, amusement, pleasure, fun, jest, joke; anything strange or curious (H. iii, 7).

— **wuchun** — चुकुन् । दृष्टाद्युपेक्षणम् m. inf. to see a sight or spectacle, to see what is to be seen (K.Pr. 171, 215); to look on at fun or sport, etc.; to look on unmoved, encouragingly, or provocatively at some evil action.

tamaskhurī तमस्कुरी (= تمسخر) f. jesting, joking (H. x, 5).

tamsil तमसील् تمثيل m. comparison, similitude; an allegory, fable, apologue (Gr.M.).

tāmāth तामथ । तावत् adv. and postpos. as far as, up to, including (cf. **azⁱ-t^o**, p. 74*a*, l. 26; **āzⁱ-t^o**, id., l. 41; **dupaharan t^o**, p. 233*b*, l. 4; **kot^u-t^o**, p. 184*a*, l. 47; **shāmas t^o**, p. 882*b*, l. 16) (Śiv. 1756; Rām. 26, 306, 374, 423, 559, 972, 998, 1137, 1233, 1541; K. 910); just then, in the meantime (Rām. 436, 526, 652, 793, 982, 1358, 1390, 1405, 1738; Y.Z. 177); indeed (to emphasize an expression), really, truly, completely; as a correlative to **yāmāth** (as far, or long, as —) so far, or so long (Rām. 703-4; H. xi, 20).

With an interrogative, **tāmāth** gives a meaning of indefiniteness, as in **kāhⁱ t^o**, somehow or other, p. 388*a*, l. 3; **kar t^o**, at some time or other, p. 465*a*, l. 32; **kati t^o**, somewhere, anywhere, p. 483*b*, l. 42; **kot^u t^o**, id., p. 484*a*, l. 49; **kūt^u t^o**, of some indefinite quantity, p. 485*a*, l. 18. In all these, the underlying idea is a doubtful interrogative, as we should say, 'is so-and-so anywhere' (Gr.Gr. 256).

Used by itself, as an adv., **tāmāth** means 'for a short time', 'a little', as in 'rest a little' (Rām. 78).

Synonyms of this word are **tām**, **tān**, and **tānēth**, 99*v*.

tāmāth^y तामथ्य adv., even then (W. 93 **tāmāth^y**).

tamiy तमिय, see **tih**.

tamöyī तमांयी adj. e.g. covetous, greedy (El. **tamāyī**). (Cf. **tama 2** and **tamā**.)

tamyuk^u तम्युक, see *tih*.

tamiz تَمِيز f. reason (as opposed to instinct), discernment, judgment, discrimination (cf. **bē-tamiz**, p. 144b, l. 28) (Gr.M., W. 110); civility, courtesy (El.).

tan 1 तन् । स्तनी m. the bosom, breasts (of a woman); the udder, udder (of a female animal) (El. *tana*, the nipple; K. 109-10).

tan 2 तन् । तनुः f. (sg. dat. **tani** तनि, Gr.Gr. 70), the body, person (of man or beast) (cf. **gal-t^o**, p. 202a, l. 13; **hiyē-t^o**, p. 363a, l. 39; **pot^u-tan**, p. 788a, l. 27 (W. 156; L.V. 76, 93; Śiv. 47, 168, 225, 445, 619, 815, 946, 1008, 1438, 1459, 1679, etc.; Rām. 186, 233, 247-8, 274, 279, 345, 354, 1233-4, etc.; K. 423, 425; YZ. 74, 96, 106, 234, 344; K.Pr. 239, 240); one's own person, self (cf. **āyē-t^o**, p. 73a, l. 27). — **nāvūn^u** — नावून । स्नानम् f. inf. to bathe one's (own) body, to bathe (Śiv. 24, 1397, 1711; Rām. 676, 1235, 1625, 1772; K. 973). — **tanhā** تن تنها or **tan-ē-tanhā** तने-तन्हा تن تنها adj. e.g. alone, utterly alone (Rām. 1200).

tana-mana तन-मन or (Śiv. 241) **mana-tana** मन-तन । अतिसमाधानेन adv. with body and soul, with one's whole self (Śiv. 241, 1073, 1422, cf. *tan-man*, 493; K. 630, 1001). — **-mana karun** -मन करुन् । अतितत्परतया विधानम् m. inf. to accomplish with body and soul. — **-mana lagun** -मन लगुन् । अत्यासक्तिः m. inf. to become devoted body and soul (K. 4, 509, 524, 595, 612, 1030, 1141).

tān तान् । दारुखण्डम्, शारीराङ्गम्, संबन्धयोग्यः, सुदायविशेषः m. a thread, a fibre; a tone, tune (in music); stretching, extension; a stretched or tight cord or rope (cf. **dōbⁱ-t^o**, p. 182b, l. 37); a rigid rod or bar; a beam, or the like, of a house (cf. **hāka-t^o**, p. 327a, l. 7; **mal-t^o**, p. 564a, l. 27; **prōvishē-t^o**, p. 773b, l. 3) (K.Pr. 87); (in Ksh.) a limb, member, or part of the body (cf. **āyēs-t^o**, p. 73a, l. 32) (H. viii, 7); one who is suitable as a bridegroom (owing to his freedom from faults and possessing excellent qualities); a certain measure in paying a marriage dowry. So many *tōlās* (about half-an-ounce each) of gold are paid, one *tān* is usually ten or fifteen *tōlās*, and the dowry is then said to be of so many *tāns*. — **kadānⁱ** — कडं (नि) अङ्गभञ्जनम् m. pl. inf. to tear out the limbs; hence, to break the limbs by a violent beating.

tāna-bāgay तान-बागय् । अङ्गविभागः f. division of limbs, (hence, of any person or thing consisting of members, in putting the members in correct order, or in counting them) dividing out the members. — **tāna** — तान । अङ्गशः adv. limb by limb, member

by member. — **tāna kadun** — तान कडुन् । अङ्गशो विभेदनम् m. inf. to dismember, to pull off limb after limb, to tear limb from limb (Rām. 698, 1405).

— **tāna karun 1** — तान करुन् । भिन्नशो विधानम् m. inf. to put members apart, to dismember (Rām. 468). — **tāna muṣarun** — तान मुञ्जरुन् or — **tāna muṣarāwun** — तान मुञ्जरावुन् । अङ्गीक्रीचनम् m. inf. to loosen the members, (of something the members of which are tightly united) to undo the members, separate the joints.

tana तन । तत्कालात् adv. from that time forward, since that time, ever since (Gr.M.; L.V. 83, 93; Rām. 1162; K. 504, 1100; K.Pr. 194, *tanahdai* for *tana day* (p. 265b, l. 34)). — **-pēṭha** -पठ or — **-pēṭhan** -पठन् । तत्कालादारभ्य adv. beginning from that time, ever since (Rām. 1715, K. 244). — **-pēṭhuk^u** -पठुकु । तत्कालादारभ्य जातः adj. (f. **pēṭhuc^u** पठचू), of, or belonging to, from that time, (of something existing now) beginning at that time (and continuing till now). — **-shut^u** -शुतु or — **-shutun** -शुतुन् । तत्कालादारभ्य adv. beginning from that time, ever since then (K. *shut^u*, 822, 1093). — **-yōr-kun** -योर्-कुन् । तत्कालादद्यावधि adv. from that time up to now, ever since then.

tanuk^u तनुकु । तत्कालतोद्यावधिकः adj. (f. **tanūc^u** तनचू), of from then, existing ever since then.

tāna तान ٤٤٤ f. reproach, disapprobation, chiding, blame. — **diñē** — दिन्न । उपालम्भनम् f. pl. inf. to blame, reproach. — **tāna karun 2** — तान करुन् m. (sic) inf. to despise (El.).

tīn-tērākh तीन-तेराख् । इतस्ततो निरासनम् m. (cf. Hindi *tīn-tērāh*) three and thirteen (regarded as unlucky numbers); hence, scattered, dispersed, broken; distracted; ruined, destroyed; squandered, dissipated, wasted.

tīn टीन् । शस्त्रपट्टविशेषः m. tin.

tīna-chal टीन-छल् । शस्त्रविशेषखण्डः f. a piece of tin. — **gor^u** -गर् । शस्त्रविशेषकारः m. a tinman. — **khünd^u** -खंडू । लोहविशेषपट्टखण्डः f. (sg. dat. — **khanjē** -खञ्ज्य), a piece of tin. — **pūt^u** -पटू । शस्त्रविशेषपट्टिका f. a sheet of tin.

tīnuk^u टीनुकु । शस्त्रविशेषमयः gen. adj. (f. **tīnūc^u** टीनचू), of, or belonging to, tin; made of tin.

ton^u 1 तनु । नाभेरधस्त्रननाडी m. the belly below the navel, the pubes, region of the bladder. Cf. **tūn^u**.

ton^u 2 तनु । तनुः adj. (f. **tiūn^u** २ तञ्जू, for 1, see s.v.), thin, not thick (El. *tōn*, *tun*; Gr.Gr. 29, 57, 62, 140; Śiv. 336); thin, lean, emaciated; thin, delicate, slender; thin, liquid (as compared with solid) (Gr.M., K.Pr. 205 *tun*). — **pahān** — पहान् । किञ्चित्तनुः adj. (f. **tūn^u** **pahān** तञ्जू पहान्), somewhat thin, a little thin, rather thin, thinish.

tôn^u 1 तोनु । उष्णीषः m. a turban (for males) (according to El. s.v. *tôn*, this is an old word).

tôn^u 2 तोनु । साम्यसंबन्धः m. a secondary suffix, like *pôn^u*, q.v., forming abstract nouns denoting general relationship, state, or condition. The relationship indicated is more intimate than that indicated by *pôn^u* (q.v.) (Gr.Gr. 143-4) (cf. *baba-t^o*, fatherhood, p. 77a, l. 20; *bācabath-t^o*, the condition of a priest-brāhman, p. 79a, l. 42; *buh^{ar}-t^o*, the profession of a druggist, p. 66b, l. 32; *bēnūn^u-t^o*, sisterhood, p. 114a, l. 37; *brahma-t^o*, brāhmaṇhood, p. 121a, l. 20; *brōhman-t^o*, id., p. 121b, l. 34; *bārānⁱ-t^o*, brotherhood, p. 124a, l. 48; *bōyⁱ-t^o*, brotherhood, p. 149b, l. 11; *bāyⁱ-kākānē-t^o*, the relationship of sisters-in-law, p. 150a, l. 13; *drikākānē-t^o*, the mutual relationship between brothers' wives, p. 243a, l. 45; *mājē-t^o*, motherhood, p. 557b, l. 31; *nānē-t^o*, grandmotherhood, p. 644a, l. 28; *nōshē-t^o*, daughter-in-lawship, p. 655b, l. 32; *pōtra-t^o*, sonhood, p. 799b, l. 34; *pāyēchⁱ-t^o*, the occupation of an outcaste Brāhman, p. 813b, l. 6; *rēshⁱ-t^o*, anchorite-hood, p. 856a, l. 2).

This suffix is also used to indicate conduct like that of the principal word, as in *bācabath-t^o*, a condition like that of a priest-brāhman, see ab.; *buh^{ar}-t^o*, conduct like that of a druggist, see ab.; *bōyⁱ-t^o*, brotherly conduct, see ab.; *bāyⁱ-kākānē-t^o*, conduct like that of sisters-in-law, see ab.; *kōlayē-t^o*, conduct like that of a wife, humble obedience, p. 442a, l. 23; *kanjar-t^o*, conduct like that of a souteneur, p. 457a, l. 26; *mājē-t^o*, motherly conduct, see ab.; *nānē-t^o*, affectionate conduct like that of a grandmother, see ab.; *pōshē-t^o*, gentle conduct, like that of one who tends flowers, p. 779a, l. 33; *pit^{ar}-t^o*, the mutual hostility natural among kinsfolk, p. 803a, l. 45; *pōtra-t^o*, conduct like that of a son, see ab.; *pāyēchⁱ-t^o*, conduct like that of an outcaste Brāhman, see ab.; *sōna-t^o*, mutual hostility like that between co-wives, p. 917b, l. 48.

tōnī तानी f. *Oryza sativa* (El. *tāni*).

tōnī, see tūg^u.

tun in tun-kōd (? spelling) m. the cerebellum (El.). Cf. kōd^u 1.

tūnī तुनी m. the Toon tree (*Cedrela Toona*) (El.).

tūn^u तुनु । नाभिः m. (sg. abl. tōni तोनि), the navel (El. *tān*; Gr.Gr. 18, 20). Cf. ton^u 1.

tanab तनब् । दीर्घशाला f. a long wide hall or building.

tanāb तनाब् । طناب । रज्जुविशेषः f. a strong rope of many strands; a tent-rope; a long rope for measuring land.

tōnc^u टीच्, tanch, see tōc^u.

tānchē टाच्, see tōth^u.

tand (? spelling and genl.), land on the slope of the mountains, reclaimed from the forest (L. 321).

tānda टंड in tānda-g^{ndam} टंड-गंडम् । असदारोपणम् m. (esp. when poor) making a great show of prosperity, by collecting valuables from various directions, in order to impose on people.

tēndⁱ टेंदि, see tyond^u.

tīnda टिंड । शिरःकपालम्, कुशविशेषः m. the crown of the head, the top of the skull; a well-bucket (cf. *gagar-t^o*, p. 280a, l. 14). -wōr^u -वोर् । कुशविशेषः m. a well-bucket. —z^{alun} —ज़लुन् । वपनम् m. 'to scratch the top of the head', to shave the head (a contemptuous term).

tōnd टुंड । मुसलायनम्, ललाटीस्रवणम्, षपवादः f. the pounding end of a rice-pestle; a lump, or bump on the upper part of the forehead; (when loss in business has occurred, esp. when due to carelessness an evil report, scandal. —yiñ^u —यिञ् । षपवादापत्तिः f. inf. such an ill report to occur.

tūnda टुन्दि । कुण्ठिः m. one who has naturally a withered or a crooked arm (i.e. who has been born so).

tundī तुन्दी । तीक्ष्णता f. swiftness; briskness, activity; sharpness, severity (e.g. of a disease); impetuosity, violence, fierceness, fury (Rām. 376, 497); (in Ksh.) zealous assiduity, smartness combined with ardour, alacrity.

tund^u तुन्दु (= تند) । तीक्ष्णस्वभावः adj. (f. *tunz^u* तुञ्जु), quick, swift; brisk, active; hot, sharp, acrid; impetuous, hasty; fierce, violent; (in Ksh., esp. of a child) active and intelligent, sharp, keen-witted (YZ. 5).

tāndⁱjē तन्दिज्य । शूलभेदः f.pl. skewers or spits for roasting meat, etc. (cf. tōn^u 1).

tāndⁱjēn lagun तन्दिज्यन् लगुन् । शूलारोह-वद्ययीभवनम् m. inf. to be fixed on roasting-spits; (met.) to become distraught, at one's wits ends owing to some calamity, to be on thorus of anxiety. —lāgun —लागुन् । शूलारोहवद्ययीकरणम् m. inf. to make a person distraught, as ab.

tūndākh टुन्दाख् । विरोधीत्वादकवाक्यम् m. (sg. dat. *tūndākas* टुन्दाकस्), provocative language, words (esp. when false) used to incite a quarrel.

tandal तन्दल । पङ्क्तिः f. a line, row, range, series; a group, collection, flock, troop, large number (cf. *gōb^{ar}-t^o*, p. 275a, l. 50; *pōtra-t^o*, p. 799b, l. 36; *wāka-t^o*, s.v. *wākh* 2); a row of people (of the same caste) sitting down to a meal, a company or party of the same caste at dinner.

tāndali rōzun तन्दलि रोजुन् । पङ्क्तिःस्थितिः m. inf.

to stay or keep in a row (esp. of caste-fellows), as ab.
tandali thawun तन्दलि थवुन् । पङ्क्तिशोऽवस्थापनम्
 m.inf. to set in a row, as ab., (at a dinner-party) to
 set people in proper order of precedence.

tōṅḍal टुंडल । ललाटीनल्ययुक्तः adj. e.g. one who
 has a bump, or lump, on the upper part of the
 forehead.

tōṅḍilad टुंडिलत् । अपवादयुक्तः adj. e.g. one who (owing
 to his carelessness) is an object of scandal.

tundun तुदुन् । तीक्ष्णीभवनम् conj. 3 (2 p.p. **tundyōv**
 तुद्योव्), to be, or become, hot; (of a disease) to be,
 or become, aggravated; to be, or become, heated,
 hot-tempered, angry. **tundyō-mot^u** तुद्यो-मंतु ।
 तीक्ष्णीभूतः perf. part. (f. **tundyē-miṣ^u** तुद्ये-मिञ्चू),
 (of disease) aggravated; heated, angered, enraged.

tandra तंद्र, see **tanth^{ar}**.

tōṅḍūra तंद्रूर (= تنور) । अरमन्तम् m. an oven; a stove;
 cf. **tanūr**. **-brūt^u** -ब्रूट् । अरमन्तपिधानिका f. (sg. dat.
-bracē -ब्रच्य), the circular cover of an oven. **-ṣōṭ^u**
 -स्रूट् । अरमन्तिकोऽपूपः f. (sg. dat. **-ṣōcē** -स्रच्य), bread
 or a cake baked in an oven.

tandurust तन्दुरुस्त = تن درست adj. e.g. healthy (Gr.M.).

tandarustī तन्दुरुस्ती (= تن درستی) f. health (El., Gr.M.).

tēṅḍis तेंडिस, see **tyond^u**.

tang तंग् = تنگ । संकुचितः adj. e.g. contracted, confined,
 straitened, strait, narrow, tight (cf. **atha-t^o**, p. 63a,
 l. 48) (El.; Gr.M.; Rām. 403, 523-4; K.Pr. 153);
 wanting, scarce, scanty, stinted, barren; distressed,
 poor, badly off; distracted, troubled, vexed (cf. **dil-t^o**,
 p. 215b, l. 1); dejected, sad, sick (at heart); angry
 (Śiv. 879). — **anun** — अनुन् । खिन्नीकरणम् m.inf. to
 distress, vex, worry, harass. — **gaṣhun** — गङ्गुन् ।
 संकटाकालीभवनम्, निःस्त्रीभवनम् m.inf. to be distressed
 or incommoded (by), to be in distress or difficulty
 (Rām. 1074); to be troubled, vexed, or harassed (by)
 (Śiv. 834); to be utterly weary or sick (of), to have
 one's patience exhausted (by); to be in straits, be
 badly off, penniless; to be enraged (against, *upari*)
 (Śiv. 571). — **yun^u** — यिनु । आधिव्याधियस्तीभवनम्
 m.inf. i.q. — **gaṣhun**; esp. to become distressed and
 utterly weary of life (owing to anxiety, disease, or
 the like).

tāng 1 तंग् । फलविशेषः m. a pear, *Pyrus communis* (for
 various kinds, see El. s.v. **tang** and **tangakul**) (cf.
hāpath-t^o, p. 342b, l. 46; **jaḥiri-t^o**, p. 372a, l. 47;
mōkhta-t^o, p. 561a, l. 17; **mama-t^o**, p. 570b, l. 27;
nāba-t^o, p. 619b, l. 8) (El. **tang** and **tāng**, **tan**; L. 73,
 79, 348, 350, 351; W. 17, 21; L.V. 92; K.Pr. 7,
 78, 115, 119, 138); cf. **tōc^u** and **tōj^u**, which are
 small varieties of the fruit. **-kujⁱ** -कुजि or **-kuj^u**

-कुजू । टङ्कफललता f. a small pear-tree, a pear-vine.
-kul^u -कुलु । टङ्कफलवृक्षः m. a pear-tree.

tānga-chāṭa तंग-छाँट or **-chōt^u** -छाँटु ।
 निरुष्टटङ्कफलम् f. an inferior pear (small, juiceless, and
 with no flavour). **-hūt^u** -हूट् । गुष्कटङ्कफलखण्डम् f.
 (sg. dat. **-hacē** -हच्य), a piece of pear which has been
 cut up and dried, a slice of dried pear. **-lūṅḍ^u**
-लंडू । टङ्कशाखा f. (sg. dat. **-lanjē** -लंज्य), a branch
 of a pear tree laden with fruit. **-lot^u** -लंटु ।

टङ्कफलमूलम् m. the narrow end of a pear; met. a
 certain ornament so shaped (turned up, thick, and
 long). **-latⁱ-dār** -लटि-दार् । टङ्कफलमूलोपमः m. an
 ornament set, or adorned, with the foregoing ornaments.
-phulay -फुलय् । टङ्कपुष्पविकासः f. the blossoming
 of pears, pear-blooming. **-pōsh** -पोश । टङ्कफलपुष्पम्
 m. the pear-flower. **-shīra** -शीर । टङ्कफलरसः m.
 pear juice (commonly expressed from the fruit). **-vūn^u**
-वंचू । टङ्कवृक्षसंततिः f. a grove of pear-trees (usually
 planted in lines) (W. 144, **-wanⁱ**; K.Pr. 135, **-wani**).

tāngⁱ-tālⁱ yun^u तंगि-तलि यिनु । सुलभावाप्तिः m.inf.
 to come under a pear(-tree); met. to obtain success
 comfortably and easily.

tangan ras pyon^u तंगन् रस थ्यनु । सुरतेच्छाप्रादुर्भावः
 m.inf. sexual desire to become first apparent in a
 youth coming to the age of puberty.

tāng 2 तंग् । कवाटपट्टायम् m. the projecting spike that
 acts as a bolt at one corner of a door (cf. **darwāza-**
t^o, p. 250b, l. 51).

tānga āmot^u तंग आमंतु । उद्विषः adj. (f. — **āmūṣ^u**
 — आमिञ्चू), flurried, distracted (by some unbearable
 calamity or the like). — **anun** — अनुन् । उद्वेजनम्
 m.inf. to flurry, fluster, distract (someone for one's
 own purposes) (Śiv. 382). — **yun^u** — यिनु । उद्वेगावाप्तिः
 m.inf. to be flurried, flustered, alarmed, scared,
 dismayed (by some unbearable task) (Śiv. 1258;
 K. 13, 240).

tāng तंग, see **tāṅg**.

tānga तंग (= تنگ) । अश्वावास्तररञ्जुः m. a horse-belt,
 girth (El. **tang**). — **cārun** — चारुन् । अश्वास्तररञ्जु-
 बन्धनम् m.inf. to tighten a girth, to girth (a horse);
 met. to make (someone) ready to set forth.

tāngi तंगी = تنگی । संकुचितता f. straitness, narrowness;
 tightness, closeness; scantiness, scarceness; distress,
 difficulty, want, poverty; stinginess, parsimony.

tēng टेंग, see **tēṅg**.

tīng टिङ्ग । अनवस्थितिः f. unsteadiness, unsettledness (of
 the body, due to the mind being perplexed).

tōng तंग्, **tōṅg^u** तंगु, or (q.v.) **thōṅg^u** थंगु । शृङ्गम् m.
 the peak of a mountain or the like (El. **tūng**, a
 mountain pass; K. **tōng**, 629, 631-2).

tōng तोंग, tōng टोंग, see tōg or tōg.

tung टुंग or (q.v.) tūg टूंग । गोमायुशब्दः f. the cry of a jackal (El. tūng; K.Pr. 83, 192); the lowing of a cow (sic, L. 456, tongan, dat. pl., and so translated). tungan ašun टुंगन् अशुन् । गोमायुशब्दः शब्दम् m.inf. to make cries like those of a jackal.

tūng, see tūg 1 and 2 and tōng.

tūnga टूंग, see tūga.

tēngul तेंगुल, or tyōngul त्यूंगुल, or tyūgul त्यूगुल । चंगारः m. (sg. dat. tēngalas तेंगलस, tyōngalas त्यूंगलस, or tēgalas तेंगलस), a spark of fire (cf. bathi-tyōngul, p. 140b, l. 40; nāra-tyūgul, p. 648a, l. 50; ḥānē-phōti tyōngul nērun, s.v. ḥān^u); a mere spark, a piece of smouldering charcoal (giving but a dim shine) (El. tungul, a live coal; W. 151, id.); 15 fire (El.; L. 460, tungal; Rām. 621; K.Pr. tungul, 30, 161). —pyon^u —प्यंनु । घर्मादिसमयाविष्कारः m.inf. a smouldering charcoal to fall; a spark to fall (on someone) (Rām. 1082); met. the hot weather or summer to begin; sadness or anxiety to be caused by some sudden thought.

tēngal तेंगल । अङ्गाराः m.pl. sparks; a heap of smouldering charcoal. —gāsh —गाश । ईषत्प्रकाशः m. the dim light given out by smouldering charcoal; met. a little learning, very slight knowledge of some branch of science, a smattering of some subject. —tulānⁱ —तुलनि । अतितोदना m.pl.inf. to raise sparks; met. tormenting and urging a pupil, in order to make him acquire knowledge. —wōthānⁱ —वृथनि । अतिखिदापत्तिः m.pl.inf. sparks to rise; met. to be 20 tormented, worn out, or worried (e.g. in searching for something destroyed, in attempting to complete an impossible task, or in severe and constant study).

tangun तंगुन् । संकुचितीभवनम् conj. 3 (2 p.p. tangyōv तंग्योव्), to be, or become, tight, too narrow, contracted (e.g. of a place, or of the hand).

tōngur^u टूंगुर् । खनित्रम् m. a kind of hoe, a hand-hoe (cf. pōt^uri-t^o, p. 804a, l. 13) (El. tongur and tungarū. The latter he describes as a small pickaxe, the iron part of which is placed at an angle of forty-five degrees to the wooden handle; L. 460, tongru, a hand-hoe). —gabshun —गह्शुन् । भ्रुषीभवनम् m.inf. to become a hoe; hence, met., to become bent and broken down by disease or the like. —trāwun —त्रावुन् । आसक्ततयान्वेषणम् m.inf. to follow and importune persistently. —trōvith bēhun —त्रोविथ व्यङ्गन् । प्रसह्यानुलगनम् m.inf. obstinately and persistently to follow, as ab.

tōngārⁱ-piūr^u टूंगरि-पूरु । खनित्रदण्डम् f. the handle of a hoe. —pōtur^u —पोतुर् । खनित्रफालः m. the blade of a hoe.

tanag^uth तनग्थ । असदृशः m. (sg. dat. tanag^utas तनगतस), false appearance, disguise, pretending to be someone else.

ṭangyuv^u टंगिवु । टङ्कदारमयः adj. (f. ṭangiv^u टंगिवू), made of pear-wood.

tanhā तन्हा تنها adj. e.g. solitary, lonely (El. tanha; Rām. 1200, tan-ē-tanhā, see p. 1008a, l. 18).

tānj, tōnj^u टांज, see tōj^u.

tūnj तूज, see tūj.

tōn^ujē त्वंज्य । सूक्ष्मोद्देशभावाः f.pl. spits or skewers for cooking meat; cf. tāndijē. tōn^ujēn lagun त्वंज्यन् लगुन् । अथाकुलीभवनम् m.inf. to be fixed on roasting-spits; met. to be on thorns of anxiety (e.g. through fear of the consequences of having lost money entrusted to one).

tanjēr तंजर् । संकीर्णः, निःस्वप्न m. contraction, narrowness; (of some receptacle) being too small, the being too narrow, the not allowing room enough; narrowness of income, poverty. Cf. tang.

20 tinka तिका । चुद्रखण्डानि f.pl. tiny bits, scraps (e.g. of thread, paper, or the like); motes, particles.

tūnk^u टूंक, see tūk^u.

tanakh तनख् । रौषतनुडोरकम् f. (sg. dat. tanaki तनकि), a string or cord made of fine twisted silver wires. tanaki-dār तनकि-दार् । रौषतनुडोरकयुक्तः 25 adj. e.g. (of a garment) trimmed or embroidered with this silver cord.

tanikh तनीख (= تنك) । तनुदेहयुक्ता f. (sg. dat. taniki तनीकि), a slim, slender, woman.

30 tōnkh टांख, see tōkh 1 and 2.

tōnkyun^u टोंकिनु, see tōkyun^u.

tanmayētā तन्मयता f. the consisting of Him, identity with Him (i.e. the Supreme) (Śiv. 1858). This word is a technical term borrowed directly from Skt.

35 tanna तन्न in tanna-nanna तन्न-नन्न (K.Pr. 135) (cf. tānana, tan^una tanānay in H. v, 12) onomat. a sound supposed to represent the sound of the Ksh. sībār or guitār; hence, rejoicing (K.Pr. 135). In H. v, 12 the words are translated 'taradiddle', which is suitable for the context.

40 tōnna तन्न in tōnna-kat^ura तन्न-कतर । ईषत्तण्डुलसमूहः m. a small amount of husked rice. —phol^u —फोलु । तण्डुलसमूहः m. a small amount or small parcel of husked rice.

45 tanun तनुन् । तनूभवनम् conj. 3 (2 p.p. tanyōv तन्योव्), to be, or become, thin, slender, wasted away (Gr.Gr. 173; Śiv. 415, 1006). tanyō-mot^u तन्यो-मंतु । विरलीभूतः perf. part. (f. tanyē-müb^u तन्ये-मंचू), become thin.

60 tanor^u तनर् m. the vine (Titis) (El. tanar). Cf. talor^u.

tanūr तनूर تنور m. an oven, a stove (K.Pr. 210).

Cf. tōndūra.

tōṅṭa टांठ, see tōṭa and tōṭh^u.

tūntⁱ तून्ति, see tūt^u.

tūntⁱ तून्ति, see tūtⁱ.

tēnth टेंठ, see tēṭh.

tōnth तोन्ठ, see tōṭh.

tōnth तोन्ठ, see tōṭh 1 and 2.

tōnth^u टांठ, see tōṭh^u.

tanth^r तन्थर m. (sg. obl. tantra तन्त्र or (in composition) optionally tandra- तन्द्र-) a religious treatise; esp. a sacred book of the Śaiva religion (L.V. 11, 58); the regular order of ceremonies or rites, ritual.

tantra-tārakī तन्त्र-तारकी or tandra-tārakī

तन्द्र-तारकी । विधिदर्शाजीवनम् f. the profession of a superintendent of ritual (see the next). -tārakh

-तारख । विधिदर्शकः m. (sg. dat. -tārakas -तारकस्), a professional or skilled superintendent of ritual at a sacrifice or similar religious ceremony. -tārakh-bāy

-तारख-बाय । विधिदर्शकस्त्री f. the wife of a superintendent of ritual. -tārakh-pūthⁱ -तारख-पूथि । कल्पविद्युत्सिका

f. the guide-book or hand-book of a superintendent of ritual. -tārakēn -तारक्येन । विधिप्रदर्शिका f. a

female superintendent of ritual, i.e. a woman who guides in singing, etc., the women assembled at a

sacrifice or the like, the conductor or leader of the female choir. -tārakōz^u -तारकाञ्जु । वैदिविधिकार्मण्यम्

(विधिदर्शकत्वम्) f. the profession or condition of a superintendent of ritual; the skill acquired and employed by him.

tōṅṭukh टांठुख, see tōṭukh.

tētōl^u तैतोळ, see tētōl^u.

tīntar टींटर, tīnt^rram टींटरम्, see tītar, tīt^rram.

tōṅṭha तोन्ठ, see tōṭh.

tōṅṭh^u तोन्ठ, see tōṭh 1.

tūnṭh तून्ठ । अल्पकुण्डलम् f. (sg. dat. tūnṭhi तून्ठि), a kind of tiny earring (usually of gold).

tūnṭha तून्ठ । शीवानाडः f. pl. the muscles of the back of the neck. —galañē —गलञ् । अतिकार्यम् f. pl. inf. the muscles of the neck to melt; hence, the body to become wasted away (owing to long-continued grief, long-continued sickness, or the like).

tīnuw^u टीनुवु । शस्त्रविशेषमयः adj. (f. tīnūv^u टीनुवू), made of tin, tin.

tanyal (? spelling and gend.) the young leaves of the red poppy, much esteemed as a vegetable (L. 72).

tan^r तन् । लालसा m. extreme and urgent desire (to finish some work or the like).

tonz^u तन्जु । औषधविशेषः m. a certain seed (imported

from the north) used as a remedy for insect-bites, boils, and the like.

tunz^u तुन्जु, see tund^u.

tūnz^u तून्जु । उपर्युपरिपङ्क्तिः f. a pile of articles (e.g. dishes, or plates, or rubbish) one on the top of the other (cf. bāna-t^o, p. 110a, l. 2; tōki-t^o, p. 991a, l. 40). —khārūn^u —खारंजु । ऊर्ध्वोर्ध्वपङ्क्ता समारोपणम् f. inf. to pile articles, as ab. (esp. when done forcibly). —khasūn^u —खसंजु । ऊर्ध्वोर्ध्वपङ्क्तिसमारोहः f. inf. articles to be piled, as ab.

tanzi thawun तन्जि थवुन् । ऊर्ध्वोर्ध्वपङ्क्तिमेण निधानम् m. inf. to arrange in a pile, as ab.

tunzar तुन्जर । तीक्ष्णता m. sharpness; alacrity, keenness; severity (of a disease); dearness, high price. Cf. tund^u.

tān टन् । शब्दविशेषः onomat. m. the sound of a slap on the face, a smack or similar sound.

tān तान् । तावत् adv. and postpos. as far as, up to, including (cf. ōnṭhas-t^o, p. 32a, l. 4; az-t^o, p. 74a, l. 27; āzⁱ-t^o, id., l. 41; kalpāntas-t^o, p. 440b, l. 33; pagāh-t^o, p. 683a, l. 46; par tān pāwun, p. 750b, l. 11; shām t^o, p. 882a, l. 29; tot^u-t^o, s.v. tot^u 2) (Gr.Gr. 154, 256; Śiv. 738, 1486, 1505, 1627, 1635, 1829, 1877; Rām. 285, 303, 334, 769, 787, 885, 899, etc.; K. 6, 41, 111, 211, 400, 599, 606, 740, 782, 797, 815, 1024, 1027, 1079, 1096, 1148; H. v. 6; x, 4, 6, 7, 8; xii, 6, 20); just then, in the meantime (Śiv. 92, 388; Rām. 80, 194, 318, 499, 507, 554, 590, 694, 781, 783, 854, etc.; K. 262, 612, 890; H. v. 7; xi, 20; xii, 1; YZ. 29); indeed (to emphasize an expression), really, truly, completely (Rām. 698); as a correlative to yāmāth, etc. (as far, as long, as —) so far, or so long (Rām. 1779; K. 140, 597), or (no sooner did he) than (K. 151, 240, 628; YZ. 31).

Used by itself, as an adv., tān means 'for a short time', 'a little', as in 'rest a little' (Rām. 235).

With an interrogative, tān gives a meaning of indefiniteness, as in kahⁱ-t^o, somehow or other, p. 388a, l. 4 (K. 740); kar-t^o, at some time or other, p. 465a, l. 33. In such cases the underlying idea is a doubtful interrogation, as if we should say 'is so-and-so anywhere?', or 'what in the name of goodness!' (Gr.Gr. 256; Śiv. 85; Rām. 129, 146, 432, 1012, 1243, 1397, 1417; K. 88, 181, 366; H. v. 4; viii, 10).

Synonyms of this word are tām, tāmāth, and tānēth, qq.v.

tīn टिन् or tīn^u टिन् । अश्वगतिविशेषः f. a certain horse's pace, described as a kind of gallop (cf. gurī-tīn, a strong taste for equitation, p. 299a, l. 12). tīnē-gur^u

टिच-गुह । विशिष्टगतिको ऽश्चः m. a horse that practises this gait.

tōn टून् m. onomat. a chink, jingle, in **chōn-tōn**, p. 163*a*, l. 38, q.v.

tōn^u तीन् । वाक्चतुरा f. a charming woman expert in fluent, graceful, and tender language. Cf. **tawāza**.

tūn^u 1 तून् (for 2, see **ton^u 2**) । बद्धविष्टनवन्धनरञ्जुः, अश्वकम्बलवन्धनरञ्जुः, विष्टिका f. the string or fastening of a garment (as of a pair of drawers, or of the neck of a garment) (Rām. 749); the leathern girth of a horse (fastening the saddle and the blanket under it); the collar-band of a garment. **tanē-nāl** तन्-नाल् । विष्टिकागलयुक्तम् (वस्त्रम्) m. (a garment) fitted with a collar-band.

tānēhā टिअहा । गतिविशेषेणाश्वचालनम् m. making a horse proceed in the pace called **tīn**, q.v., riding at this pace.

tōnēl टून्ल् । ललाटभागे स्फोटयुक्तः adj. e.g. one who has a lump, bump, boil, or tumour on the forehead. Cf. **tōnd** and **tōg** or **tōg**.

tūnū^u टूनुलु । रक्तवन्धस्फोटः m. a swelling, bump, or tumour on the forehead (cf. the preceding).

tanēr तन्ऱ । तनुता m. thinness, slenderness, emaciation (Gr.Gr. 29, 140; Śiv. 766); fineness, delicateness. Cf. **ton^u 2**.

tanēr तन्ऱ । वाक्चातुर्यम् m. elegance and grace in a woman's language (cf. **tōn^u** and **tawāza**).

tanēran तन्ऱरन् । तनुकृतिः f. (sg. dat. **tanēriūn^u** तन्ऱरून्), the making thin or slender.

tanērun तन्ऱरुन् । तनुकरणम् conj. 1 (1 p.p. **tanēr^u** तन्ऱरून्), to make thin, make slender, to thin (Gr.Gr. 7); to dilute (Gr.Gr. 121).

tanērawun तन्ऱरावुन् । तनुकरणम् conj. 1 (1 p.p. **tanērōw^u** तन्ऱरोवुन्), i.q. **tanērun**, q.v. (Gr.Gr. 173). **tanērōw^u-mot^u** तन्ऱरोवु-मंतु । तनुकृतः perf. part. (f. **tanērōv^u-mūb^u** तन्ऱरोवू-मंतून्), made thin, thinned.

tānēth तानैथ । तावत् adv. and postpos. as far as, up to, including (cf. **az-t^o**, p. 74*a*, l. 28; **āz-t^o**, id., l. 41; **pagāh-t^o**, p. 683*a*, l. 47) (Rām. 547); just then, in the meantime; indeed (to emphasize an expression), really, truly, completely; as a correlative to **yāmath**, etc. (as far, as long, as —) so far, or so long (Rām. 538).

Used by itself, as an adv., **tānēth** means 'for a short time', 'a little', as in 'rest a little'.

With an interrogative, **tānēth** gives a meaning of indefiniteness, as in **kāh-tānēth**, somehow or other, p. 388*a*, l. 5; **kar-tānēth**, at some time or other, p. 465*a*, l. 34. In such cases the underlying idea is a doubtful interrogation, as if we should say 'is so-and-so anywhere?' (Gr.Gr. 256).

Synonyms of this word are **tām**, **tāmath**, and **tān**, q.v.

tēpa टेप । वारजातः m. the son of an adultress by a father other than her husband, a bastard, a son of adultery (cf. **kō-t^o**, p. 491*a*, l. 28).

tēpi टेपि । पूर्णः adj. e.g. full, filled up (e.g. a cooking-pot). **tēpā-tēph** टेपा-टेफ । अतिपूर्णः adj. e.g. brimful.

tōpa टूप । तनुनापावपुष्पादिविचम m. (the pl. nom. of **tōph**, q.v., also has the form **tōpa टूप**), a kind of embroidery (made by forming a pattern with thread, etc., on cloth). **tōpa-dār** टूप-दार् । सूतविचयुक्तः adj. e.g. embroidered in this way. —**kadun** —कडुन् । पुष्पावाकारविचसूतिः m.inf. to embroider, as ab. **-s^uś** -सश् । चित्रसेवकः m. an embroiderer. **-s^uśan** -सश्न । चित्रसूतिशूलिका, मर्मसूक f. (sg. dat. **s^uśūn^u** सश्नुन्), an embroidering needle; met. a woman who (like this needle) pierces to the vitals, one who uses spiteful language.

top^u 1 टपु । शिरःकेशसमूहः m. long plentiful hair (of the head) or ringlets, esp. that of a woman (El. *taip*, a ringlet; *tōp*, a Musalmān's lock of hair; Gr.Gr. 146). Cf. **tōph**, **ṭapil**, and **ṭap^{ur}**.

ṭapⁱ-chūb^u टपि-चूबू । पलितकेशा f. a white-haired, or grey-haired, woman. **-khakhūr^u** -खखूरु । केशग्राह आमणम् f. dragging (esp. a woman) by the hair along the ground. **-kada-kad** -कड-कड । केशकेशि f. mutual pulling of each other's hair (in a fight between women).

-kōs^u -कोसु । मुण्डितकेशः adj. (f. **-kōs^u** -कासू), having the head shaved, a shaveling. **-lang** -लंग् । केशपत्रः m. a small compressed lock of hair (*quasi*, a branch from the whole head of hair). **-tul^u** -तुलु । केशसमूहः m. a small wisp of a woman's hair.

top^u 2 टपु । गेन्दुकाघातः m. a blow on a ball (as in hockey, etc.). **ṭapēn gindun** टपेन् गिन्दुन् । कन्दुकाघाताघातिक्रीडनम् m.inf. to play at striking balls (as in hockey, etc.).

top^u 3 टपु । पत्रः m. a side, a party (e.g. at a wedding, the bridegroom's family, or the bride's family); one of several sources (of wealth, honour, help, disgrace, or punishment, and so on). This word is usually the second member of a compound word, as in **du-top^u sāl**, an invitation to a wedding, a twofold invitation (cf. p. 258*b*, l. 46); **ṭu-top^u dand**, a punishment for four reasons; so **sāsa-t^o**, p. 941*a*, l. 11; **sata-t^o**, p. 944*b*, l. 45; **tr^u-top^u**, s.v.

tōpa टोपा । शीषंखकविशेषः m. a kind of cap or head-dress, worn under the turban, and reaching down to the back of the neck.

tōp^u तोपु in **ok^u-tōp^u**, p. 19*a*, l. 45; **dutōp^u**, p. 259*a*, l. 1; **tr^u-tōp^u**, s.v. Cf. **tāph**.

tōp^a टोप । द्वीपः m. an island (El. tōp, K. 754).

tūpⁱ टूपि । शीर्षणकम् f. (sg. dat. tōpē टोपे), a skull-cap (worn chiefly by Moslems) (cf. phamba-t^o, p. 698a, l. 49; phātⁱla-t^o, p. 717a, l. 46; phētⁱ-t^o, p. 723a, l. 20; prāji-t^o, p. 757b, l. 49; rōt-t^o, p. 847b, l. 42; sōzan-t^o, p. 958b, l. 39) (El. tōpi, Gr.Gr. 73, Gr.M.). -gor^a -गर्ह । शीर्षणकव्यावहारिकः m. a cap-seller (El. topagar).

tōpi-gor^a टोपि-गर्ह । शीर्षणकसंपादकः m. a cap-maker (El. topagar, topigur). -janda -जन्द ।

जीर्णशीर्षणकम् m. a worn-out skull-cap. -khōt^a

-खौटु । शीर्षणकभागः m. one of the four triangular pieces, which, sewn together, form a skull-cap. -kor^a

-कर्ह । शीर्षणकावृत्तिभागः m. the circular border round the edge of a skull-cap. -phol^a -फलु । शीर्षणकमान्तकम्

m. a band round the edge of a skull-cap (Gr.Gr. 73).

-shikhur^a -शिक्षुर्ह । अतिजीर्णशीर्षणकम् m. an old worn-out skull-cap. -salay -सलय । शीर्षणकपूर्तिकीलिका f.

a metal spike used for packing cotton into a wadded cap. -s^aṣ -सृष । शीर्षणकसेवकः m. a cap-sewer, a

man who sews caps, a cap-tailor. -s^aṣan -सृषन् । शीर्षणसेविनी f. (sg. dat. s^aṣiūnⁱ सृषिन्), a cap-needle,

a needle for sewing caps. —tōpi kadun—टोपि कडुन् । खलीकारः m. inf. to abuse or reproach publicly

(i.e. before others). -wār -वार । शीर्षणकपर्याप्तपटः m. sufficient cloth to make a skull-cap. -zūtⁱ -जूट ।

जीर्णद्विजशीर्षणकम् f. (sg. dat. -zacē -ज्रच्च), an old ragged skull-cap.

tūp^a टूप । भङ्गादिगुच्छः, वस्त्रबन्धनः m. (sg. abl. tōpi टोपि), the button-like blossom of the male Indian hemp (bhāng) (cf. banga-t^o, p. 113a, l. 16); any similar blossom (cf. sōyē-t^o, p. 956a, l. 28); a button.

tūpⁱ-phol^a टूपि-फलु । वस्त्रबन्धनफलम् m. a button. -wōjⁱ -वाजि or -wōj^a वाजू । वस्त्रबन्धनरन्ध्रम् f. a button-hole.

taph ताफ । तपस्या, ज्वरबाधा m. (sg. dat. tapas तपस), devout austerity, religious austerity, the practice of mental or personal self-denial or self-infliction of bodily torture (L.V. 62; Śiv. 51, 255, 310, 441, 540, 554, 556, 633, 650, 652-3, 678, 680, 757, 1062, 1220, 1448, 1582, 1591, 1618, 1717; Rām. 62, 100-1, 226, 521, 592, 618, 760-1; K. 31, 67, 243, 358, 455, 612, 619, 624, 670, 703-4, 755, 876); fever (Gr.M., K. 822). —khārun —खारुन् । ज्वरारोपणम् m. inf. to cause fever (e.g. by giving a person too much work, by distressing him, by making a false accusation, terrifying, or enraging, and so on). —khasun —खसुन् । ज्वरप्रादुर्भावः m. inf. fever to come on or be brought about (e.g. by excessive exertion).

tapa-bal तप-बल । तपोबलम् m. the power acquired by

religious austerities. -dār -दार । यामतानायकः m. (f. -dārēn -दार्यैन्), the headman or leader of a group of villages or of a society, the chairman of a meeting (honoured on account of his wide lands, great flocks, or generous offerings at sacrifices, and so on). -ryosh^a

-र्योषु । तपःसाधकर्षिः m. a holy man who practises austerities (Śiv. 36); a man of the world of saintly character. -rēshⁱ-bāy -रेशि-बाय । तपःसाधकसधर्मिणी f. such a saint's wife; a woman whose character is that of a saint's wife. -shēway -शेवय । बुद्धमनम् f. slight relief of hunger (by giving a little food). -shēway gaṣhūnⁱ -शेवय गहून् । बुद्धाधापयानम् f. slight relief of hunger (by receiving a little food) to occur.

tapuk^a तपुकु । तपस्याभवः adj. gen. (f. tapūc^a तपूच्), of, or belonging to, religious austerities (Śiv. 267, Rām. 552); produced by, or due to, religious austerities.

taph टफ । आघातः, सद्योमृतिभीतिः m. (sg. dat. tapas टपस्), a blow, esp. a kick (from a horse, or the like) (cf. gur^a-t^o, p. 299a, l. 13; kō-tapa, p. 491a, l. 23; ṣōca-t^o, s.v. ṣōca) (Gr.Gr. 123); met. a sudden misfortune (K.Pr. 246); sudden, quick, death (e.g. from epilepsy, cholera, plague, or the like); the fear of such quick death. Cf. tāph. —yun^a —यिनु । सद्यो मृतिः m. inf. a kick to be received from a horse; rapid death to ensue (from epilepsy, cholera, plague, or the like).

tapa-taph टप-टफ । आघाताघाति f. (sg. dat. -tapi -टपि), kick upon kick, mutual kicking (like that of horses fighting). For the gender of this compound, see Gr.Gr. 75.

tāph ताफ । आतपः m. (sg. dat. tāpas तापस्), warmth, heat, burning (Śiv. 346, 1291, 1297, 1733; Rām. 533, 536, 700); sunshine, heat of the sun (cf. gagar-t^o, p. 280a, l. 10; gaṭa-kārun^a t^o, p. 310a, l. 38; lari-t^o, p. 529b, l. 38) (El.; Gr.Gr. 52, 72, 137; Gr.M.; W. 111; L. 464; Rām. 172, 532; II. i, 11; K.Pr. 250); distress, torment, anguish (Rām. 195, 1620, 1730). -gaṭa -गट । प्रकाशतामिस्रम् f. sun-heat and darkness combined; a time marked by darkness and sunheat.

tāpa-dāna ताप-दान । आतपत्रम् m. an umbrella, sunshade (El. tāpadān, tāpān; W. 111, tapādāna; Śiv. 1145); cf. tāba-dāna. —drāmot^a —द्रामंतु । आतपे शुष्कः perf. part. (f. drāmūṣⁱ द्रामूष्) (of something requiring drying) dried in the sun (e.g. fresh grain requiring drying before husking). —drāv —द्राव । आतपे शुष्कः adj. e.g., id. -gilan -गिलन् । हायायामन्यातपः f. (sg. dat. -giliūnⁱ -गिलिन्), the piercing of a clouded sky by a small amount of

sunshine, a ray of sunshine piercing a clouded sky.

-höchēr -हृच्छर । आतपशोषः m. dryness (esp. of something moist) caused by sun-heat. **-hökh^u** -हृख् ।

आतपशुष्कः adj. (f. **-höch^u** -हृच्छ), dry owing to sun-heat (and not to the application of fire, etc.). **-hot^u**

-hūn । आतपसंतप्तः adj. (f. **-hūh^u** -हृह्), scorched, heated, inflamed, or tormented by sun-heat (Gr.Gr. 137, Śiv. 1813). **-haṣar** -हृषर् । आतपसंतप्तता m. the being scorched, etc., as ab. by sun-heat. **-kod^u-mot^u**

-kūḍ^u-mēt^u । आतपे शोषित perf. part. (f. **-küḍ^u-mūh^u** **-kūḍ^u-mēch^u**) (of some moist article) purposely dried (by someone) in the sun. **-kaḍun** -कडुन् ।

आतपे शुष्कीकरणम् m.inf. purposely to dry (something moist) in the sun. **-krāy** -क्राय् । अत्यातपः f. 'a sun-heat boiling pan', very severe, burning sunshine.

-lēlⁱ -ल्ललि । आतपवाज्जल्यम् m.pl. 'jars of sun-heat', long-continued sun-heat. **-lawā** -लव । ईषदातपः f.

sprinkling of sunshine, very slight sunshine. **-tēkh** -त्यल् । आतपचिह्नम् f. (sg. dat. **-tēki** -त्यकि), a drop or trace of sunshine, a spot of sunshine (coming through an interstice).

-tot^u -तत् । आतपतप्तः adj. (f. **-tūh^u** -तह्), hot from exposure to the sun. **-taṣar** -तश्र् ।

आतपौष्ण्यम् m. heat due to exposure to the sun; the heat caused by sunshine. **-tyok^u** -त्यक् । आतपतिलकम्

m. (in a shaded place) a spot of sunlight (filtering through the cause of shade). **-ḥūnd^u** -हृह् । असह्यातपः

f. (sg. dat. **-ḥanjē** -हृञ्ज), violent, unbearable, sun-heat (such as that at midday in summer). **-yāwa** -याव ।

विलासी m. 'a hot-weather rake', a dandy who wears summer clothes even in winter.

tāpuk^u तापुकु । आतपभवः gen. adj. (f. **tāpūc^u** तापंचू), of, or belonging to, or due to, the sun's heat.

tāpas bēhun तापस् ब्यहृन् । आतपासेवनम् m.inf. to sit in the sun (to warm oneself), to bask in the sun.

-bēhanāwun -ब्यहृनावुन् । अकिञ्चित्करीकरणम् m.inf. 'to cause to sit in the sun'; hence, to dismiss a person from work, and make him one of the unemployed.

tāph टाफ् । चपेटिका f. (sg. dat. **-tāpi** -टापि), a slap with the open hand (cf. **kala-t^o**, p. 435a, l. 50;

tīph-t^o, l. 47 bel.). Cf. **taph**.

tēph टेफ्, see **tēpā-tēph**, p. 1013b, l. 7.

tīph टीफ् । असूया m. (sg. dat. **tīpas** टीपस्), detraction (of the merits of others), carping criticism, disparagement.

-kadānⁱ -कडंनि । असूयाकथनम् m. pl. inf. to disparage (making out even another's virtues to be faults).

-tāph -टाफ् । अत्यसूया m. (sg. dat. **tīpas tāpas** टीपस् टापस्), frequent disparagement (of someone making out even his virtues to be faults)

(a jinglo of **tīph**, not a compound with **tāph**, q.v.).

tōph टूफ् । दंशः, कण्टकः, सुरतेच्छा f. (sg. dat. **tōpi** टूपि), a bite or sting (of a serpent, or a biting or stinging insect, or the like) (cf. **bic-t^o**, p. 149b, l. 30; **mōkan-t^o**, reported as m., but possibly incorrectly, p. 562a,

l. 19; **pishi-t^o**, p. 818a, l. 36; **ḥara-t^o**, s.v. **ḥar 2**, (Gr.M.; K.Pr. 122, 150, *top*; 217, 250, *tuph*), a lancet

(El.); the pulsation or heating of an abscess (El.); itch, itchiness; sexual fury, intense desire for sexual intercourse, *oestrum*; a Moslem's lock of hair (cf. **top^u** 1)

(El.; K.Pr. 33, 62). **-diñ^u** -दिञ् । दशयन् f.inf. (of a serpent or biting insect) to bite; (of a stinging insect) to sting (W. 131).

-lagūñ^u -लगञ् । निद्युनलासनीत्यन्तिः f.inf. urgent desire for sexual intercourse to be experienced. **-lāyūñ^u** -लायञ् f.inf.

to sting (El.). **-mōriñ^u** -मोरञ् । तीक्ष्णताशानिः f.inf. a sting to be calmed or allayed; met. any intensity to be calmed (e.g. the heat of boiling water to be cooled, unbearable hunger to be allayed by giving

a little food, and so on). **-mōravūñ^u** -मोरवञ् । असह्यतीव्रताशमनम् f. to allay a sting; to calm an intensity, as ab.

tōpa mārñē टूपा मारंजे (for **-mārañē** -मारञ्) । नखचतविशेषः f.pl. to allay itching by light scratching.

tōph तोफ् **توب** । शतघ्नी f. (sg. dat. **tōpi** तोपि), a gun, a cannon, a field-piece (El. *tōp*, m., a gun).

-lāyūñ^u -लायञ् । शतघ्नाहननम् f.inf. to aim and fire a gun (at a person or thing). **-trāvūñ^u**

-चावञ् । शतघ्नीप्रवेपः f.inf. to explode, or fire, a gun (e.g. as a time signal). **-tayār karūñ^u** -तयार् करञ् f.inf. to load a gun (? cannon) (El. *tayār karun*, m.).

-yiñ^u -यिञ् । अत्यरिचकीभवनम् f.inf. 'a cannon to come'; hence (of some sharp order, objectionable command, or the like) to be extremely displeasing.

tuphūc^u तुफचू । कुञ्चिः f. the belly (esp. when fat and protuberant), 'corporation'. Cf. **tumūc^u**.

tūphān तूफान्, **tūfān** طوفان m. a storm (El.); a disastrous flood (K.Pr. 180).

tuphanga तुफंग (= **تفنگ**) । अपिप्रवेपणयन्त्रम् m. a tube through which a thing is propelled; a musket, gun; a pea-shooter; a pop-gun.

taphar तफर् । अतिबाधा m. great exhaustion caused by the difficult nature of some work which one must complete. **-tulun** -तुलुन् । विवाधनम् m.inf. to exhaust a person (by urging on to the completion of some difficult work).

tāptāna ताप्तान (cf. **تافتان**) । अपूपविशेषः m. a certain kind of spiced cake. **-ḥaṭānⁱ** -चटंनि । कल्पितभाषणम्

m. pl. inf. 'to cut cakes', to speak or chat amusingly, to use diverting or pleasing language.

taphāwath तफावथ्, **tafāwut** تفاوت m. difference,

distinction, discordance (Śiv. 644; Rām. 488, 1270, 1295; K.Pr. 89). — **thāwun** — थावुन् m.inf. to differ (El.).

ṭapij^u टपिजू. see **ṭapyul^u**.

ṭapal टपल् । आघाती adj. e.g. (of a horse) a kicker, one which kicks. Cf. **ṭaph**.

ṭapil टपिल् । दीर्घबहुकेशयुक्ता f. a woman endowed with long and copious hair. Cf. **ṭop^u 1**.

ṭapōlⁱ तपोलि । महामारी f. a pestilence, plague, general outbreak of cholera, or the like.

ṭapāli-dēv तपालि-देव । मारीराक्षसः m. (f. -dēviñ -द्विचिञ्), the demon of plague (believed to capture and kill human beings at sight). **ṭapāli-bud^u** तपालि-बुड । महामारीजरा f. (sg. dat. -bujē -बुज्ये), 'a pestilence old woman'; hence, a pestilence which has grown old, i.e. that has continued for a long time. -**hūnz^u** **capāth** -हून्जु चपाथ or -**hūnz^u** **cēpāth** -हून्जु चपाथ । महामारी-चपेटिका f. (sg. dat. — **ca(cē)pōṭh^u** — च(च)पांठू 'a pestilence slap', i.e. a sudden attack of pestilence. -**ṭūnd^u** -ठून्डू । अत्यन्तमारीबाधा f. (sg. dat. -**ṭanjē** -चंज्ये), a pestilence-blow, an outbreak of deadly pestilence.

ṭāpul^u तापुलु । आतपः m. sunshine (when thought of with pleasure).

ṭōpal टूपल् । दंशनखभावः adj. e.g. (of a snake or the like) accustomed to bite, (of a stinging insect) accustomed to sting.

ṭapalad तपलद् । ज्वराकान्तः adj. e.g. (as subst., f. **ṭapaladiñ** तपलदिञ्), attacked by fever, fevered, wasted by fever.

ṭapun 1 तपुन् । शान्ताङ्गारसमुच्चयः m. (sg. dat. **ṭapanas** तपनस्), a heap of charcoal (collected for winter use). **ṭapan-phālⁱ** तपन्-फलि । शान्ताङ्गाराख्यसमूहः m.pl. a small amount of such charcoal.

ṭapun 2 तपुन् । औष्ण्योत्पादनाय स्वीकरणम् conj. 1 (1 p.p. **ṭop^u** तंपु), and conj. 3 (2 p.p. **ṭapyōv** तथोव्), (conj. 1) to take (e.g. a brazier) for the purpose of warmth; (conj. 3) to warm oneself (at a fire or the like), to bask (in the sun or before a fire) (cf. **nāra-jōsh t^o**, p. 647b, l. 22) (Gr.Gr. 128).

ṭop^u-mot^u तंपु-मंतु । औष्ण्योत्पादनाय धृतः perf. part. (f. **ṭūp^u-mūṭh^u** तंपू-मंचू), taken, or used, for warmth (e.g. a burning brazier).

ṭapyō-mot^u तथो-मंतु । तप्तोभूतः 2 perf. part. (f. **ṭapyē-mūṭh^u** तथ्ये-मंचू), warmed (e.g. a room warmed by a fire, or a brazier lighted).

ṭapun टपुन् । परोक्षपरिभाषणम् conj. 1 (1 p.p. **ṭop^u** टंपु), to criticize another unfavourably in his absence, to backbite.

ṭāpun तापुन् conj. 1 (1 p.p. **tōp^u** तोपु), to heat, cause to be hot, (of the sun) to shine upon (L.V. 53).

ṭēpun 1 तेषुन् । मत्स्यौदरं वसु m. (sg. dat. **ṭēpanas** तेषनस्), fish-guts, the entrails etc. taken out of a fish when preparing it for cooking (cf. **gāda-t^o**, p. 276b, l. 29). **ṭēpan-gāda** तेषन्-गाड । बुद्रमत्स्याः f.pl. tiny fish-fry (just hatched).

ṭēpun 2 तेषुन् । संघट्टीकरणम् conj. 1 (1 p.p. **ṭyop^u** तेषु), to fill (a receptacle) forcibly (till it can contain no more), to fill so that the contents are pressed down and all but running over.

ṭēpⁱ ṭēpⁱ āsun तेषि तेषि आसुन् । अति पूरितीभवनम् m.inf. to be entirely filled (so that the least addition will cause running over). — **ṭēpⁱ thawun** — तेषि थवुन् । अतिपूरणम् m.inf. to fill in this way.

ṭēpith āsun तेषिथ आसुन् । समयतया पूर्णः m.inf. to be brimful (pressed down and running over). — **thawun** — थवुन् । पूर्णिकरणम् m.inf. to fill to the brim (pressed down and running over).

ṭyop^u-mot^u तेषु-मंतु । बलाङ्गरितः perf. part. (f. **ṭēp^u-mūṭh^u** तेषू-मंचू), filled to the brim, as ab.

ṭēppan तेष्यन् । पर्यायः m. a commentary, gloss, explanation of the meaning of words or passages in a book.

ṭapōrⁱ तपोरि । तत्पार्श्वतः adv. in that (out of sight) direction (with vbs. of placing, going, etc.) (Gr.Gr. 159); from that (out of sight) direction (Gr.Gr. 159); cf. **tami pōrⁱ**, p. 968a, l. 11. -**kinⁱ** -किनि । तत्पार्श्वतः adv. from that (out of sight) direction (u.w. vbs. of coming, etc.).

ṭap^{ur} टपूरु । कुत्सितकेशा f. a woman (esp. a young unmarried girl) whose hair is habitually in disarray (unkempt, dirty, thick, harsh, and short). Cf. **ṭop^u 1**.

ṭaparēñ टपर्येञ् । असमीक्ष्य व्ययशीला f. an extravagant housewife, a woman who spends more money than she can afford.

ṭāpartūri तपनूरी । जलवाकः m. one who talks nonsense, an idle or foolish talker.

ṭapōryum^u तपोरिसु । तत्पार्श्वोद्भवः adj. (f. **ṭapōrim^u** तपोरिसू), of, or belonging to, or produced in, that (out of sight) direction (see **ṭapōrⁱ**) (Gr.Gr. 151).

ṭapasⁱ तपसी f. penance, religious austerity, mortification (Rām. 969). Cf. **ṭapasy**.

ṭapish तपिश तपिश । अतितृष्णा m. heat, warmth (Gr.Gr. 128); distress caused by heat; (in Ksh.) intense thirst (due to fever or the like).

ṭapishōr तपिश्वर । तपःसिद्धः m. an ascetic, one who has become perfected or sanctified by austerities (Śiv. 671, 1456; Rām. 98, 610, 1134, 1684). Cf. **ṭaph**.

ṭapasy तपस्य m. asceticism, devotion (El. *tapasia*; L.V. 35, sg. abl. with emph. *y*, *tapasiy*). Cf. **ṭapasⁱ**.

ṭōpaṭh-kyul^u टौपट-कुलु । वात्सल्यात्यालितः adj. (f.

-kij^u -किज्, a darling child, one treated and tended with much affection.

tapawan तपवन or tapōwan तपोवन m. an austerity grove, a sacred grove in which ascetics practise austerities (Śiv. (tapa°) 441; (tapō°) 672, 1409). Cf. taph.

tapyul^u टपिलु । दीर्घवङ्गलकेशः adj. (f. tapij^u टपिज्), endowed with long, copious, well-tended hair (Gr.Gr. 146). Cf. top^u 1.

tr^a त्र, tra त्र, trē त्र्य, tri त्रि, see trēh 1.

tréi, tri, see triy.

t^r 1 त्र । संबन्धः f. relationship, affinity. t^rra kadañē 1 त्र कडञ । सूक्ष्मचिकया संबन्धादिज्ञानम् f. pl. inf. to drag out relationships, (in discussing a proposed marriage) carefully and minutely to examine the good and bad qualities of the relations of both parties.

t^r 2 त्र । खण्डम् (वस्त्रादेः) f. a rag, a piece of cloth (esp. one long and narrow), a strip (cf. dajē-t^o, p. 203a, l. 47; kapar-t^o, p. 463b, l. 40; pātⁱ-t^o, p. 789b, l. 32). —wasūñ^u —वसञ् । खण्डयो भवनम् f. inf. a strip to descend (i.e. to be torn off a cloth).

t^rra kadañē 2 त्र कडञ । अतिजीर्णखण्डयो विधानम् f. pl. inf. to use a cloth or garment till it is worn into strips. —wālañē —वालञ् । खण्डयो विधानम् f. pl. inf. to tear or cut into strips. —wasañē —वसञ् । खण्डयो भवनम् f. pl. inf. to become torn or cut into strips.

t^r टर् । गुदशब्दः m. spluttering sound from the anus at the time of defecating. t^rr-t^r टर्-टर् । प्रलापः m. (met.) senseless continued chattering. t^rr-t^r lāgun टर्-टर् लागुन् । प्रलापपरिभाषणम् m. inf. to worry people by continuous frivolous talk.

tar 1 तर् (cf. तर) । अङ्कुरः m. a seedling, shoot, sprout. —kadun —कडुन् । मूलाभिज्ञानम् m. inf. to pull up the sprout (and examine the root); hence, to examine critically and ascertain the source of some secret affair, and, having done so, to publish it. —nērun —नेरुन् । ज्ञात्वा प्रकटीभवनम् m. inf. the sprout to come forth; hence, the source of some secret affair to become published.

tara drāmot^u तर द्रामंतु । उद्भिन्नाङ्कुरावस्थः perf. part. (f. -drāmūt^u -द्रामंतु) (of a seed or the like) sprouted, sprouting. —drāv —द्राव् । उद्भिन्नाङ्कुरः adj. e.g., id. —nērun —नेरुन् । उद्भिन्नाङ्कुरीभवनम् m. inf. (of a seed) to issue from the sprout, to sprout forth.

tar 2 तर् in tara-tar तर-तर् । पुनःपुनस्तरणम् f. repeatedly crossing a river (by boat, etc.), crossing backwards and forwards; a strong fondness for crossing, as ab. Cf. tār 1.

tar 3 तर् adj. e.g. new, fresh; green; young, tender, soft; juicy, moist, damp, wet (Śiv. 1210). —gabhun

—गबुन् । ईषदाद्रीभवनम् m. inf. to become moist.

—karun —करुन् । ईषदाद्रीकरणम् m. inf. to moisten.

—pahān —पहान् । किञ्चित्तरसः adj. e.g. a little moist, rather moist, rather juicy, somewhat succulent.

tar 4 (K.Pr. 154), see tūr.

tar टर् or tēr ट्यर् । आहतवाक्यम् m. an invented story, fiction, a romance, fable (esp. when told for entertaining others). —bāz -बाज् । आहतभाषी adj. e.g. (as subst., f. tar-bāzēñ टर्-बाज्यञ्), one who is in the habit of telling fictions, etc., as ab. —lāyun —लायुन् । आहतवाक्यप्रसारणम् m. inf. to spread a fiction (or invented story) abroad.

tara-gēl टर्-ग्यल् । आहतवार्ता f. a long piece of fiction, romance, invented tale, or the like.

tār 1 तार । तरणम्, निर्वाहणसामर्थ्यम्, दीपाधारस्थानम् m. passing over, crossing (a river or the like) (cf. kōla-t^o, p. 437b, l. 27; nāwa-t^o, p. 666b, l. 28; t^oka-t^o, p. 991b, l. 31; tika-t^o, p. 992b, l. 7) (Gr.Gr. 123; W. 114, wrongly translated 'side, bank'; Rām. 544; K.Pr. 138); a means for taking a person across (a river or the like) (L.V. 96; K.Pr. 46, 47; Śiv. 1023; Rām. 780 (tārāb, with suff. of indef. art.), 1307); a fee paid to a ferry-man (L.V. 98; K.Pr. 18; Śiv. 1201, 1788); crossing (the Ocean of Existence), salvation (L.V. 72; Śiv. 14, 381, 957; Rām. 53); power or ability (both by intelligence and availability of the necessary means) to carry out any work (cf. mēcē-t^o, p. 601b, l. 46; nēcē-t^o, p. 659b, l. 25); a niche or shelf in a wall for holding a lamp (cf. mēṣi-t^o, p. 609a, l. 14) (K. 921). —āsun —आसुन् । शक्तिसंभवः m. inf. power to carry out any very difficult task to exist. —bōzun —बोजुन् ।

सामर्थ्यविचारणम् m. inf. (before attempting any very difficult task) to estimate the power available for its performance. —bōzana yun^u —बोजन यिनु ।

सामर्थ्यसंभवज्ञानम् m. inf. ability to be recognized; to be assured in oneself that one has ability and power to carry out some very difficult work. —dyun^u

—दिनु । तारणम्, पर्यापणम् m. inf. to convey (a person) across (a river or the like), to ferry across (L.V. 106; Śiv. 253, 415, 737, 1576, 1578); to enable another to carry out some work; to reach or extend across (Rām. 632). —hyon^u —ह्यनु । तरणसहाय-

स्वीकरणम् m. inf. to have oneself ferried across.

—karun —करुन् । पर्यापणम् m. inf. (in distributing food, money, or the like) to arrange that there is sufficient for everyone, to see that each one gets his proper share. —lagun —लगुन् । समाप्तीभवनम् m. inf.

to reach the other side; (of some work) to be completed; to reach the other side (of the Ocean of Existence), to gain salvation (Rām. 1573). — **wuchun** — बुक्नु । निर्वाहणविवेकः m.inf. to consider beforehand whether there are sufficient means, etc., to carry out any work. — **zānun** — ज्ञानुन् । सामर्थ्यसतोषः m.inf. (in the case of some work still to be carried out) to know that one (i.e. oneself) has the power to carry it out.

tāra-kān^{aj}i तार-कान्जि । संबन्धः f. connexion (e.g. caused by intercourse, mutual visiting, conversation). — **kān^{aj}i karūn^u** — कान्जि करञ्जु । संबन्धापादनम् f.inf. (of a go-between) to arrange connexion (e.g. between the parties to a marriage, for settling some necessary business, or the like). — **nōr^u** — नोर् । द्रोणी (प्रवाहणनालिका) m. a pipe for conveying water across a gap or chasm. — **nāv** — नाव । पारावारगमागमनियुक्तनौका f. a ferry-boat. — **tarun** — तरुन् । उत्तरणम् m.inf. to pass over, cross over (esp. some difficult river); to get through and carry out (some important work) (Rām. 127 (*tārun*, causal)); to cross over (the Ocean of Existence), to obtain salvation (Rām. 1575). — **tor^u-mot^u** — तरु-मंतु । पारं गतः perf. part. (f. — **tūr^u-mūṣ^u** — तरु-मञ्जू), crossed over, passed over; (of some important work) carried through and carried out.

tār 2 तार । तन्तुः, वैद्युतसंवादनयन्त्रम् f. thread, string (Śiv. 1077, 1872); wire, cord, string of a musical instrument (Śiv. 669); the electric telegraph, a telegraphic message, a telegram; a thin spikelet (e.g. as an engraving tool) (Śiv. 1373). — **kaḍūn^u** — कडञ्जु । तन्त्राकारापादनम् f.inf. to draw wire.

tāra-tyuz^u तार-तिजु or — **tuz^u** — तुजु । शकविशेषः m. a kind of radish with a long wire-like root (L. 75, *tarituz*, a medicinal plant, used as a diuretic). — **tizⁱ-bōd^u** — तिजि-बुट्टु । मूलकभेदगुम्फितम् m. a bunch of these radishes. — **tizⁱ-catiñ** — तिजि-चटिञ् । or — **tizⁱ-ḥyūt^u** — तिजि-च्युट्टु । मूलकविशेषखण्डिका f. a chutnee or pickle made of these radishes pounded.

tara 1 तर in **bōkh-tara** (p. 99b, l. 40), see **tūr^u**.

tara 2 तर तरो m. garden herbs, pot-herbs, greens (K.Pr. 255, where it is translated 'spices and other rich things'). Cf. **shēh-tarra**, p. 873a, l. 49.

tāra 1 तार । तारकाः f.pl. stars (cf. **nabacē tāra wālañē**, p. 619a, l. 43; **nabañē t^o**, id., l. 49) (Śiv. 1076; Rām. 1484, 1486). Cf. **tārā**.

tāra 2 तार । त्रितयम् f.pl. about three, approximately a triad (Gr.Gr. 82; Śiv. 393, 956, 1671, 1898; K. 1118; YZ. 53 (P); K.Pr. 153).

tārā तारा f. (pl. nom. **tārāyē ताराय**, Śiv. 38) a star

(Śiv. 38, 198, 1663); N. of the wife of Wōli (Skt. Vāli), king of the monkeys, and mother of Angud (Rām. 492). Cf. **tāra 1**.

tārē तार्य adj. e.g. in **man gav tārē**, the mind became devoted (to) (Śiv. 1362).

tari, a kind of fodder grass (L. 71). ? **tūr^u**, q.v.

taur तीर , ط m. state, condition, quality; manner, mode, way (Gr.M.). Cf. **ba-taura**, p. 145a, l. 35.

tēr त्तर, see **tar**.

ter, see **tīr 1** and **tyūr^u**.

tēr तेर । जयी m. a victor, a conqueror (in a battle, dispute, gambling, etc.); cf. **tērun**. — **gashun** — गक्नु । जयावाप्तिः m.inf. to become a conqueror, win (a game, etc.). — **sapadun** — सपदुन्, — **sōpanun** — सौपनुन्, or — **sapazun** — सपजुन् । प्राप्तजयीभवणम् m.inf. to become a conqueror, to become a victor.

tēri तेरि, see **tyūr^u**.

tīr 1 तीर । पशुः (शेवः, ऋजः) m. animals of the sheep or goat kind (as a flock, class, or kind) (EL. *ter*, sheep; K.Pr. 224, 232); a flock of sheep (L. 463, *tīr*); cf. **tyūr^u**. — **ḍangij** — ढंगिज् । पशुगृहवेदिविशेषः f. the closet over the sheep-pen of a house; (in Kashmir, in winter the sheep and goats are crowded into the ground floor of a house. The small room or locker immediately over this sheep-pen is called the **tīr-ḍangij**, and, for the sake of its warmth, children sit, and guests sleep in it (cf. L. 249, 363)). — **ganž^urānⁱ** — गंज्रंनि । पशुगणना m.pl.inf. to count sheep or goats for purposes of taxation (L. 363, it is collected as the sheep go up in flocks to the mountain pastures when winter is over); met. to be utterly bewildered (*quasi* trying to count the sheep in a moving flock). — **khějⁱ** — खजि or — **khěj^u** — खञ्जु । पशुसमजः f. a flock of sheep or goats collected in one spot. — **khyol^u** — ख्युलु । पशुसमुदायः m. a large flock of sheep or goats; cf. **tīrⁱ-khyol^u**, s.v. **tyūr^u**. — **rōch^u** — रोक्कु । मेषाजपशुपालः m. a shepherd or goat-herd (i.q. **cōpān**, q.v.) (for these people, see L. pp. 361 ff.); cf. **tīrⁱ-rōch^u**, as ab. — **rōchⁱ-bāy** — रोक्कि-बाय् । मेषपशुपालस्त्री f. his wife. — **wōr^u** — वोर् । मेषनिवासः m. a sheep- or goat-fold.

tīra-ḍang तीर-ढंग । मेषपादबन्धनी m. a hobble for sheep or goats; foot-shackles (for a man).

tīr 2 तीर तीर । बाणः m. an arrow (Gr.M.; Rām. 233, 340, 348, 371, 448-9, 781, 783, 891, 898-9, 919, 1299, 1363, 1376, 1398, 1411, 1564, 1612; YZ. 6, 70, 208). — **dyun^u** — दिनु m.inf. to discharge an arrow (at, dat.) (Rām. 43, 160, 232, 310, 315, 357, 502, 869, 890, 897, 1214, 1352, 1361, 1375-6, 1378, 1406, 1408, 1410, 1612). — **lāyun** — लायुन् m.inf.

to discharge an arrow (at, dat.) (Rām. 376, 982, 1399); to hit, or strike with an arrow (obj. dat.) (Rām. 248, 1353, 1368, 1418). —**rāwānī** —रावनि **वेमनस्यापत्तिः** m. pl. inf. arrows to be lost; agitation or bewilderment to occur (causing one to forget or neglect one's other occupations, etc.). —**sēz^arun** —संज्ञरुन् m. inf. to aim an arrow straight (at, **pēṭh**) (Rām. 999). —**trāwun** —चावुन् m. inf. to discharge an arrow (Rām. 123, 867); to draw a bow (Rām. 117). —**trāwan-wōl^u** —चावन्-वोल् n. g. (f. —**trāwan-wājēn** —चावन्-वाज्यन्), an archer (El.).

tīra-dag तीर-दग् । बाणमार्गः f. the blow of an arrow, the flight of an arrow straight at the mark. —**dag-hyuh^u** -दग्-हिहु । अत्युच्चः adj. (f. —**dag-hish^u** -दग्-हिशू), like an arrow's path, straight as an arrow. —**mārun** —मारुन् m. inf. to strike with an arrow (Rām. 1042). —**mōriū^u** —मोरिञ् । रषज्जीर्णता f. (of clothes, ornaments, or met. of strength) slight wearing out to occur, slight signs of wear to become visible (Rām. 490). —**nōr^u** -नोर् । दधुधिः m. a quiver. **tīr-i hōric^u** तीरि हारिचू (Rām. 109) or —**hōrinj^u** —हारिञ्जू (Rām. 344) (= تير هارح) m. an arrow with a crescent-shaped head. **tīr-i jādō तीरि जादो**, تير جادو m. a magic arrow (Rām. 873).

tīr 3 तीर m. the bank of a river (Rām. 1754).

tīr 4 तीर or **tīr^u 1 तीरू** । गरुत् f. (sg. dat. **tīrē तीर्य**), a bird's feather, plume (cf. **braga-t^o**, p. 120a, l. 31; **gōndi-t^o**, p. 290a, l. 15; **kōkar-t^o**, p. 432a, l. 44; **mōr-t^o**, p. 587b, l. 47; **pachin-t^o**, p. 679b, l. 41) (El. **tīhīr**; Gr.M. **tīr^u**; L. 460, **tīr**; Śiv. 1012).

tīrē lāganē तीर्य लागन । विनयकर्तृविनयनम् f. pl. inf. to apply feathers; to proffer instruction to one's teacher, 'to teach one's grandmother to suck eggs,' to give silly advice to one's teacher (and so put him to shame) (cf. **kōkar-t^o 1^o**, p. 432a, l. 45). —**yiñē** —यिञ । अति दुर्गतीभवनम् f. pl. inf. 'feathers to come', to be reduced to poverty (by the loss of one's means of subsistence) (cf. **kōkar-t^o-y^o**, p. 432a, l. 49).

tīri-gōnd^u तीरि-गंडू । पक्षमयो ऽवतंसः m. a plume of heron's feathers bound up with pearls, precious stones, and gold and silver wire, worn on a turban on state occasions (i. q. **gōndi-tīr^u**, p. 290a, l. 15). —**gōndur^u** -गंडुरु । बद्धमूलपत्रगुच्छकः m. a bunch of feathers tied together by their stems.

tīrⁱ तीरि, see **tyūr^u**.

tīr^u 2 तीरू (f. of **tyūr^u**, q. v.) a ewe (Gr.M., s. v. **tyūr^u**).

tīr^u टीरू । पिण्डम् f. (pl. nom. **tīrē टीर्य**, Gr.Gr. 62) a lump or 'shape' of any soft cooked food, or of liquid boiled down to a solid but soft condition (cf. **bata-t^o**, p. 137b, l. 9; **ṣāmanē-t^o**, s. v. **ṣāman**;

wōgra-t^o; **wāṭa-t^o**, s. v. **wāṭh 2**), cold pudding (Gr.Gr. 62, Śiv. 1020, K.Pr. 249). **tīri-bata** टीरि-बत । पिण्डताम्रम् m. a lump or shape of boiled rice (i. q. **bata-tīr^u**, as ab.).

tiör, see **tyūr^u**.

tōra तौर **تور** । रीष्यतनुसमूहः m. hair, a fringe of hair; an ornamental tassel, a border; an ornament worn on a turban (K.Pr. 225, *turab*); (in Ksh.) a tassel or the like made of very fine silver wire. —**dār-दार** **دار** । रीष्यतनुवोतिकः (of the hair) fringed, crested, etc.; (in Ksh. esp.) (of a turban or the like) fringed with fine silver wires. —**dastār-दस्तार** **دستار** । रीष्यतनुदशाकशिरोवेष्टनम् m. a turban fringed, as ab.

tōr 1 तोर । निरोधः m. hindrance, obstruction, check (esp. of some work nearly completed); cf. **tōr^a 1**. —**dith thawun** —दिथ् थवुन् । निरुध्य स्थापनम् m. inf. to obstruct and stop completely (someone else's work which is nearly completed). —**dyun^u** —दिनु । निरोधनम् m. inf. to stop or obstruct (another engaged on any work, esp. by declaring it to be fruitless).

tōr 2 तोर (= تاور) m. Mount Sinai (II. iv, 5).

tōr 3 तोर । तत्र adv. there (of some place out of sight) (El. thither; Gr.Gr. 155; W. 94, thither; 139, *tur*, there; Śiv. 42; Rām. 293-4; II. x, 3; YZ. 91). —**kun-कुन्** । तत्पार्श्वम् adv. towards that place (out of sight), thither, in that direction (Gr.Gr. 160); in that place (out of sight), there.

tōra तोर । ततः adv. from there, thence (of a place out of sight) (Gr.Gr. 156; W. 94; Śiv. 81, 117, 1792; Rām. 425, 1055; II. i, 6, 8; v, 4, 9; viii, 11; xii, 1, 11; K.Pr. 154); in reply (to a question or the like) (Śiv. 66, 88, 310, 312, 630, 636, 837, 1249; Rām. 150, 193, 256, 356, 365, 383, 613, 657, 660, 681, 811, 816, 823, 946, 1621-2, 1650, 1703; YZ. 138, 389). —**kani-कनि** or —**kanēn-कन्यन्** । तत्पार्श्वतः (पार्श्वे) adv. from that direction (out of sight) (Gr.Gr. 159); in that direction (out of sight). —**kanyuk^u** -कन्युकु । तत्पार्श्वोद्भवः adj. (f. —**kanic^u** -कनिचू), of, or belonging to, that (out of sight) direction, produced in that direction. —**pēṭha-पैठ** । तत्स्थाना-दारभ्य adv. from there, from that place (out of sight) (u. v. vbs. of coming or the like). —**yōr-योर** । तत्रेह adv. from there (out of sight) to here and (back again) from here to there, i. e. over the whole intervening space, or (with vbs. of motion) backwards and forwards.

tūrⁱ तूरि also written **tūry तूर्य** । तत्रैव adv. in that very place (out of sight), only in that place, even there (Gr.Gr. 156; L.V. 19, 61; Śiv. 283; II. vii,

20; x, 3; K.Pr. 84 *tār*); to that very place, thither (Rām. 661). —**kun** -कुन् or **tūry-kun** तूर्य-कुन् । तत्रदेशपाश्च एव adv. only in that very place (Gr.Gr. 160); thither only, only to there (Rām. 1254); only in that direction, hence (met.) only in thy direction, only towards thee (Rām. 650); in those very conditions, only in respect, or in regard to, that (K. 867, 1142). —**dyun^u** —दिनु m.inf. to give in that very place; to give (something) at the very place (where it is received); hence, to return, give back immediately on receipt (K. 687).

tōruk^u तोरूक । तत्रत्यः adj. (f. **tōruc^u** तोरूचू), of, or belonging to, or produced in, there (out of sight).

tōr^u 1 तोरू (for 2, see **tār^u**) or **tōd^u** तोडू । अर्गलम m. a bolt (of a door or window) (cf. **ṣhala-t^o**, s.v. **ṣhal**) (Gr.M.; Śiv. 207, 1503, 1646, 1747, 1890; K. 69, 73, 77; K.Pr. 164); a door-bar; met. check, obstruction (Śiv. 1369). Cf. **tōr 1**.

tōri-hūt^u तारि-हूट । अर्गलदण्डः f. (sg. dat. **-hacē** -हच), the wooden bar of a door-bar, the wooden bolt of a door-bolt. —**khünd^u** —खंडू । हनुः f. (sg. dat. **-khanjē** -खंज), the lower jaw (El. *tārkhān*, K.Pr. 120).

tōr^u 2 तोरू । नेत्रद्वयः m. the eyelid (cf. **āch¹-tōr¹**, p. 86, l. 39; **añema-tōr¹**, p. 37b, l. 17; **añema-tōr^u**, id., l. 18; **āsh¹-tōr¹**, p. 47b, l. 50; **tāl¹-tāri wuchun**, p. 996b, l. 34; **tāl¹ tōr¹ wuchun**, p. 1000a, l. 11; **tētam-tōr^u**, s.v. **tētam**) (El. *tār*, *tōr*. El. gives also *tāryi* f. with the same meaning). —**pyon^u** —प्यनु । लालसोत्वन्तिः m.inf. the eyelid to fall; extreme desire or longing for something seen to be felt. —**wōtalun** —वतलुन् । संतुष्टिः m.inf. the eyelid to rise, urgent desire, as ab., to be satisfied.

tāri khasun तारि खसुन् । रोचकीभवनम् m.inf. to be, or become, entirely pleasing, to be satisfying. —**khot^u-mot^u** —खंतु-मंतु । रोचकीभूतः perf. part. (f. **-khūṣ^u-mūṣ^u** —खंचू-मंचू), become pleasing, as ab. —**yun^u** —यिनु । संतोषापत्तिः m.inf. satisfaction to be experienced.

tōr¹ āch¹ dōd^u तारि अक्कि दोदु । नेत्रपटलरोगः m. disease of the eyelids. —**yin¹** —यिनि । नेत्रपटलविकारः m. pl.inf. disease of the eyelids (accompanied by intumescence) to occur.

tāric^u zih f. the edge of the eyelid (El. *tārich zih*, ? *tāric^u zih*).

tōr^u 1 तोरू (for 2, see **tār^u**) । विलम्बः f. delay, lateness, tardiness, slowness (cf. **dōha-t^o**, p. 200a, l. 24; **khēna-t^o**, p. 402a, l. 10; **katha-t^o**, p. 486b, l. 18; **lama-t^o**, p. 524a, l. 46; **nāwa-t^o**, p. 666b, l. 32; **rōṭa-t^o**, p. 845a, l. 8) (El. *tār*, tardiness, slowness, delay; Gr.M.; W. 13; Śiv. 728, 1682, 1739;

Rām. 586; K. 355, 633, 719). —**gashūn^u** —गश्चू । विलम्बसंभवः f.inf. delay to occur. —**karūn^u** —करंचू । विलम्बनम् f.inf. to cause delay, make delay, to delay (Śiv. 52; K. 364, 378, 580).

tāri तारि sg. abl. by delay, in a delayed manner; —**gashun** —गश्चून् (of the mind, etc.), to become confused (H. v. 7, *tārē*, m.e.; YZ. 132, id.); to fade, wither, die (of a plant) (K.Pr. 58).

tur, see **tōr 3**.

tur¹ tūr¹ । वाद्यविशेषः f. a kind of trumpet, a clarion, i.q. **turay**, q.v. —**wōl^u** —वोलू । वंशीवाद्यवादकः m. (f. **-wājēn** -वाज्यञ्), a player on this instrument, one skilled in playing it.

tūr तूर or **tūr^u** तूरू । वासी f. (sg. abl. **tōri** तोरि), an adze, an axe, hatchet, half-adze (cf. **sērē-t^o**, p. 930a, l. 34) (El. *tor*, m., *tūr*, f.; W. 13, *tūr^u*; L. 370, 460; Śiv. 1776, *tūr^u*; H. vii, 18 (id.)); **tōri-dab** तोरि-दब् m. the blow of an axe (K.Pr. 114, 236).

tūr^u 1 तूरू । पक्षिविशेषः m. a certain bird, the red-crested Pochard, *Branta rufina* (L. 130).

tūr^u 1 तूरू । मुकुलम m. (sg. abl. **tōri** तोरि), a flower-bud (cf. **pōshē-t^o**, p. 779a, l. 36).

tūr^u 2 तूरू । कुण्डाकारभुक्तिपाचम m. (sg. abl. **tōri** तोरि), the dish out of which Hindū women eat (it is round, deep, and brazen) (cf. **khira-t^o**, p. 409a, l. 45; **wōgra-t^o**) (Gr.Gr. 18, 19, 56; K.Pr. 183).

tūr^u तूरू, see **tūr**.

tūr^u 2 तूरू । लघुपात्रविशेषः m. (sg. abl. **tūri** तूरि), a dish like **tūr^u 2**, but smaller (cf. **ōriṣi-t^o**, p. 45b, l. 14; **kōng-t^o ṣhunūn^u**, p. 456b, l. 24) (K. 528, 710).

tūr^u तूरू (= توري) । सूत्राङ्कुरतन्तुः, सखायकीलकम् f. a plant-fibre, a flower-filament (cf. **muji-t^o**, p. 558b, l. 11); (in carpentry) a tenon (cf. **brōri-t^o**, p. 126a, l. 6; **hāki-t^o**, p. 327a, l. 4; **kūt¹-t^o**, p. 485b, l. 22) (H. x, 5, 12); met. a projecting point (like a tenon) (cf. **kangāv¹-t^o**, p. 457a, l. 28).

tari-bōd^u तरि-बूदु । लताविशेषवृत्तम् m. a bundle, tied together by the roots, of the acid fibrous leaves of a kind of radish-like vegetable. —**caṭiñ** -चटिञ् । शाकविशेषसूदः f. a condiment made of the pounded roots and leaves of this vegetable. —**tul^u** -तुलु । लताविशेषः m. a single one of these vegetables. —**ṣyūt^u** —च्युटु । लताविशेषोत्पसूदः m. i.q. **-caṭiñ**, ab.

tūr तूर or **tūr^u** तूरू । शीतम् f. (pl. nom. **tūrē** तूर्ये. Gr.Gr. 62, or, as in the following, **tūra** तूर), cold, coldness, chill (cf. **gōlāb-t^o**, p. 284b, l. 10; **hōkha-t^o**, p. 327a, l. 40; **māga-t^o**, p. 551b, l. 47; **pōha-t^o**, p. 684a, l. 44; **pōshē-t^o**, p. 779a, l. 35; **rūda-t^o**, p. 826b, l. 9) (Gr.Gr. 20, 62, 127, 137; Gr.M.; W. 9; L.V. 16, 28; Śiv. 336, 343; K. 276; K.Pr.

151, tar); esp. the cold shivering of ague (El. *tūr*, fever; K.Pr. 160, *tūr*); cf. *tūl* 4. —*abūn^u* —अबुन् । शीतानुभवः f. inf. cold to enter (the body), bodily coldness to be experienced; (esp.) the chill of ague to attack a person; cf. *tūra abānē*, bel. —*lagūn^u* —लगुन् । शीतानुभवः f. inf. cold to be felt (e.g. when wearing too thin clothes). —*zāl* —जाल् । शीतज्वरः f. 'cold fever', in which the body is outwardly hot but is chilly within.

tūra anañē तूर अनञ्ज । वस्तीकरणम् f. pl. inf. to put a person in terror (*quasi*, so that he is all of a tremble, and subsequently shivers at the mere memory). —*abānē* —अबञ्ज । वस्तीभवनम् f. pl. inf. to become terrorized, as ab.; cf. *tūr^u abūn^u*, ab. —*klāsanē* —खसञ्ज । कम्पोत्पत्तिः m. pl. inf. the cold shivers (at the beginning of an attack of fever) to start. —*ānānē* —आनञ्ज । चासनम् f. pl. inf. to put a person in terror (*quasi*, in cold shivers). —*yīnē* —यिञ्ज । चासापत्तिः f. pl. inf. shivering terror to come (to a person).

tūri-al तूरि-अल् । शीतसंकुचिता तुम्बी f. a gourd shrunken up by the cold of winter. —*ala* —अल । शीतकम्पः m. shivering due to cold. —*ala abānⁱ* —अल अबञ्जि । शीतकम्पोद्भवः m. pl. inf. shiverings (from cold) to attack (a person). —*bambar* —बम्बर् । अतिशीतवाधा m. pl. stinging shivers due to cold (*quasi*, as if one is stung by bees). —*bambar wōthānⁱ* —बम्बर् वुथञ्जि । अतिशीतवाधोद्भवः m. pl. inf. such stinging cold to be felt (by a person) (e.g. from contact with snow). —*hot^u* —हुत् । शीताहतः adj. (f. —*hūs^u* —हूञ्), afflicted by cold, chilled to the bone (Gr.Gr. 137). —*kōkur* —कुकर् । शीतालुः m. (pl. nom. —*kōkar* —कुकर्; sg. f. —*kōkūr^u* —कुकूर्), 'a cold-cock,' i.e. one who feels cold severely (and cowers and is pinched like a fowl in a winter frost). —*kakav* —ककव् । शीतालुः m. 'a cold-bartavelle', i.q. the preceding. —*kond^u* —कंडु । रोमहर्षः m. cold-prickles, the down of the body standing on end on account of cold; hence, generally, bristling of the down, horripilation, thrill. —*kāndⁱ anānⁱ* —कंडि अनञ्जि । चासोद्देशोद्भावणम् m. pl. inf. to cause thrills (in another, by terrifying or the like). —*kāndⁱ abānⁱ* —कंडि अबञ्जि । शीततापोद्भवः m. pl. inf. shivering thrills (from exposure to cold, or from ague) to attack (a person). —*kāndⁱ yinⁱ* —कंडि यिञ्जि । उद्देशोद्भवः m. pl. inf. thrills of fear to come (to a person, at the memory, or the like, of some past terror). —*lēd* —लेड् । शीतभीतः adj. e.g. 'defeated by cold', one who is filled with fear merely by experiencing a feeling of cold.

tūr^u तूर, see *tūr*.

tribōg^u त्रिवोग् । मूढबुद्धिः adj. (f. *tribōj^u* त्रिवोज्), stupid, addle-painted, dull-witted.

tribahāgōnūn^u त्रिबाहागंजुन् पैंस । (षडीनारकः पक्षः m. a nominal coin now worth three times eight cowries, i.e. 24 cowries. Cf. *bahāgān* and *bahāgōnūn^u*.

tr^ubāra त्रवार or *tribāra* त्रिवार । तृतीयवारम् adv. for the third time, the third time.

tribuwan or *trēbuwan* त्रि(त्र्य)बु(भु)बन् m. the three worlds (earth, heaven, and hell) (Śiv. 99, 898, 1623; Rām. 1334; K. 134, 361, 1041).

tribuwana-nāth त्रिबु(भु)बन-नाथ् m. the Lord of the three worlds, a title of the god Shiv (Skt. Śiva) (Śiv. 320). —*rāza* —राज् m., id. (Śiv. 1133, 1363).

—*sār* —सार m. the Essence of the three worlds (another title of Shiv) (Śiv. 37, 62, 91, 178, 180, 412, 514, 850, 942, 1799); applied to the gods generally (or possibly *pluralis majestatis*) (Śiv. 395).

tarbyēth तर्ब्यथ् (= तीयित) m. (H. ii, 4), education, tuition, instruction. [According to some, this word is f.]

trica त्रिच । त्रिकम् m. a group of three, a triad, trio (Gr.Gr. 82). Cf. *trakh* 1 and *trila*.

tric^u त्रिचू । त्र्यङ्किता f. the three (in card playing).

truc^u त्रुचू, see *trukun*.

trich^u त्रिक्क, *truch^u* त्रुक्क, see *trukh^u*.

trichēr त्रिच्छर् or *truchēr* त्रुच्छर् । तीक्ष्णम् m. sharpness, sharp-wittedness, acuteness (Gr.Gr. 30, 140). Cf. *trukh^u*.

trucyōv त्रुच्योव्, see *trukun*.

trad तड् । मूढः m. a man who is dull-witted, stupid.

taraf طرف etc., see *taraph*.

tārif تعريف, see *tārīph*.

traft, see *traph^uth*.

trāg त्राग् । तडागः m. a pond (artificial, circular in shape, and overgrown with vegetation) (cf. *aza-bābun^u t^o*, p. 74b, l. 7); a lake (L.V. 84).

turog^u तुरंगु m. a horse (L.V. 26, 69; Śiv. 1699, 1854).

taraugdar (? spelling) m. an official whose duty it is to weigh the grain when the government's share is taken from the cultivators (El.). ? for *tarazdār*, q.v.

tragan त्रगन्, e.g. or *tragun^u* त्रगुन् or *trēgun^u* त्र्यगुन् (f. *tra(trē)gūn^u* त्र(त्र्य)गुन्, त्रिगुणः), adj. (of a string, rope, or the like) having three strands; threefold, triple, three times repeated (cf. *lacha-tr^o āy*, p. 506b, l. 50) (W. 105, *trēgun*; Rām. 1767).

trē-gōn त्र्य-खन् m. pl. the three *guṇas*, qualities, or constituents of existing things, viz. goodness, passion, and darkness (see p. 857b, l. 35) (Śiv. 1643, Rām. 1774). See *trayē-gōn*, s.v. *trayē* 3.

trigōna त्रिसन् adj. e.g. possessing the three qualities (see the preceding) (Śiv. 367, 846, 1119).

trag^anun चंगुन । त्रिगुणीकरणम् conj. 1 (1 p.p. trag^on^u चंगुनु). to make threefold, triplicate, multiply by three.

trag^anāwun चंगनावुन । त्रिगुणीकरणम् conj. 1 (1 p.p. trag^anōw^u चंगनोवु), i.q. trag^anun, q.v. trag^anōw^u-mot^u चंगनोवु-मंतु । त्रिगुणितः perf. part. (f. trag^anōv^u-müs^u चंगनावू-मंचू), made threefold, trebled.

trag^anēr चंगत्र । त्रिगुणत्वम् m. threefoldness, trebleness, triplicity.

tr^ah 1 च्ह । त्रिंशत् card. (pl. dat. tr^ahan चहन), thirty (Gr.Gr. 77; El. trāh; Rām. 547, 1301; K. 553).

tr^ahⁱ च्हि m.pl. 'thirties', used as a multiplicative, with numerals above ten, as in kāh tr^ahⁱ trēh hath ta tr^ah, eleven thirties are three hundred and thirty (Gr.Gr. 86).

tr^ah 2 च्ह in old Ksh. the equivalent of trēh 1, q.v. (L.V. 16, 75).

trāhi चाहि interj. protect! save! (Borrowed from Skt., where it is a 2nd pers. sg. imperative) (Śiv. 130; Rām. 1403; K. 554, 880, 997).

trēh 1 त्रह, sometimes written trē त्र, try त्र, or trih त्रिह । त्रीणि card. (pl. dat. trēn त्रन; pl. abl. trēyau त्रयो), Gr.Gr. 82. In composition, this word takes the form tr^a च, tra च, trē त्र, or tri त्रि, as in tra-man, p. 572b, l. 29; tr^abāra or tribāra, p. 1021b, l. 6; trēgun^u, p. 1021b, l. 40. In various idiomatic uses (see bel.) it is treated as a singular, in agreement with a singular noun, and then takes the form trayē 1 त्रय or trēyē 1 त्रय. For trayē 2, trēyē 2, see tray, for trayē 3, see s.v.;

three (Gr.Gr. 76, 82, 86, 154; Gr.M.; L.V. (in the old Ksh. form tr^ah) 16, 75; Śiv. 118, 159, 196, 779, 978, 1521, etc.; Rām. 797, 1774; K. 384, 688, 795; H. x, 1, 12, 20; xii, 5, 6, 11, 19; YZ. (trah) 112). Cf. trayē 3.

In Śaivism, there are three impurities (*mala*) of the soul, which impede its final release (L.V. 75). These are called in Skt. *āvara*, *māyīya*, and *kārma*. The first is the state or character of the soul deeming itself to be finite; the second is that born of cosmic illusion; and the third is the impurity that results from action (see L.V. s.v. tr^ah). There are also three worlds (heaven, earth, and hell) (cf. Śiv. as ab. and trēbuwan); and three qualities (*gōn*) (see trē-gōn).

trayē 1 त्रय (for 2, see tray, for 3, see s.v.), adv. thrice, three times, on three occasions (K. 136); cf. trēyē, bel. -manza मञ्ज sg. abl. (one, etc.) from among, or out of, three (K. 1022). -phiri -फिरि

adv. on three occasions, three times, thrice (K. 63). Cf. trēyē-ph^o, bel.

trēy चय् card. only three, exactly three. Cf. triy 1, bel.

trēyē 1 त्रय or trēyi त्रयि (for trēyē 2, see tray) in trēyē (or trēyi) ali kaḍun त्रय (त्रयि) चिन कडुन । त्रिगुणाकरणम् m.inf. to drag (i.e. plough) with three-plough, i.e. to plough three times (esp. with ref. to a bean-field or the like being prepared for sowing). —lati —लटि । चिवारम् adv. three times, thrice. -nēngi -न्यंगि adv., id. —phiri —फिरि । चिवारम् adv., id.; cf. trayē-ph^o, ab. —ranga —रंग । त्रिप्रकारः adj. e.g. of three kinds (cf. trēyiranga, p. 836b, l. 44) (Gr.Gr. 154). —vizi —विजि । चिवारम् adv. three times, thrice.

triy 1 त्रिय (for 2, see s.v.) only three, exactly three (Gr.Gr. 82). Cf. trēy, ab.

trēh 2, see tray.

tarah तरह طر m. manner, mode (Gr.M.), used in the sing. abl. in adverbial phrases, such as prath taraha, of every kind (p. 769a, l. 42).

traharun चहरुन । भयोद्विधीभवनम् conj. 3 (2 p.p. traharyōv चहर्योव), to become alarmed, or agitated, by an ill-omen, or the like (Śiv. 1295). traharyō-mot^u चहर्यो-मंतु । भयोद्विधीभूतः perf. part. (f. traharyē-müs^u चहर्ये-मंचू), alarmed (as ab.).

trhas (? spelling) m. matting (El., who says that it is used towards Bārāmūla). Cf. pat^uj^u and wagow^u.

tr^ahath चहथ, trēhath त्रहथ, or trihath त्रिहथ card. (pl. dat. tr^a(trē^o, tri^o)hatan त्र(त्र, त्रि)हतन्), three hundred (Gr.Gr. tr^o, 80, 84, 85; Rām. 600); three pice (see p. 357b, l. 8) (Gr.Gr. 85).

tr^ahaith च्हैट । त्रिषष्टिः card. (pl. dat. tr^ahaithan च्हैटन्), sixty-three (Gr.Gr. 78, El. trehet).

tr^ahaithyum^u च्हैटिसु । त्रिषष्टितमः ord. (f. tr^ahaithim^u च्हैटिसू), sixty-third (Gr.Gr. 78).

tr^ahatyum^u च्हतिसु । त्रिशत्यः ord. (tr^ahatim^u च्हतिसू), three hundredth (Gr.Gr. 80).

tr^ahatyun^u च्हतिसु । त्रिशतमूल्यकः adj. (f. tr^ahatin^u च्हतिसू), costing three hundred (rupees or the like).

tr^ahyum^u च्हिसु । त्रिंशत्तमः ord. (f. tr^ahim^u च्हिसू), thirtieth (Gr.Gr. 77).

tarjama तर्जम ترجمہ m. interpretation, translation. tarjama khārun तर्जम खारुन । अतिमानपूर्वकयाघनम् m.inf. 'to raise an interpretation', (in the presence of another) to show great honour (to), utter profuse praises or the like (to a person, esp. when he is unworthy of it). —karun —करुन m.inf. to interpret, translate (El. tarjama k^o, Gr.M.). —karan-wōl^u

—करन्-वोज्ज n.sg. (f. - *karan-wājēn* —करन्-वायज्),
an interpreter, translator (El. *tarjuma k°*, Gr.M.).

traka चक, see **trakh 1** and **2**.

traki चकी । द्रोणमितः f. a full *trakh* (see **trakh 2**).

trika त्रिक, see **trakh 1**.

trok^u त्रुक adj. (f. *trūc^u* त्रूच्), of, or belonging to, so many *trakhs* (see **trakh 2**), used —° (cf. *aitha-tr°*, p. 66b, l. 45; *daha-tr°*, p. 199a, l. 20; *pōnsa-tr°*, p. 743b, l. 4; *shē-tr°*, p. 874a, l. 23) (K.Pr. 162).

trākⁱ traka त्रिक चक । द्रोणशः adv. *trakh* by *trakh* (each *trakh* being about six seers of about two pounds each). —**trakh** -चख् । पूर्णो द्रोणः m. a full *trakh* (not under weight).

truk^u त्रुक । भक्षणरावः m. the noise of chewing or gnawing hard or dry food, the sound of a crunch (cf. *ada-tr°*, p. 12a, l. 23); cf. **trukun** and **ṭukh**. —**truk^u** —त्रुक । कणभक्षणशब्दः m. crunching, a sound of repeated crunches.

tārka तरिक ترکه । दायभागः m. a legacy, bequest; inheritance (by succession or bequest); effects or estate of a deceased person.

tarika तरीक طريقه or **tarikh तरीख** طريق m. mode, manner, method, fashion (Gr.M.).

tārⁱkⁱ तरिक । कर्णभूषा f. a kind of earring worn by women (light and made of gold).

tārⁱki-hor^u तरिक-हर् । कर्णभूषाविशेषयुग्मम् m. a pair of these (one for each ear). —**kan** -कन् । कर्णभूषाविशेषिकमात्रम् m. an ear adorned by such an earring; a single one of a pair of these earrings.

turākⁱ तुरक تریکی । तुर्कदेशः m. of, or belonging to, or produced in Turkey, or in Turkestan. (Cf. El. *trak*, a Turk.)

tārakī तारकी f. the profession of one who passes or conducts over (cf. *tantra-t°*, p. 1012a, l. 15).

tōrka तर्क in *tōrka-chān* तर्क-हान् । कौटतचः m. a private carpenter, a village carpenter who works on his own account, a cabinet maker (H. vii, 17, 20); cf. *chān 1*. —*chān-bāy* -हान्-बाय् । स्वतन्त्रतचस्त्री f. his wife. —*chōnil* -हानिन् । कौटतचता f. the occupation of a cabinet maker. **tōrka-chōn^u** तर्क-हान् । कौटतचस्त्री f. a cabinet maker's wife.

trakh 1 चख् । चिकम m. (sg. dat. *trakas 1 चकस*). As the first member of certain compounds, this word takes the form **traka** or **trakha**. In two cases it takes the form **trika**, see **bel.**) a group of three, a triad (cf. *trica*); the lowest part of the backbone (where three bones are said to meet) (El. *trak*, *trek*, the back).

traka-band चक-बन्द् or **trakha-band चख-बन्द्** । चिकाङ्गरोगः m. disease of the lower part of the back-

bone, (?) lumbago. —**phut^u** -फुट् or **trakha-phut^u** चख-फुट् । भयचकः adj. (f. —**phucē** -फुच्), one with the lower part of the backbone broken or bent, hunch-backed.

trika-bāg त्रिक-बाग m. that which consists of three parts, i.e. the Hindū triad of Brahmā, Vishnu (Viṣṇu), and Shiv (Śiva) (Śiv. 1695) (cf. **trēkāran**); N. of a village in Kashmir from which there is a view of Mount Haramōkh (p. 343a, l. 31). It is said to be free from poisonous snakes (Śiv. 1695). —**vūt^u** -वूट् । चिकसंबन्धः f. (sg. dat. —**wacē** -वच्), the connexion (by marriage) between three families (as when A gives his daughter in marriage into B's family, and B gives his daughter into C's family, the word then indicates the mutual connexion between the respective families of A, B, and C).

trakh 2 चख् । द्रोणः m. (sg. dat. *trakas 2 चकस*), a measure (esp. for grain) consisting in six Kāshmirī seers, equivalent according to some to about twelve, and according to others to about nine and a half pounds (cf. *lakh-tr°*, p. 517b, l. 35; *pā-tr°*, p. 748a, l. 22; *trākⁱ-trakh*, col. a, l. 12) (Gr.Gr. 31, 52, 147; W. 134; Śiv. 1828; K.Pr. 42, 162, 208, 216). Cf. **man 3** and, for the value of a *trakh*, see **khār 3**. —**khand** —खन्द् m. about a *trakh* (W. 103).

traka-bōd^u चक-बूद् or —**bod^u** -बूद् । अनकद्रोणमितः adj. (f. —**bōz^u** -बूञ्ज् or —**būz^u** -बूञ्ज्), of something to the amount of which reference is made) weighing, or measuring, many *trakhs* (see **bōd^u 2**). —**phyur^u** -फिर् । द्रोणभ्रमः m. (in weighing grain *trakh* by *trakh*) the making a mistake in counting the number of *trakhs* (during the process of weighing). —**traka** —चक । द्रोणशः adv. (in weighing, distributing, etc.), *trakh* by *trakh*. —**wād** -वाद् । द्रोणशः संख्याकः m. (in weighing *trakh* by *trakh*) the sum of all the *trakhs*.

trākh चाख् (sg. dat. *trāyis*), in *byākh trākh*, anyone else, someone else (p. 159a, l. 1). The word is a jingle of **byākh**, formed on the basis of **trēh**, three, as **byākh** is based on **bi**, another.

trukh चुख् m. (sg. dat. *trukas चुकस*), the act of crunching with the teeth (cf. **trukun**) (Gr.Gr. 122).

trukh^u चुखु or **tryukh^u च्युखु** । तीक्ष्णबुद्धिः adj. (f. *truch^u* चुक् or (Gr.Gr. 72) *trich^u* चिक्), quick, clever, ingenious, acute, sharp-witted, intelligent (El. *trak*; Gr.Gr. 30, 72, 140, *tryukh^u*; Gr.M.; K.Pr. *truk*, 76, 146, 160, 216). Cf. **tryukh^u**.

trūkh^u चूखु in **trūkh^u dyun^u चूखु दिनु** । उत्तेजनम् m. inf. to stir up, instigate, stimulate (esp. to arouse or stir up again some anger that had subsided).

tarkh तर्ख । विचारणा m. (sg. dat. *tarkas तर्कस*),

discussion, consideration, examination, deliberation, investigation.

tarākh तराख् । उपवासः m. (sg. dat. **tarākas तराकस्**), fasting (from want of food), starvation. —**dyun**^u —दिनु । उपवासकरणम् m.inf. to fast or abstain from food (owing to anger or the like).

tarikh तरीख् طریق, see **tarika**.

tārūkh 1 तारख् m. (sg. dat. **tāraḥas तारकस्**; f. **tārakēñ तारक्यञ्**), one who passes or conducts over (cf. **tantra-t°**, etc., p. 1012a, l. 17 ff.). N. of a *Daiṭya*, or demon (in Skt. *Tāraka*), who oppressed the gods, and was finally killed by Kārttikēya, the seven-day old son of Śiva (Śiv. 677, 679, 680-1, 1581).

tārūkh 2 तारख् । तारा m. (sg. dat. **tāraḥas तारकस्**), a star (cf. **gāshē-t°**, p. 308b, l. 44; **kōl-t°**, p. 437a, l. 8; **lāt-t°**, p. 535b, l. 41; **shōl-t°**, p. 880b, l. 26; **swōb-t°**, p. 955a, l. 33; **taj-t°**, p. 535b, l. 45, and p. 990a, l. 7) (Gr.M.; W. 115; Śiv. 1145; Rām. 197, 569, 1013, 1017; YZ. 82, 555; K.Pr. 193).

tārakh-gōg-jē तारख्-खग्यञ् । आलुकमूदविशेषः f.pl. a kind of turnip stew (in which the turnips are cut up and boiled in water, then cooked in oil, and finally in sauce). —**ganṣarānī** —गंज़रनि । विरहादिना कालेषः m. pl. inf. to count stars; met. (in the case of separation from a beloved, or the like) to get through the time by diverting one's attention to something else. —**gāsh** —गाश् । नक्षत्रप्रकाशः m. starlight (i.e. the light of the stars when there is no moon). —**nab** —नब् । तारकापूर्णनभः m. a star-sky (i.e. a star-lit sky free from clouds). —**naba** —नब । देदीयमानतारकापूर्णनभः m., id.

tōrikh 1 तारीख् تاریخ m. (sg. dat. **tōriḥas तारीखस्**), a date, era, epoch (Gr.M.).

tōrikh 2 तारीख् تاریک adj. e.g. dark, obscure; (in Ksh.) subst. m. (sg. dat. **tōriḥas तारीकस्**), obscurity, darkness, gloom (Rām. 798).

trikhomyul त्रिख्युलु । त्रिशूलकम् m. (of a tree) having a triple stem ascending from one trunk, three-stemmed; (of a pillar or the like) branching into three.

tr°khōr त्रखोर । त्रिखारीमितः adj. (f. **tr°khōr**^u त्रखांरु). weighing or measuring three *khārs* (see **khār 3** and **khōr**^u 2), each *khār* consisting of 16 *trakh*; (of some receptacle) suitable for containing the above amount.

trakajyār त्रकज्यार । काठिन्यम् m. i.q. **trakanār**, q.v. (Gr.Gr.).

tarkajyār तर्कज्यार m. a plot (El. *tarkajār*). —**karun** —करुन m.inf. to plot (El.). Cf. **tarkh**.

tarakki तरक्की ترقی f. elevation, promotion, progress, improvement, prosperity (Gr.M.).

tarakkiyāt ترقیات f.pl. advancements, improvements (L. 406, *tarakiāt*).

trukun चुकुन् । कणशो भक्षणम्, दन्तैश्चेदितम् conj. 1 (1 p.p. **truk**^u चुकु, f. **truc**^u चुचू; 2 p.p. **trucyōv** चुचोव्), to crunch (something hard, such as *grām* or other grain) between the teeth, to chew, masticate (Gr.Gr. 120, 122); to gnaw or cut (like a rat) (cf. **bor**^u **tr°**, p. 118a, l. 20); cf. **tukun** and **truk**^u. **truk**^u-**mot**^u चुकु-मंतु । दन्तैर्भक्षितः, दन्तैश्चेदितः perf. part. (f. **truc**^u-**müts**^u चुचू-मंचू), crunched with the teeth, as ab.; gnawed or cut, as ab.

trakun^u चुकुनु । वसरः m. (sg. dat. **trakanas** चकनस्), a weaver's shuttle.

tr°kāniūj^u त्रकान्जु । दुग्धदधिजलसंकर्यम् f. a drink made up of milk, curds, and water mixed in equal parts.

trēkiñ^u 1 त्रेकिञ् (for 2, see **trōkyun**^u) । द्रोणिका f. a scale-weight for weighing one *trakh* (see **trakh 2**), a *trakh*-weight. Cf. the next.

trōkiñ^u 1 त्रौकिञ् (for 2, see **trōkyun**^u 2) । द्रोणिका f. a stone or iron weight (for weighing) equivalent to one *trakh* (see **trakh 2**). Cf. ab. and **trōkyun**^u 1.

trukiñ चुकिञ् । कणशो भक्षणम् f. the act of crunching up hard food (such as grain) between the teeth, chewing, mastication (Gr.Gr. 120). **trukiñē-phol**^u चुकिञ्-फोलु । चणकादि भक्ष्यम् m. 'crunch-grain', *grām*, pence, or other such hard grain that, when eaten, is crunched between the teeth.

tr°kāñēl त्रकान्ल । चित्तलुकः adj. e.g. (of a twist of the sacred *kūsa*-grass (see **kush**) or of the sacred thread worn by high-caste Hindūs) possessing three strands (cf. **kōñ**^u 2 and 5); met. (of the body) very strong, powerful.

trakanār चकनार । काठिन्यम् hardness (of any substance); met. hardness (of human nature); hardness of price (of food-grains or the like). Cf. **trakajyār**.

trakor^u त्रकर् or **trakur**^u त्रकुर् । कर्कशः, कोपनः adj. (f. **trakūr**^u 1 त्रकरु or **trak**^u **r**^u त्रकरु), dried, hard, harsh, rough, coarse, stiff (of any thing, action, or quality) (cf. **ada-tr°**, p. 136, l. 8; **buthi-tr°**, p. 143a, l. 5) (Gr.Gr. 141, Gr.M.); harsh, cruel, merciless, ferocious; passionate, irascible (K.Pr. 7); dissolute (El. *trakkur*).

trakūr^u 2 त्रकरु । तुला f. a pair of scales, a balance (El. *trakūr*, *trakir*, *trakur*); Libra (the sign of the Zodiac) (El. *trakur*, m.).

trakari-dünd^u त्रकरि-डुंडु । तुलादण्डः, तुलाधारदण्डः f. the beam of a pair of scales. —**pōtur**^u —पोतुर । तुलापात्रम् m. a scale-pan.

tarkör¹ तर्कारि । शाकादितर्कारो f. an esculent vegetable; (pl.) vegetables (Gr.M.).

trakarun 1 चक्रण । कठोरीभवनम्, आलस्याभिभवः conj. 3 (trakaryōv 1 चक्र्याव्), (of something formerly soft) to become hard; (of one formerly energetic) to become indolent, slothful. **trakaryō-mot^u** चक्र्यो-मंतु । कर्कशीभूतः perf. part. (f. **trakaryē-müts^u** चक्र्ये-मञ्जू), become hard (as ab.), become indolent (as ab.).

trak^arun चक्रण or **trakarun 2 चक्रण** conj. 3 (2 p.p. **trak^aryōv चक्र्याव्** or **trakaryōv 2 चक्र्याव्**), to become elevated, to be raised (cf. **nam tr^o**, p. 635b, l. 27, and **trak^arāwun**).

trēkāran or **trikāran त्र्य(त्रि)कारण** m.pl. the three causes, the Hindū triad of deities,—Brahmā, Viṣṇu, and Śiva,—the respective causes of the creation, preservation, and destruction of the universe (Śiv. 99; Rām. 1061, 1715).

trakarēr चक्र्यर् । कर्कशत्वम् m. coarseness, roughness, hardness (Gr.Gr. 141).

trakarāwun चक्रावुन् । कठिनीकरणम्, भर्त्सनपूर्वोपालम्भः conj. 1 (1 p.p. **trakarōw^u** चक्रोवु), to harden, to cause (something soft) to become hard; to reproach abusively (one who is about to act in opposition).

trakarōw^u-mot^u चक्रोवु-मंतु । कर्कशीकृतः perf. part. (f. **trakarōv^u-müts^u** चक्रावु-मञ्जू), hardened (as ab.); reproached (as ab.).

trakarāvūn^u चक्रावञ्जू । कुञ्चदृष्ट्या समीक्षणम् f.inf. looking angrily at (some person or thing, esp. when done by a person ordinarily of a gentle temper).

trak^arāwun चक्रावुन् । उन्नतीकरणम् conj. 1 (1 p.p. **trak^arōw^u** चक्रोवु), to elevate; lift up (e.g. a fallen post, a house which has fallen down).

tarkash तरकश ترکش m. a quiver (Rām. 232, 315, 1344).

trikōsh^llad त्रिकांशलद । त्रिदिनोपोषितः adj. e.g. (as subst., f. **trikōsh^lladiñ** त्रिकांशलदिञ्), one who fasts (religiously), or goes without food (owing to want, illness, or the like), for three days (see **kōsh^llad**, p. 481a, l. 3).

trikōṭī त्रिकोटी card. thirty millions, three crores. There are said to be this number of gods (Śiv. 433, 635, 698, 719, 723, 1520; Rām. 68, 88, 1054).

trēkyun^u त्रेकिन् । द्रौणमितः adj. (f. **trēkiñ^u** 2 त्रेकिञ्, for 1, see s.v.), of the weight or measure of one *trakh* (see **trakh 2**), (of some one thing) weighing a *trakh*; (of a vessel) having a contents of one measured *trakh*. Cf. **trōkyun^u** 2.

trōkyun^u 1 चाकिन् । द्रौणिकम् m. (sg. dat. **trōkinis चाकिनिस्**), a vessel of which the content is one measured *trakh*.

trōkyun^u 2 चाकिन् । द्रौणमानः adj. (f. **trōkiñ^u** 2 चाकिञ् for 1, see s.v.) (of some single object) weighing one *trakh* (see **trakh 2**) (Gr.Gr. 147); (of some vessel)

measuring or holding a *trakh* (Gr.Gr. 147). Cf. **trēkyun^u**.

tārakōz^u तारकाञ्जू f. the profession of one who passes or conducts over (cf. **tantra-t^o**, p. 1012a, l. 28).

tral चल् । लोट्टम् f. a lump of earth or similar substance, a clod (cf. **nūna-t^o**, p. 641a, l. 19). **trala-har चल्-हर्** लोट्टयुद्धम् f. a clod fight, a fight in which the opponents hurl clods at each other.

trāl चाल् । प्रदेशविशेषः m. N. of a town about twenty miles south-east of Śrinagar, in which there is a large colony of Sikhs said to have been settled by Ranjit Singh. For further particulars, see El. s.v. **trāla-śōdāh चाल-सुदाह** । फाल्गुनरुण्यचतुर्दशी f. (sg. dat. **-śōdūsh^u** -सुदंशू), the fourteenth lunar day of the dark half of the month of Phālgun (Skt. *Phālguna* = February-March), i.e. exactly a month after the Śhiva-rāth (see p. 901b, l. 46) fast. **-śōdāh lagūn^u** -सुदाह लगञ्जू । मलातीसारसंभवः f. violent diarrhoea to attack a person (*quasi*, such as is caused by indigestion experienced by greedy eaters on the expiry of the fast of the Śhiva-rāth).

trēl चेल । फलविशेषः f. an apple (cf. **ambārī-t^o**, p. 27b, l. 5; **batpuri-t^o**, p. 145a, l. 32; **khar-t^o**, p. 407a, l. 36; **nābād-t^o**, p. 620a, l. 1; **sil-t^o**, p. 909a, l. 25 (L. 349)).

trēla-kujī चेल-कुजि or **-kujī^u** -कुञ्जू । फलविशेषलता f. a small apple-tree. **-kul^u** -कुलु m. a kind of apple-tree (El.). **-mōrba -खर्व** फलविशेषरसपाकः m. apple-jam.

trēli चेलि, see **tryūl^u**.

trila त्रिल । त्रिकम् m. a group of three, a triad, trio (Gr.Gr. 82). Cf. **trica** and **trakh 1**.

trōl^u त्रोलु । विरूपः adj. (f. **trōj^u** त्रोज्जू), ugly, misshapen, disfigured, deformed.

trōlⁱ त्रोलि । चालप्रदेशोद्भवः adj. e.g. of, or belonging to, or produced in **Trāl** (q.v.).

trul, N. of a certain poisonous plant, *Impatiens Roylei* (L. 76). ? Cf. the next.

trūal (? spelling) m. balsam (*Balsamina impatiens*) (El.). Cf. **tatūre**, and (?) the preceding.

trūl^u त्रूलु । अत्यायासपीडा m. (sg. abl. **trōli त्रोलि**), weariness, or exhaustion, caused by excessive exertion or labour.

taral 1 तरल् or **tarala तरल** । हेलनाः m.pl. wanton acts, amorous frolics.

tarala karānⁱ तरल करंलि । हिलाप्रदर्शनम् m. pl. inf. to display amorous frolics, etc. —**wanānⁱ** —वन्लि । हेलोक्तिप्रकाशनम् m. pl. inf. to use wanton language; to talk frivolously in order to cause delay.

taral 2 तरल् । हेलनशीलः adj. e.g. one who habitually frolics amorously or wantonly, wantonly sportive.

taral टरल् । चाहतभावी adj. e.g. a habitual teller of invented stories, a habitual liar.

tōrel त्वरेल् । कटुतुम्बी f. the cucurbitaceous plant and the vegetable, *Luffa acutangula* (El. *turula*, m. one of the Cucurbitaceae). **tōrela-hüt**^u त्वरेल-हट्ट । कटुतुम्बीयुष्कखण्डः f. (sg. dat. -hacē -हच्य), a dried piece of the fruit of the plant (cut up and stored to dry for winter).

trailūkh त्रैलूख् (pl. dat. **trailōkan** त्रैलोक्यन्) or **trailōky** त्रैलोक्य् m. the three worlds (Heaven, Earth, and Hell), the universe (Śiv. 472, *trailūkh*; 60, 130, 651, 731, *trailōky*; K. 766, *trailōky*). **trailōkyē-nāth** त्रैलोक्यनाथ् m. the Lord of the Universe, a title of Shiv (Śiva) (Śiv. 37, 514, 979). Cf. **trilōka-nāth**, **trizagath**, and (s.v. **trayē 3**) **trayē-lūkh**.

trilōka-nāth त्रिलोकनाथ् m. the Lord of the three worlds (Heaven, Earth, and Hell), a title of Shiv (Śiva) (i.g. **trailōkyē-nāth**, ab.) (Śiv. 387). Cf. **trizagath**. **trilōkēshōr** त्रिलोकेश्वर m., id. (Śiv. 832). The Skt. form of this word is *Trilōkēśvara*.

tr^alor^u त्रलर् । त्रितनुक् f. (tr^alūr^u त्रलूर्), (of a necklace or the like) of three strands.

trilōsan त्रिलोचन् m. He who has three eyes, a title of Shiv (Śiva) (Śiv. 363, 976, 1345). Cf. **trinētr**.

tram त्रम् । क्द्रिम् f. a hole (esp. bored in a plank of wood or the like); esp. the hole in the prow of a boat into which the peg is fitted to which the tow-rope is attached. —**dyun**^u —दिनु । क्द्रिपादनम् m.inf. to bore a hole. —**tārun** —तारुन् । सच्छिद्रीकरणम् m.inf. to bore a hole right through a board or the like (Śiv. 1845).

trām त्राम् । ताम्रम् m. copper (Gr.M.; L. 459, *tram*; Rām. 1054, 1412, 1418, 1724; K.Pr. 186).

trāma-pot^u त्राम-पट्ट । ताम्रपट्टः m. a sheet or plate of copper. —**pūt**^u —पट्ट । ताम्रपट्टिका f. (sg. dat. -pacē -पच्य), id., but small in size.

trōmⁱ त्रामि or **trōm^u** त्रामू । ताम्रखाली f. a copper dish (used only by Musalmāns) out of which food is eaten (El. *trām*, 'it corresponds to the *thāl* of the Hindū'; H. iii, 1; viii, 3, 11); cf. *thāl*. **trāmi-bata** त्रामि-बत । ताम्रपात्रीभोजनम् m. (at wedding feasts or the like) the food contained, or served, in copper vessels for the Musalmān guests.

trum trum त्रुम् त्रुम् । वाद्यभेदः m. a kind of lute with wire strings.

trōmba त्रुम्ब । सखविशेषः m. N. of a certain food-grain, buckwheat (cf. **śūna-tr^o**, s.v. **śūn**) (El. *trōmba*, *Eragopyrum esculentum*; L. 76, 330, 338, *trōmbā*).

trōmb^u त्रुंबु m. a needle-prick, used in the following:—**trōmbⁱ dinⁱ** त्रुंबि दिनि । सूच्याहननम् m. pl. inf. to prick

(holes, e.g. in the tough skin of a fruit). **trōmbⁱ tāranⁱ** त्रुंबि तारनि । सूच्याहननम् m. pl. inf. to prick holes at a distance from each other in the skin of the egg-plant fruit or similar fruit preparatory to cooking. Cf. **trus^u**.

trōmbun त्रुंबुन् । सूच्याघातः conj. 1 (1 p.p. **trōmb^u** त्रुंबु), to prick with a needle; cf. **trōmbawun**. **trōmb^u-mot^u** त्रुंबु-मत्तु । सूच्याहतः perf. part. (f. **trōmb^u-mūt^u** त्रुंबु-मत्तु), pricked (with a needle).

trōmbūr^u त्रुंबूर् । मण्डली f. a circle (of people). —**karūn^u** —करूर् । मण्डलशो निवेशनम् f.inf. to sit in a circle, to form a circle of seated persons.

trōmbawun त्रुंबवुन् । सूच्याघातः conj. 1 (1 p.p. **trōmbow^u** त्रुंबवु), to prick (with a needle); cf. **trōmbun**. **trōmbow^u-mot^u** त्रुंबवु-मत्तु । सूच्याहतः perf. part. (f. **trōmbūv^u-mūt^u** त्रुंबवु-मत्तु), pricked (as ab.).

tra-man त्र-मन्, three *mans*, or four and a half seers (see p. 572b, l. 29).

tramanāwun त्रमनावुन् । सच्छिद्रीकरणम् conj. 1 (1 p.p. **tramanōw^u** त्रमनोवु), to bore holes (into wood or the like). Cf. **tramaawun**.

trimon^u त्रिमन्तु । त्रिमानीढमितः adj. (f. **trimūn^u** त्रिमन्तु), weighing or measuring three *mans* of one and a half seers (or three pounds) each (see **man 3**); as subst. a vessel containing, or suitable for measuring, this amount; a weight (of stone or iron) for weighing this amount. Cf. **tra-man**.

trāmūr^u त्रामूर् । ताम्रपात्री, रोगविशेषः f. a small copper vessel (see **trōmⁱ**); a certain disease (involving poisonous sores on the back of the hands). —**pēn^u** —पन् । हस्तपृष्ठरोगोद्भवः f.inf. this disease to befall.

tr^amōs^u त्रामोसु । त्रिमासिकः adj. (f. **tr^amōs^u** त्रामोसु), of, or belonging to, three months; three months old, produced three months ago (YZ. 367); produced after three months, taking three months to be produced.

tarāmushē त्रामुशम् m. *Mentha incana* (El.).

tr^amōsyun^u त्रामोसिनु । त्रिमासिकः adj. (f. **tr^amōsiñ^u** त्रामोसिनु), three months old, produced three months ago; produced after three months, taking three months to be produced.

trāmuw^u त्रामुवु । ताम्रमयः adj. (f. **trāmūv^u** त्रामवु), made of copper, copper (Rām. 565; K.Pr. 216, pl. dat. *trāmahwen* for *trāmāren*).

tramaawun त्रमवुन् । सच्छिद्रीकरणम् conj. 1 (1 p.p. **tramow^u** त्रमवु), to bore holes through a board or the like. Cf. **tramanāwun**.

trān त्रान् m. protecting, preserving; defence, shelter, help, protection; (in Ksh.) strength, courage, vigour (Rām. 200, 907; YZ. 22); power, faculty, attribute.

virtue, property (Rām. 1069); understanding, comprehension (= Skt. *cētana*) (K. 680, 682).

trāna चान m.pl. 'threes' used as a multiplicative, as in **trēh trāna nav**, three threes are nine (Gr.Gr. 86, W. 104).

trēn चन, see **trēh 1**.

tron^u त्रनु । **सतिमिररन्ध्रम्** m. a dark hole or chasm (in the ground); a dark recess or closet (in a house or the like) (cf. **hēri-tr^o**, p. 345*b*, l. 16); in **daba-tron^u**, p. 181*b*, l. 32, **tron^u** is apparently confounded with **tryūn^u**, q.v.

trūn^u त्रुनु, see **tryūn^u**.

t^oron^u त्रंनु or **t^orun त्रन** । **शीतलः** adj. (f. **t^orūn^u** त्रंनु), cool, cold, frigid (cf. **atha-t^o**, p. 63*b*, l. 1) (El. *tarun*; L.V. 56, 57, *t^orun^u*); (esp. of food) cooled, become cold (El. *tirun*). Cf. **tūr** and **tūron^u**.

tarun तरन । **तरणम्, हृदयङ्गमीभवनम्** conj. 2 (1 p.p. **tor^u तर्**), to cross over, pass over (a river or the like) (cf. **apōr^u t^o**, p. 39*a*, l. 25; **mānzⁱ t^o**, p. 584*b*, l. 1; **tāra t^o**, p. 1018*a*, l. 19) (Gr.Gr. 175, 204; Gr.M.; W. 459; Śiv. 155, 254, 1165, 1191, 1386, 1487, 1564, 1589, 1637, 1780, 1891; Rām. 42, 544-5, 556, 778, 797, 1590; K. 70, 75); to cross over (the Sea of Existence), to gain salvation (Rām. 1575); to be spread out, extended (cf. **buth^u tarith pyon^u**, p. 142*a*, l. 20; **narē tarañē**, p. 650*a*, l. 9); to pass through and through (Rām. 1612); to become impressed on the mind, senses, feelings, or the like (cf. **phikiri t^o**, p. 690*b*, l. 39); (of the mind, intelligence, etc.), to pass over, grasp, understand thoroughly (Śiv. 1752); (of some experience) to be thoroughly experienced (cf. **bōzⁱ tarūn^u**, p. 153*a*, l. 2; **lāg tarūn^u**, p. 511*b*, l. 2).

tor^u-mot^u तर्-मंतु । **तीर्णः, हृदयङ्गमीभूतः** perf. part. (f. **tūr^u-mūt^u तर्-मंतू**), crossed over; spread out; impressed on the mind; experienced.

tarith gaṣhun तरिथ गङ्गुन । **समुत्तीर्णीभवनम्, हृदयाविष्टीभवनम्** m.inf. to be crossed over (of a river or the like); to be passed (as an examination), to be completed (of some business, action, course of study, or the like); to become impressed on the mind, etc., as ab.

tārun तारन । **तारणम्, संक्रामणम्** conj. 1 (1 p.p. **tōr^u 2 तोर्**, for 1, see s.v.; f. **tōr^u 2**, for 1, see s.v.), to enable (one) to cross, to pass (another) across (a river or the like) (cf. **apōrⁱ t^o**, p. 39*a*, l. 43; **bōñē-muhul^u t^o**, p. 115*b*, l. 19; **mākⁱ tarānⁱ**, p. 559*a*, l. 25) (Gr.Gr. 123, 175, 197-8; W. 114; Śiv. 516, 930, 1488, 1607, 1739, 1750, 1840, 1910; Rām. 898; K.Pr. 14, 138); to carry (another) through difficulties,

to help, save, rescue (K.Pr. 165, 262); to deliver, save, absolve, free from further transmigration (Śiv. 951, 1052, 1487, 1516, 1753, 1845); to benefit, assist (El.); to free, rid of; to impress (something) on the mind (of another) (cf. **phikiri t^o**, p. 690*b*, l. 41); to pass (a quality) on to another, to infect (Śiv. 1903); to pass (a thread, lace, or the like) (through a hole) (cf. **dab t^o**, p. 181*a*, l. 41; **kāha tārañē**, p. 387*b*, l. 43); to pass (something) through (cf. **barma t^o**, p. 123*b*, l. 9) (**zod^u tārun**, to bore a hole through (something), H. viii, 25; **trōmbⁱ tārañⁱ**, to prick holes with a needle, p. 1026*b*, l. 1); to thread (a needle); to put (a roof or the like) across the top of a house, to fix (a roof, ceiling, etc.) (cf. **bām t^o**, p. 107*a*, l. 1; **dalav t^o**, p. 215*b*, l. 5; **pahur^u t^o**, p. 703*b*, l. 3); to complete an arrangement (cf. **t^ojē tārañē**, p. 990*a*, l. 32); to carry through (some business); to cause (something) to be experienced (cf. **bōzⁱ t^o**, p. 153*a*, l. 4; **kōdⁱ tarūn^u**, p. 384*b*, l. 36; **lōph tarūn^u**, p. 528*b*, l. 42; **mēkhal tarūn^u**, p. 560*a*, l. 36; **pūr^u t^o**, p. 755*a*, l. 9; **tāra t^o**, p. 1018*a*, l. 21) (Rām. 127, YZ. 123); to put something across, or through (e.g. **ṣhāl tarūn^u**, to jump across, Rām. 555, 556; **surākh tarun**, to bore a hole through, Rām. 716); **bāj tarun**, to take tribute (from a subordinate king, etc.) (H. x, 10; xi, 2).

tōr^u-mot^u तोर्-मंतु । **तारितः, संक्रामितः** perf. part. (f. **tōr^u-mūt^u तार्-मंतू**), passed over (by someone); impressed on the mind (by someone); and so on, as ab.

tāran-wōl^u तारन-वोलु n.ag. (f. **-wājēñ -वाज्यञ्**), a ferryman (El.).

tērun तेरन । **सजयीभवनम्** conj. 3 (2 p.p. **tēryōv तेर्याव्**), (in an argument or dispute) to conquer, and thereby to become influential or powerful, to gain prestige; cf. **tēr. tēryō-mot^u तेर्या-मंतु** । **जयावाप्तिर्बलिष्ठीभूतः** perf. part. (f. **tēryē-mūt^u तेर्ये-मंतू**), become powerful, as ab.

tūron^u तूरनु or **tūrun 1 तूरन** । **शीतलः** adj. (f. **tūrūn^u तूरनु**), (of hot food, etc.), become cool or cold, cold (Gr.Gr. 140); cold (genl.) (K.Pr. 236, f. voc. *tarun*). Cf. **t^oron^u**.

tūrun 2 तूरन । **शीतीभवनम्** conj. 3 (2 p.p. **tūryōv तूर्याव्**), to be, or become, cold, frigid (esp. of the body or some limb) (cf. **atha t^o**, p. 63*b*, l. 4; **traph t^o**, p. 1029*a*, l. 18; **tatun t^o**) (L. 459, *tirun*; L.V. 16); (of water) to freeze (L.V. 16); cf. **t^oranun. tūryō-mot^u तूर्या-मंतु** । **अनुभूतशीतवाधः** perf. part. (f. **tūryē-mūt^u तूर्ये-मंतू**), become cold, as ab.

ṭurun टुरन । **हितायाङ्कुरशाखस्तम्भः** m. (sg. dat. **ṭuranas**

दुरन्तः; pl. nom. **turan** दुरन्), the bough of a tree cleared of all its shoots and branches, a bare bough (fit only for firewood or the like); (m.pl.) a collection or pile of such boughs.

tīrandāz तीरंदाज़ (= تیرانداز) m. an archer, a Bowman (H. ii, 7; YZ. 50).

trang चंग or **tréng चंग** । **प्रस्रावः** f. copious evacuation, diarrhoea (esp. of children) (cf. **g^asa-t^o**, p. 307a, l. 28).

tranga चंग । **अति भीतिः** f.pl. repeated diarrhoea (esp. that caused by terror or the like); met. extreme terror, extreme apprehension. —**wasanē** —**वसत्र** ।

भयाकुलीभवनन् f. pl. inf. such attacks of diarrhoea to come down; hence, to experience such extreme terror or apprehension.

trōng^u त्रुंगु । **पटच्चरखण्डसमूहः** m. a bundle or collection of rags (esp. bits of old worn-out clothes). (cf. **trong^u** and **zacē-tr^o**, s.v. **ziūt^u**).

trōngⁱ wālānⁱ त्रुंगि वालनि । **अतिच्छिन्नीकरणम्** m. pl. inf. to wear (clothes, etc.), to rags. —**wasānⁱ** —**वसनि** । **अतिच्छिन्नीभवनम्** m. pl. inf. (of clothes) to become very ragged, to be a mere collection of rags.

trong^u त्रुंगु । **बहुग्रन्थिकधस्त्रखण्डात्मभाण्डम्** m. a kind of pocket-cloth, a cloth (usually an old worn rag) in which various articles are knotted separately. (cf. **trōng^u**).

trung चुंग or **trung^u चुंगु** । **तोदना** m. distress, harassment, persecution (caused by stinging language uttered by another). —**dyun^u** —**दिनु** । **उत्तेजना** m. inf. to provoke, irritate, re-arouse former anger.

tarang तरंग । **उल्लेखः** m. a wave, billow, ripple; emotion, rapture, transport, ecstasy; fancy, conceit, whim, caprice; conception, idea, opinion, surmise. —**wōthānⁱ** —**वथनि** । **अनेकोल्लेखोल्लेखः** m. pl. inf. (about some one affair) many different opinions to arise.

taranga तरंग । **स्त्रीशिरोवेष्टनम्** m. a long strip of cotton cloth about three inches wide, wound three or four times round the head of a Brāhman grown up married woman (as an indication that the marriage has been consummated) (L. 262). **taranga-gür^u**

तरंग-गुरू । **स्त्रीशिरोवस्त्रबन्धनकर्त्री** f. a woman who makes these head-dresses. —**mōh^ara** —**स्वहर** or —**mōhara** —**स्वहर** । **स्त्रीशिरोवस्त्रमार्जनदीप्तिः** m. polishing this head-dress (it is first dressed with a starch-like substance, and then rubbed with a hard, smooth, polishing-stone).

trangur^u त्रुंगुरु m. a collection, row (cf. **adji-tr^o**, p. 14a, l. 41).

trang^ur^u त्रुंगुरु or **trangür^u त्रुंगुरु** । **अल्पशोऽल्पशो बहुपदार्थसमूहः** f. (in a shop or the like) a collection of small articles (salt, turmeric, and the like); a

vessel used for holding all these articles; —^o n collection or row of anything (cf. **lari-tr^o**, p. 531b, l. 11; **tōl-tr^o**, p. 999b, l. 3). **trang^uri-wōn^u** त्रुंगुरि-वोजु । **अल्पशोऽल्पशो द्रव्यसमुच्चयविक्रयाजीवी** m. a travelling pedlar (who sells such small articles).

tr^anamath त्रनमथ । **चिनवतिः** card. (pl. dat. **tr^anamatan त्रनमतन्**), ninety-three (Gr.Gr. 80).

tr^anamatyum^u त्रनमतिमु । **चिनवतितमः** ord. (**tr^anamatim^u त्रनमतिमु**), ninety-third (Gr.Gr. 80).

tr^anamatyun^u त्रनमत्युनु । **चिनवतिमूल्यकः** adj. (f. **tr^anamatiñ^u त्रनमतिञ्जू**), costing ninety-nine (rupees, etc.), having wages of ninety-nine (rupees, etc.).

trinñō त्रिन्ना । **त्रिसंख्यालिपिः** m. the figure '3', the written sign for the numeral three.

trinun त्रिनुन । **सशाखीभवनम्** conj. 3 (2 p.p. **trinyōv त्रिन्योव**), to be, or become, prosperous in having many sons, grandsons, etc., to be blessed with many descendants. **trinyō-mot^u त्रिन्यो-मंतु** । **वंशवृद्धिसुपगतः** (शाखितः) perf. part. (**trinyē-miñ^u त्रिन्ये-मञ्जू**), become prosperous (as ab.).

t^ranun त्रनुन or **tūranun तूरनुन** । **शैत्यापत्तिः** conj. 3 (2 p.p. **t^r(tū)ranỹōv त^r(तू)रन्योव**), to become cold (esp. of some hot eatable), to go cold; (of anything else) to become cold, to become cool (cf. **atha t^o**, p. 63b, l. 7); to be cold (genl.) (K.Pr. 40, 114); cf. **tūrun 2. t^r(tū)ranỹō-mot^u त^r(तू)रन्यो-मंतु** । **शीतलीभूतः** perf. part. (f. **t^r(tū)ranỹē-miñ^u त^r(तू)रन्ये-मञ्जू**), become cold, become cool, as ab.

trinētr त्रिनेत्र m. He who possesses three eyes, a title of Shiv (Śiva) (the three eyes being respectively the sun, the moon, and fire) (Śiv. 153, 514). (cf. **trilōsan**).

trunts, trunts, see **trūz^u**.

t^ranāwun त्रनावुन or **tūranāwun तूरनावुन** । **शैत्यापादनम्** conj. I (1 p.p. **t^r(tū)ranōw^u त^r(तू)रनोवु**), to cool, make cool (hot food); to cool (generally); to extinguish (a fire) (L.V. 38, 1^o). **t^r(tū)ranōw^u-mot^u त^r(तू)रनोवु-मंतु** । **शीतलीकृतः** perf. part. (**t^r(tū)ranōv^u-miñ^u त^r(तू)रनोवु-मञ्जू**), cooled (by someone), etc., as ab.

tāranāwun तारनावुन । **समुत्तारणम्** conj. I (1 p.p. **tāranōw^u तारनोवु**), to get (someone or something) passed over (by someone else). Causal of **tārun**, and double causal of **tarun**, qq.v.

tūranāwun तूरनावुन. **tūranōw^u-mot^u तूरनोवु-मंतु**, see **t^ranāwun**.

trunāwarth तृणावर्थ m. (sg. dat. **trunāwartas तृणावर्तस**), 'the whirler of straws', N. of the Demon of the Whirlwind (in Skt. *Tṛṇāvarta*) who attempted to carry off Krushna (Kṛṣṇa), but was slain by him (K. 123, 180).

trēnaway अन्नवय or (q.v.) trēshēway अन्नवय । चीखे व
card. emph. even all three (Gr.Gr. 85; Śiv. 1168 (dat.
trinaicān); Rām. 201, 1565; II. xii, 25).

trunz^a त्रुञ्ज । तरजुः m. a panther (El. *trants*). Cf. trūz^a.
t^arañār तरञ्जार, t^arañēr तरञ्जर, or tūrañār तूरञ्जार ।
श्लथ्म m. coolness, coolth (cf. *atha-t^o*, p. 63*b*, II. 8, 9)
(Gr.Gr. 140); coldness; met. poverty (K.Pr. 237,
sg. dat. *turneras* for *t^arañēras*).

trōp^a त्रुपु । स्यूतिः m. sewing, stitching (cf. *barma-t^o*, p.
123*b*, l. 11; *kanjē-t^o*, p. 455*b*, l. 32; *mūth^a-t^o*, p.
605*a*, l. 20; *māwāl^a-t^o*, p. 611*b*, l. 27). —*dyun^a*
—दिनु । स्यूतिकर्म m.inf. to sew, to stitch (with dat.).

trōpⁱ kadānⁱ त्रुपि कडनि । स्यूतिविशेषः m. pl. inf.
to sew in a particular way, to quilt, sewing together
two layers of cloth with cotton between.

traph त्रफ् m. compression into a narrow space; the
sensation of oppressive and suffocating heat engendered
by the ab.; cf. *trapun*. —*tūrun* तूरुन् । ज्वराविर्भावः
m.inf. oppressive heat and chill, i.e. the beginning
of an attack of fever (marked by a feeling of internal
heat, accompanied by external chill). Cf. *trūr^a*.

trapa-traph त्रप-त्रफ । बड्डजनसमागमसंकुलता f.
(sg. dat. *trapa-trapi* त्रप-त्रपि). For gender, see
(Gr.Gr. 75), mutual oppressive crowding (as when a
number of people are crowded into too small a space).

taraph तरफ् ٲرफ़ । भागः (पाश्चिम) m. (not f. as in
Hindōstānī) limit, term; region, district, quarter,
tract (Śiv. 1684); side, direction (Gr.M.; Śiv. 1498;
Rām. 1683; II. xi, 5); a point of the compass,
direction (sometimes as the four, N., S., E., and W.,
and sometimes as ten, the four cardinal points, the
four intermediate points, the Zenith, and the Nadir
(Śiv. 199, 515); (as postposition with gen.) towards
(W. 98).

tarpha तर्फ or tarapha तरफ । पार्श्वतः (पश्चतः) adv.
from (such and such) a direction (cf. *ami t^o*, p. 55*a*,
l. 13; *amiy t^o*, p. 55*b*, l. 9; *prath t^o*, p. 769*a*, l. 41)
(Rām. 434); from towards (W. 98).

tarphuk^a तर्फुकु gen. (f. *tarphūc^a* तर्फूचू), of, or
belonging to, (such and such) a direction (cf. *ami t^o*,
p. 55*a*, l. 15; *amiy t^o*, p. 55*b*, l. 11).

tōriph तारीफ़. *tārif* تعريف m. praise (El.; W. 18;
II. vi, 17). —*karun* —करुन् m.inf. to praise (El.,
Gr.M.).

taraphdār तरफ़दार ٲرقدار । पक्ष्यः adj. c.g. and subst. m.
one who takes a side, a party man, a partisan (cf.
bē-tarafdār, p. 145*a*, l. 49); a follower; a sectary.

taraphdōri तरफ़दारी ٲرقداری । सहायता f. the act of
taking a side, partiality, partisanship (Gr.M.); party-
spirit; favouring, assistance.

triphal त्रिफल । त्रिफला a medicine composed of the three
myrobalans, *Terminalia chebula*, *T. bellerica*, and
Phyllanthus emblica.

triphala त्रिफल । त्रिफलकः adj. c.g. (of a mattock, hoe,
spade, knife, or the like) possessing three blades.

traph^ath त्रफथ or trēph^ath त्रुफथ adj. c.g. satiated,
satisfied, content (El. *trāth*, full); cf. *trupti*.

traph^ath gashun त्रफथ गशुन । तृप्तीभवनम् m.inf. to
become satiated or satiated (of someone hungry,
poverty-stricken, or the like) (Śiv. *trē^o*, 386, 1073;
Rām. 1108*b*). —*karun* —करुन् । तर्पणम् m.inf. to
satisfy, satisfy (Śiv. *trē^o*, 1678).

trāpajyār त्रापज्यार । नेत्रविकारः, नेत्रण्यम् m. ophthalmia
(El. *trāpajār*); fierceness, eager violence (Rām. 602).

tr^apol^a त्रुपलु । त्रिपलमितः adj. (f. *tr^apāji^a* त्रुपजि or
tr^apūji^a त्रुपजू), consisting of three *pals* (of about two
ounces each) (see *pal* 2); (usually of cloth or the like)
(a head-dress or the like) made of three *pals* of thread.

trōpal त्रुपल adj. c.g. sewed, stitched (cf. *barma-t^o*, p.
123*b*, l. 15).

tr^apalyun^a त्रुपलिनु । त्रिपलमितः adj. (f. *tr^apaliñ^a*
त्रुपलिञ्जू), i.q. *tr^apol^a*, q.v.

trapun त्रुपुन । आह्वय स्थापनम् conj. I. (1 p.p. *trōp^a* त्रुपु),
to crowd (articles or persons) into a narrow space, to
crum in; to shut tightly, close, cover up tightly (cf.
darwāza t^o, p. 259*b*, l. 45) (Rām. 23; II. viii, 3, 11).

trāpⁱ trāpⁱ thawun त्रुपि त्रुपि थवुन् । पूरं पूरं स्थापनम्
m.inf. forcibly to keep on cramming (things into a
confined space) till there is no more room whatever.

trōp^a-mot^a त्रुप-मंतु । आह्वय स्थापितः perf. part. (f.
trūp^a-mūb^a त्रुपू-मञ्जू), crammed in; closed tightly,
tightly covered.

tarpun तर्पुन् । तर्पणम् m. (sg. dat. *tarpanas* तर्पणस),
(among Hindūs) a daily religious ceremony consisting
in offering a libation of water to the spirits of deceased
ancestors or to the gods (Śiv. 1430, K. 971).

tr^apūr^a त्रुपूर । त्रिपुरकः adj. (f. *tr^apūr^a* त्रुपूरू), (a house
or the like) with three stories, three storied; (of an
ornament or the like) three storied, having three
sections one above the other; (of a field) bearing the
same crop three times successively.

trōpūr^a त्रुपूर । लताविशेषः f. N. of a certain medicinal
plant (described as somewhat poisonous and having
very bitter leaves).

trōpūr^a त्रुपूरू f. a crowding together in a confined space,
a cramming together, used —° *lari-t^o*, p. 531*b*, l. 13.
(Cf. *trapun* and the next).

trōp^arun त्रुपहन, trōparun त्रुपरुन, or trupurun त्रुपुरुन ।
आवरणम् conj. I. (1 p.p. *trōp^ar^a* त्रुपूर or *trupur^a*
त्रुपूरू), to cover tightly, obstruct (e.g. by hanging a

curtain over a window), to shut an orifice by covering it (cf. *dārē trōp^arānī*, p. 238*a*, ll. 44, 48; *l^ayē trōp^arañē*, p. 542*b*, l. 40) (L.V. 101); to close tightly any opening (cf. *āchī trōparañō*, p. 8*b*, l. 40) (Rām. 1769). Cf. *trapun*.

trōp^ar^u-mot^u चूपरु-मंतु or *trupur^u- चुपुर्-* आवृतः perf. part. (f. *trōp^ar^u-mūṣ^u* चूपरु-मंजू or *trupur^u- चुपुर्-*), covered, shut tightly, as ab. *trōp^arith thawun* चूपरिथ थवुन । आवरणम् m.inf. to shut up or cover tightly (a door, window, etc.).

trōp^arāwun चूपरावुन । आच्छादनम् conj. 1 (1 p.p. *trōp^arōw^u* चूपरोवु), i.q. *trōp^arun*, q.v. to cover tightly, obstruct, shut (Śiv. 1703). *trōp^arōw^u-mot^u* चूपरोवु-मंतु । आच्छादितः perf. part. (f. *trōp^arōv^u-mūṣ^u* चूपरोवु-मंजू), i.q. *trōp^ar^u-mot^u*, s.v. *trōp^arun*. *trōp^arōvith thawun* चूपरोविथ थवुन । आवृत्य निधानम् m.inf. i.q. *trōp^arith thawun*, s.v. *trōp^arun*.

tripushkar त्रिपुष्कर m. he who is the three Pushkaras (Pushkara, being the name of three different places of pilgrimage), a title of Shiv (Śiva) (Skt. *tripushkara*) (Śiv. 1172).

truṭti तृप्ति f. contentment, satisfaction (L.V. 12, Śiv. 1430). Cf. *traph^ath*.

tr^apōw^u त्रपोवु । त्रिपादिकामितः adj. (f. *tr^apōv^u* त्रपावु), weighing or measuring three-quarters of a *śēr* (cf. *pōw^u* 3) or one and a half pounds.

trupay (? spelling and gend.) the planting of rice-seedlings (L. 463, *trupai*).

trēr (? spelling and gend.) a certain food plant eaten in time of famine (L. 71).

trūr^u तूरु । ज्वरप्रारम्भावः m. the initial stage of fever (marked by chilly ague with a high temperature); cf. *traph-tūrun*, p. 1029*a*, l. 18. —*nīrith yun^u* —नीरिथ यिनु । अतिज्वरपीडोद्भवज्वरशान्तिः m.inf. fever to be relieved by its 'coming out' (i.e. sweating, etc., produced by exercise).

tarra तरं in *shēh-t^o*, p. 873*a*, l. 49, q.v. I.q. *tara* 2, q.v. *tōrra-bērra* तरं-ब्यरं । कल्पितवेशादिव्यवहारः m. wearing disguise, etc. (for the purpose of deception).

tarār तरार तزار । वाचालः adj. and subst. e.g. sharp-tongued, fluent of speech, eloquent; a boaster, braggart, a lying vaunter.

tarōr^u तरारि (= طراري) । कल्पितवङ्गभाषणशीलः adj. and subst. e.g. fluent of speech, eloquent; a boaster, a vaunter.

trōrun त्रोरुन । विस्कोटादिकार्कश्यम् conj. 3 (2 p.p. *trōryōv* त्रोर्योव), (of a sore or wound) to dry up, form a scab (cf. *krōr^u*). *trōryō-mot^u* त्रोर्यो-मंतु । कर्कशीभूतः perf. part. (f. *trōryē-mūṣ^u* त्रोर्ये-मंजू), become dry, as ab.

tr^as चस् । भङ्गशब्दः onomat. m. the noise of something hard (such as dry wood) breaking, 'crack', 'snap'; cf. *trās* 2, *tris*. —*mēlun* —मेलुन । सशब्दभङ्गः m.inf. 'a crack-sound to be joined', i.e. to break with such a sound, such a sound (indicating such a break) to be heard. —*milanāwun* —मिलनावुन । सारावाभङ्गनम् m.inf. to break (dry wood or the like) and so cause such a sound. —*milawun* —मिलवुन । सशब्दभङ्गनम् m.inf., id. —*tr^as tra-pūṣhī* —चस् च-पूँही । लघुवृत्त्याजीवनम् m. 'snap, snap, three little bits', making a living in a very humble way (cf. *pūṣhī*).

trās 1 चास् । भयम् m. fear, terror (e.g. caused by an enemy's attack, or by the appearance of an epidemic). —*karun* —करुन । गर्जितेन भर्त्सनम् m.inf. to put fear (into a person), to thunder abuse (e.g. at a servant guilty of some fault) (Śiv. 593, 1461).

trās 2 चास् । खण्डनशब्दः onomat. m. the sound of breaking or falling of some large hard object, such as a great tree, a wooden pillar, or the like, 'crash'; cf. *tr^as*, *tris*. —*milawun* —मिलवुन । शब्दयुक्तविभेदनम् m.inf. to cause to fall, or cut down, with a crash.

tris त्रिस् onomat. m. 'snap', 'crack' (cf. *trās* and *trās* 2), used in the following:— *tris gashun^u* त्रिस् गकुन । शब्दवत्तटिः m.inf. the sound caused by breaking, felling, or striking such things as a dried branch, a piece of wood, or the shoulder-blade to occur. —*karun* —करुन । चोटनम् m.inf. to make this sound (e.g. by tearing a dried branch off a tree). —*milawun* —मिलवुन । चोटनम् m.inf. breaking, etc., with such a sound to occur.

trus^u तुसु । अयाघातः m. a prick or pierce with a pointed instrument, such as a needle, skewer, a thorn, or the like; cf. *trōmb^u*. —*dyun^u* —दिनु । तीक्ष्णायतोदना m. to prick or pierce, as ab.; met. to use stinging language. —*lagun* —लगुन । कण्टकावयाघातः m.inf. a prick, as ab., to be experienced, to be pierced or pricked.

tiris तीरिस्, see *tyūr^u*.

tr^ash चश्, see *trish*.

trāsh चाश् (= تراش) । कर्तनी f. an instrument for cutting, a knife, scissors (cf. *jigar-t^o*, p. 371*b*, l. 48; *kalam-t^o*, p. 439*b*, l. 47) (Rām. 1268, 1539); a piece cut off, a cutting. —*hēñ^u* —हंजू or —*karūñ^u* —करजू । प्रान्तभागछन्ननम् f.inf. to cut off the edges of anything (such as paper, cloth, or the like), to trim.

trēsh चेश (by Paṇḍits also written चेष) । पिपासा. तृष्णा. पेयजलम् f. (or, according to some, m.) thirst (cf. *achēñ-t^o*, p. 9*a*, l. 17; *kakav-t^o*, p. 433*a*, l. 9; *nūna-t^o*, p. 641*a*, ll. 20, 25) (El. m.; Gr.Gr. 136, m.; Gr.M.; L.V. 37; K. 1092; K.Pr. 63); strong desire,

greed, avidity, covetousness (Gr.M.); drinking-water (for quenching thirst) (of. **phōt^l-t^o** or **phāt^l-t^o**, p. 715*b*, l. 43; **shōth-t^o**, p. 899*b*, l. 34) (Śiv. 342; Rām. 235-6, 1174, 1393-5, 1439; K. 230, 702; H. viii, 7; K.Pr. 155); any liquid for drinking (Rām. 398); water poured in libations to ancestors (cf. **pōtra-t^o**, p. 799*b*, l. 38); soil that will not hold irrigation water (L. 321); cf. **trēshnā**. —**lagūn^u** —लगंनू f.inf. thirst to be experienced, to be thirsty (with dat. of person thirsty) (El. m.inf.; K. 835; H. viii, 7). —**wēsh** —वेश् f. thirst (a jingle of **trēsh**) (El., who makes the word m., but we should expect it to be f.).

trēshē-hot^u चेश-हंतु । पिपासाहतः adj. (f. -hūš^u -हूश्). smitten by thirst, thirsty (cf. **shurāh-yāra trēshē-hot^u anun**, p. 891*b*, l. 27) (Gr.Gr. 136; W. 113; Śiv. 1559, 1585; YZ. 406, 411). **trēshē-kul^u** चेश-कुल । पुत्रः m. a tree of libations, i.e. a son (who offers libations for deceased ancestors). **trēshē trēshē karān gaṣhun** चेश चेश करान गहून । निष्पत्तीभावे मृतिः m.inf. to die without male descendant (who can offer libations for one's benefit).

trish चिश or **tr^ash** त्रश् । काष्ठम् f. a small piece of dry wood, a thin twig or splinter of dry wood (such as might be used for fuel), a fire-stick (cf. **l^ash-tr^ash** or **lish-trish**, p. 533*a*, l. 45) (El. *trishi*, Gr.M.). **trishē-hūr^u** चिश-हूर् । काष्ठभागः f. a small chip of such wood.

trōsh^u त्रुश् । कर्कशः, कठिनः, कोपनः adj. (f. **trōsh^u** त्रुशा), hard, rough (e.g. as wood or the like) (cf. **ada-t^o**, p. 12*a*, l. 26; **atha-t^o**, p. 63*b*, l. 10; **tala-t^o**, p. 996*b*, l. 7); passionate, irascible (esp. only so externally, but inwardly mild-tempered) (K.Pr. 216).

tr^ashākal त्रशाकल् or **trishākal** त्रिशाकल् । त्रिशखितः adj. e.g. three-branched, having three segments (esp. of something such as a tree, which has ordinarily two branches, or as a walnut, which has ordinarily two segments) (K.Pr. 229, *trēshākal*).

trishūl त्रिशूल or (El.) **trashūl** त्रशूल m. a trident (Śiv. 620). **trishūla-dar** त्रिशूल-द(ध)र् m. the Trident-bearer, a title of Shiv (Śiva) (Śiv. 1171).

trēshnā त्रेशना or **trushnā** तृशना or, as written by Paṇḍits, **tṛṣṇā** f. (the Skt. form of **trēsh**, q.v.), thirst (Śiv. 1584); greed, avarice (Gr.M.; Śiv. 341, 754, 1237, 1313, 1559, 1755, 1815).

trōshun त्रुशुन् । कर्कशीभवन् conj. 3 (2 p.p. **trōshyōv** त्रुशोव्), (of something soft or tender) to become rough, hard. **trōshyō-mot^u** त्रुशो-मंतु । कर्कशीभूतः perf. part. (f. **trōshyē-müš^u** त्रुशे-मंश्), become rough or hard, as ab.

trōshēr त्रुशर् or त्रुशर् । कठिनत्वम्, कठिनकोपित्वम् m. hardness, harshness, roughness (esp. of something once soft and tender, but become dry) (cf. **atha t^o**, p. 63*b*, l. 12); irascibility of temper (cf. **atha-t^o**, as ab.); conjunctivitis, ophthalmia (El. *trōshēr*, *trōshur*).

trōsh^arāwun त्रुशरावुन् । कर्कशीकरणम् conj. 1 (1 p.p. **trōsh^arōw^u** त्रुशरोव्), to make (something soft or tender) rough or hard (Gr.Gr. 7).

trēshⁱ **trēshēway** त्रेशि त्रेशवय् । संपूर्णातया त्रीशेव card. emph. even all three (Gr.Gr. 85).

trēshēway त्रेशवय् or (q.v.) **trēnaway** त्रैनवय् । त्रीशेव card. emph. even all three (Gr.Gr. 85; Śiv. 64 (*t^ash^o*), 977, 1168 (dat. *trēshēwān*), 1529; K. 1031, *trushēway*; K.Pr. 142).

turshōyⁱ तुर्शोयि । त्रुशतीत्यास्तादवत्त्वम् f. sourness, tartness, acidity.

trasun त्रसुन् । भयोद्देशात्तिः conj. 3 (2 p.p. **trasyōv** त्रसोव्), to become afraid or alarmed (at some terrifying sight), to fear; cf. **trasun**, and **tarsun**. **trasyō-mot^u** त्रसो-मंतु । भयाभिभूतः perf. part. (f. **trasyē-müš^u** त्रसे-मंश्), overwhelmed with fear, as ab.

tarsun तर्सुन् or **tar^asun** तर्सुन् । सभयीभवन् conj. 2 or 3 (1 p.p. **tor^as^u** तर्सु; 2 p.p. **tar^asyōv** तर्सोव्), to be, or become, frightened, terrified, alarmed, to fear, be afraid (at the sight of some terrific or formidable personage, or due to anxiety as to some future danger). Cf. **trasun** and **trasun**.

tor^as^u-mot^u तर्सु-मंतु । त्रस्तः 1 perf. part. (f. **tür^as^u-müš^u** तर्सु-मंश्), frightened, terrified (esp. used with regard to some child, or the like, at some unseen fear).

tar^asyō-mot^u तर्सो-मंतु । पूर्वम् अनुभूतवासः 2 perf. part. (f. **tar^asyē-müš^u** तर्से-मंश्), (of an animal or man, who has experienced terror at some previous time) filled with fear thereabout (at the present time, also).

trisandyā त्रिसंद्या (ध्या) f. the old N. of a sacred spring in Kashmir, the modern Sōnda-brōr^u (q.v., p. 918*b*, l. 32) (RT.Tr. 469, Śiv. 1496).

tr^asūr^u 1 त्रुशीर् (for 2, see **tr^asyūr^u**) । त्रिसैटिका f. a weight of three seers (of about two pounds each) for weighing.

trās^arāwun त्रसरावुन् । त्रासनम् conj. 1 (1 p.p. **trās^arōw^u** त्रसरोव्), to cause to fear, terrify (by some terrifying spectacle) (Gr.Gr. 7). **trās^arōw^u-mot^u** त्रसरोव्-मंतु । त्रासितः perf. part. (f. **trās^arōv^u-müš^u** त्रसरोव्-मंश्), terrified, as ab.

tr^asatath त्रसतथ् । त्रिसप्ततिः card. (pl. dat. **tr^asatatan** त्रसततन्), seventy-three (Gr.Gr. 79).

tr^asatatyum^u त्रसततिम् । त्रिसप्ततितमः ord. (f. **tr^asatatim^u** त्रसततिम्), seventy-third (Gr.Gr. 79).

tr^asatatyun^u चसततिनु । चिसप्रतिमुञ्चकः adj. (f. tr^asatatiñ^u चसततिनु), costing or worth seventy-three (rupees, etc.); earning seventy-three, as ab.

tr^asyūr^u चसूरु । चिसेटकमितः (f. tr^asir^u २ चसीरु, for 1, see s.v.), weighing three seers (of two pounds each); (m. or f.) a vessel or receptacle containing or measuring three seers.

trōṭ^u चूटु or troṭ^u चटु । गुच्छातहारः m. (sg. abl. trāṭi 1 चटि, for 2, see trāṭh), a nocklace of several strands, and adorned with moonshaped gold beads (cf. māla-t^o, p. 565a, l. 44; rachi-t^o, p. 824b, l. 10) (El. trāṭh, trūt; Śiv. 1557; Rām. 512; K. 85; H. xii, 5; YZ. 374 (troṭ)).

tartib ترتیب m. order, arrangement, in bē-tartib, p. 145b, l. 1. tartiba-warōy ततीब-वराय् adv. disorderly (El. misprinted tarbihawarāi).

tr^ath चथ or trith त्रिथ । क्खेदः m. (sg. dat. tr^atas चतस or tritas चितस), a slit rent, fissure, tear (in a garment) (El. trit, trāt; K.Pr. 51, trit); a made slit in a garment (to allow it to be put on or taken off) (cf. nāla-t^o, p. 632b, l. 40). —dyun^u —दिनु m.inf. to rend, tear (El.). —wālun —वालुन । क्खेदनम् m.inf. to tear, or rend, a garment, or the like. —wasun —वसुन । क्खेदोञ्जवः inf. a long rent or tear to be made in a garment, or the like.

trāṭh चटु । चयम् f. (sg. dat. trāṭi 2 चटि, for 1, see trōṭ^u), lightning, a thunderbolt (cf. hēnga-t^o (met.), p. 339a, l. 49; naba-t^o, p. 619a, l. 22; nabⁱ-t^o, ib., l. 34; nāra-t^o, p. 648a, l. 42; pā-t^o, p. 748a, l. 25; rūda-t^o, p. 826b, l. 11) (Gr.M., Śiv. 1558, Rām. 458, K. 110, K.Pr. 253); a meteorite (El.). Note that hār-t^o, N. of a place (p. 344a, l. 19), is m., while, when it means 'lightning in the mouth of Hār' (ib. l. 21), it is f.

tīr^ath तीरथ m. a sacred bathing-place, a place of pilgrimage (L.V. 36, 46; K.Pr. 201, tirt; Śiv. 524, 1080, 1089, 1159, 1166, etc.); the actual place on a river bank where such bathing takes place (K. 971).

turuth तुरुथ । शीघ्रम् adv. quickly, speedily, hastily.

tr^aṭop^u चटपु । त्रिपच्च्यः adj. (tr^aṭup^u चटपू), for three parties, from three points of view, and so on, see ṭop^u 3.

tr^atōp^u चतोपु । त्रातपशोषितः adj. (f. tr^atōp^u चतापू), three times put in the sun, thrice spread out in the sun to dry (of damp grain or the like). Cf. tōp^u and tāph.

tartar तर्तर् । वेगवन्निपातशब्दः m. onomat. a snap, crack, crackle, fizz, whiz; the patter of dropping, clatter. —karun —करुन । बज्जल्यनम् m.inf. unceasingly to prate, prattle, chatter, gabble (like the patter of rain).

—lagun —लगुन । अतिजल्पितोञ्जवः m.inf. much chattering or gabbling to occur (as ab.). —lāgun —लागुन । अतिजल्पनम् m.inf. to prate unceasingly, gabble, talk nonsense.

tartārⁱ तर्तारि । वेगवर्षणतुञ्जजच्चाकः adj. e.g. and subst. m. a gabbler, prater (who talks as unceasingly as the patter of falling rain).

tair-tair (१ spelling) f. a chattering woman (El. tair-tair). Cf. tartārⁱ.

tr^atrōk^u चत्रकु । चिद्रोणकः adj. (f. tr^atrōc^u चत्रचू), measuring three trakh^s (of six Kāshmiri seers, see trakh 2); (m. or f.) a receptacle containing, or measuring, three trakh^s.

tr^atrōk^u चत्रकु । चिद्रोणमितः adj. (f. tr^atrōc^u चत्रचू), measuring three trakh^s as in the preceding; (m. or f.) an appliance for measuring this amount; (m. or f.) a receptacle containing, or measuring, this amount.

tarituz, see tāra-tyuz^u, p. 1018a, l. 33.

tārūṣ^u तारचू or (q.v.) tāraṣh तारह । बुद्रतुला f. a small pair of scales (such as is used in weighing precious metals or the like).

tāraṣi-dūnd^u तारचि-दंडू or -dūnd^u -डंडू । बुद्रतुलाधारदण्डः f. the beam of such scales. —pōtur^u -पोतुर् । तुलापाचम m. the pan of such scales.

tōrūṣ^u तोरचू or (q.v.) tōraṣh तोरह । तचायुधविशेषः f. (sg. dat. tōraṣhē तोरह्), a carpenter's chisel (Gr.M.); १ a wedge for splitting wood (cf. ṣōras).

tōraṣi-dan तोरचि-दन । तचायुधविशेषदण्डः m. the wooden handle of a chisel. —mūr^u -मूरु । तचायुध-फालधारा f. the cutting edge of a chisel.

trōṣh चॉह् in lōsha-trōṣh, p. 539b, l. 33, q.v.

tāraṣh तारह् or (q.v.) tāriṣh^u तारचू । बुद्रतुला f. (sg. dat. tāraṣhi तारह्), a small pair of scales (such as is used for weighing precious metals or the like); a pair of scales genl. (such as would be used for weighing salt or the like) (K.Pr. 153).

tāraṣhi-dūnd^u तारह्-दंडू or -dūnd^u -डंडू । बुद्रतुलाधारदण्डः f. the beam of such scales. —pōtur^u -पोतुर् । तुलापाचम m. a pan of such scales.

tōraṣh तोरह् or (q.v.) tōriṣh^u तोरचू । तचायुधविशेषः f. (sg. dat. tōraṣhi तोरह्), a carpenter's chisel (L. 370, tōrats). —wōr^u -वोर् । तचायुधविशेषः m. a fine chisel, esp. for cutting narrow holes.

tōraṣhi-dan तोरह्-दन । तचायुधदण्डः m. the wooden handle of a chisel. —mūr^u -मूरु । तचायुधधारा f. the cutting edge of a chisel.

trabun चबुन । भयाग्निः conj. 2 or 3 (1 p.p. troṣ^u चबु; 2 p.p. trabyōv चबोव्), to fear, be afraid, terrified (esp. when caused by some formidable sight) (Gr.Gr. 226). Cf. trasun and tarsun.

trob^a-mot^u चत्रु-मत्तु । भीतः 1 p.p. (f. trüb^u-müsb^u चत्रु-मच्चू), terrified, as ab.

trasyō-mot^u चस्यो-मत्तु । भीतः 2 p.p. (f. trasyē-müsb^u चस्ये-मच्चू), terrified as ab. into a swoon.

trab^arāwun चत्रावुन । भयदानम् conj. 1 (1 p.p. 5 trab^arōw^u चत्रोवु), to terrify, fill with fear, cause to be afraid (esp. by displaying some formidable spectacle) (Gr.Gr. 7). trab^arōw^u-mot^u चत्रोवु-मत्तु । भयव्याकुलीकृतः perf. part. (f. trab^arōv^u-müsb^u चत्रोवु-मच्चू), caused to be terrified.

trāv 1 चाव् in trāwa-trāv चाव-चाव् । अतिपूर्णः m. (of some vessel) brimful (El. trāva-trāva; Śiv. 520, 1802).

trāv 2 चाव्, f. the act of depositing (and leaving there), the act of abandoning (cf. tula-trāv, p. 1000a, l. 36). 15 See trāwun.

trowa, in trowa-nēnd (L. 463, trowanind), f. the fourth and last weeding of a rice crop. Perhaps trowa is incorrect for trāva; cf. trāwun. See nēnd 2.

trōw^u चोवु, 1 p.p. of trāwun, q.v. (f. trōv^u चोवू), 20 used —° in such compounds as atha-trōw^u, free-handed, liberal (p. 63b, l. 14); dālⁱ-t^o, loose-skirted, wasteful, extravagant, uneconomical (the skirt being used for holding things) (p. 211b, l. 50).

tr^awuh चवुह् or trēwuh अचुह् । त्रयोविंशतिः card. (pl. 25 dat. tr^a(trē)wuhān च्(त्र्य)वुहन्), twenty-three (Gr.Gr. 77).

truwāh 1 त्रुवाह् । त्रयोदश card. (pl. dat. truwāhan 30 त्रुवाहन्), thirteen (Gr.Gr. 76). Cf. trayōdashē.

truwāh 2 त्रुवाह् । त्रयोदशी तिथिः (sg. dat. truwōsh^u 30 त्रुवाशू or truvūsh^u त्रुवशू), the thirteenth lunar day of a lunar fortnight (cf. hērüb^u-t^o, p. 351a, l. 4). truvūsh^u-hond^u त्रुवशू-हन्दु । त्रयोदशसुन्नवः gen. (f. -hūnz^u-हञ्जू), of, or belonging to, or born, or produced on this day (Śiv. 524).

truwōhⁱ त्रुवाहि m.pl. 'thirteens', used as a multi- 35 plicative with numerals above ten, as in kāh truwōhⁱ akh hath ta tēyētōjih, eleven thirteens are a hundred and forty-three (Gr.Gr. 86).

tr^awuhur^u चवुहर् । त्रिवार्षिकः adj. (f. tr^awarish^u 40 च्वरिशू), of three years, produced three years ago, three years old.

tr^awuhyum^u चवुहिमु or trēwuhyum^u अचुहिमु । त्रयोविंशः ord. (f. tr^a(trē)wuhim^u च्(त्र्य)वुहिमु), 45 twenty-third (Gr.Gr. 77).

truwōhyum^u त्रुवाहिमु । त्रयोदशः ord. (f. truwōhim^u 45 त्रुवाहिमु), thirteenth (Gr.Gr. 76).

trāwun चावुन । परित्यागः, उन्मोचनम्, उपेक्षणम्, निपातनम् 50 conj. 1 (1 p.p. trōw^u चोवु), to let go, let loose, loose, let go hold of, release (cf. atha t^o, p. 63b, l. 15;

mōth trāvūn^u, p. 604a, l. 44) (Gr.M.; L.V. 70, 88; Śiv. 1565; Rām. 808; K. 162; II. iii, 4; x, 5, 12); to set free, release, liberate (cf. dād trāwānⁱ, p. 187a, l. 19; phrith t^o, p. 709b, l. 49) (Rām. 1322; K. 560, 564, 566, 664); to unharness, set free (harnessed horses, etc.) (Śiv. 1699); to leave (a limb or the like) loose, to let (it) hang comfortably (K. 972); to leave (e.g. space between lines) (Gr.M.); to spare, forgive (a sin, etc.), pardon, let off, discharge (a person), acquit (a person under trial) (Śiv. 425); to leave, let alone, leave alone (cf. 50 kāni-kūn^u t^o, p. 461b, l. 11);

to leave, quit (Gr.M.; K.Pr. 57; YZ. 218, 232); to leave behind (at death) (Gr.M., Rām. 260); to forsake, abandon, desert (cf. dol^u d^anith t^o, p. 211b, l. 40); path t^o, p. 792b, l. 1) (Gr.M.; Śiv. 452, 513, 554, 557, 572, 585, 1445, 1450, 1543, 1624, 1635, 1851, 1901, 1909; Rām. 385-6, 394-5, 427, 529, 612, 625, 757, 767, etc.; K. 265, 281, 290, 417, 860-1; YZ. 139, 151); to relinquish, resign, renounce, give up (Gr.M.; L.V. 27, 30; Śiv. 553, 576, 583, 884, 890, 893, 898, 973, 1021, 1057, 1271, 1352, 1545, 1757, 1815; Rām. 8, 31, 45, 52, 178-9, 211, 322, 453, 555, 657, etc.; K. 500, 505, 672, 869, 1029; H. ii, 10; xi, 11; YZ. 236, 238, 515; K.Pr. 46); to abstain from (Śiv. 786, 992, 1539); to get rid of (cf. mal t^o, p. 564a, l. 28; phrakh t^o, p. 704a, l. 35; thūk^u t^o, p. 972b, l. 24) (Gr.M.; Śiv. 1017, 1246, 1435, 1810); to divorce (El., Rām. 328); to rid (cf. mēbi murⁱ trāwānⁱ, p. 608b, l. 41); to complete and leave finished, to leave after completion, to complete entirely (cf. chōkh t^o, p. 159b, l. 10; ciṭha t^o, p. 177b, l. 38) (Śiv. 1235); to perform, carry out, complete (cf. khāka t^o, p. 395a, l. 48); to leave (it, after passing along it), to traverse completely (a road or the like) (L.V. 82); to put or lay aside; to put down, place, deposit (Śiv. 1475, 1516);

to discharge, shoot, fire (an arrow, gun, etc.) (cf. 55 tōph trāvūn^u, p. 1015b, l. 27; tīr t^o, p. 1019a, l. 8) (Gr.M.; Rām. 117, 123, 867, 1271);

to take to, put on, or adopt (a course of conduct), perform (cf. dāb t^o, p. 182a, l. 17; doc^u t^o, p. 185a, l. 50; dōcur^u trōvith bēhun, p. 186b, l. 38; dula t^o, p. 212a, l. 29; dūlagun^u t^o, p. 213a, l. 27; dāph t^o, p. 232b, l. 5; dēra t^o, p. 236b, l. 30; gēra t^o, p. 296b, l. 37; lam-lisar t^o, p. 524a, l. 24; lisar t^o, p. 534b, l. 29) (Śiv. 1811, 1834-5; K. 995); to carry out, carry on, do some action (cf. dōr trāvūn^u, p. 237a, l. 10; kh^ar trāvūn^u, p. 406b, l. 42; lōpa trāwānē, p. 528b, l. 45; rav t^o, p. 852a, l. 39;

shōy t°, p. 903a, l. 3; **thāh trāvūñ^u**, p. 971b, l. 28; **tēharyau-pēthi wōta trāwañē**, p. 983b, l. 49; **t°kh trāvūñ^u**, p. 991b, l. 20) (Śiv. 410; Rām. 1756; K. 825); to bring into action, employ (a limb of the body, or some instrument) (cf. **kōth^u t°**, p. 489a, l. 15; **kōra t°**, p. 466b, l. 8; **lar trāvūñ^u**, p. 529b, l. 10; **mōhar t°**, p. 556a, l. 14; **nār t°**, p. 647a, l. 24; **patang t°**, p. 802a, l. 27) (Gr.M., Śiv. 506);

to take to (rest, sleep, or the like) (cf. **nēnd^{ar} trāvūñ^u**, p. 642b, l. 44; **shōng trāvūñ^u**, p. 885b, l. 14) (Śiv. 1702, 1826; II. iii, 3, 7; viii, 5);

to emit, give forth, pour forth, eject (cf. **bākh trāvūñ^u**, p. 99a, l. 47; **dēkⁱ s^{as} trāwāñⁱ**, p. 204b, l. 46; **kh^{ar} t°**, p. 406b, l. 29; **lahar trāvūñ^u**, p. 516a, l. 50; **marsa-pōnda trāwañē**, p. 594b, l. 20; **phakh t°**, p. 689a, l. 6; **phukār trāwāñⁱ**, p. 691a, l. 7; **pharyād t°**, p. 711a, l. 3; **pōnd trāvūñ^u**, p. 739a, l. 35; **pōs^u t°**, p. 777a, l. 25; **rās t°**, p. 842a, l. 49; **thōka trāwañē**, p. 973a, l. 29; **tās t°**, p. 1037a, l. 1; **sūth trāvūñ^u**) (Gr.M.; Śiv. 905, 1389; Rām. 295, 1386, 1636; K. 38, 90, 502, 926, 936, 984-5, 987-8, 1047; H. i, 5; xii, 2, 12; YZ. 19, 33, 130, 440, 484; K.Pr. 31, 124, 166, 216); to pour out, pour forth, spill (cf. **osh^u t°**, p. 47b, l. 22; **grōkh t°**, p. 302a, l. 29; **phukār t°**, p. 691a, l. 9; **phyār t°**, p. 721b, l. 5) (Śiv. 1250, 1252, 1255, 1551, 1688, 1893, 1910; Rām. 1222, 1493, 1618; K. 162; H. v, 4); to lay (eggs) (cf. **thūl trāwāñⁱ**, p. 976a, l. 44) (W. 144; K.Pr. 120, 163); to keep pouring forth, to do something persistently (cf. **chōkañ trāvūñ^u**, p. 160a, l. 34; **ḍōcur^u t°**, p. 186b, l. 40; **ḍuḥay trāvūñ^u**, p. 258b, l. 2; **nāla trāwañē**, p. 683a, l. 45) (Rām. 242, 292, 376, 875, 893, 1551);

to cast, throw, cast down (cf. **cīrⁱ trāvūñ^u**, p. 174b, l. 31; **pashē-pēthi shīn trāwun**, p. 777b, l. 8) (Śiv. 1015; Rām. 358, 426, 480, 485, 914, 929, 947, 1368; K. 124, 450, 595; H. viii, 7; xii, 11, 16, 17); to throw away (K.Pr. 64); to throw forth, put forth, thrust forth (cf. **kadam t°**, p. 385b, l. 7; **nazar trāvūñ^u**, p. 676a, l. 30; **pūrⁱ trāwāñⁱ**, p. 755a, l. 13; **tōk^u t°**, p. 991a, l. 28) (Śiv. 17, 496, 509, 514, 902, 918, 958, 1034, 1088, 1099, 1820, 1878; Rām. 370, 711, 1287, 1294, 1371; II. iv, 5; YZ. 32, 224); to spread out, lay out (cf. **s^{ath^{ar}} trāwun**, p. 947b, l. 15); **dālⁱ trāwāñⁱ**, m. pl. inf. to throw out the skirts (from the body), i.e. to sit with bended knees (L.V. 49); but cf. **dālⁱ-trōw^u**, p. 1033a, l. 22; to strew, scatter, spread abroad (cf. **dāba t°**, p. 182a, l. 24; **pāh trāvūñ^u**, p. 683b, l. 37; **phukⁱ trāwāñⁱ**, p. 688b,

l. 35; **ph^{ar} t°**, p. 701a, l. 8; **phēt^u trāvūñ^u**, p. 715a, l. 31; **tāsōla t°**, p. 1038a, l. 22) (Gr.M.; Śiv. 125; YZ. 10, 168);

to doff, put off (clothes, ornaments, etc.) (cf. **pōshākh t°**, p. 780b, l. 39) (Śiv. 1725; Rām. 201, 274, 654, 828, 990, 1467, 1576, 1634; H. v, 9; x, 2; xii, 6, 7);

This verb is commonly used with the conjunctive participle of another verb to form an intensive compound, as in **bakith t°**, p. 102a, l. 22; **cirith t°**, to wring out (water from a cloth), Gr.M.; **chala karith t°**, p. 161a, l. 9; **dali d^{an}ith t°**, p. 212a, l. 10; **d^{an}ith t°**, p. 228a, l. 16; **dasith t°**, p. 255b, l. 32; **lath dith t°**, p. 536b, l. 22; **tōh karith t°**, p. 970a, l. 7; **t^{ash}a karith t°**, s.v. **t^{ash}**; **ṣaṭith t°**, s.v. **ṣaṭun**) (Śiv. 23, 353, 1666; Rām. 1310; H. ii, 5; x, 7, 8).

trōw^u-mot^u त्रौवु-मंतु । परित्यक्तः, उन्मोचितः, उपेक्षितः, निपातितः perf. part. (f. **trōv^u-mūs^u चावू-मञ्जू**), let go, abandoned, etc., as ab. (cf. **kōvⁱ t°**, p. 495a, l. 45); laid (of an egg) (K.Pr. 163).

trōvith चाविष्, conj. part. having abandoned, etc.; hence, used as an adverb, save, except, putting (such and such) out of consideration (K. 1054). — **gabhun** — गङ्गुन् । संपत्संचयं स्थाय परलोककथानम् m.inf. to abandon and depart; met. to abandon one's possessions to heirs and depart; hence, to die. — **ḥhunun** — कुनुन् । परित्यागः m.inf. to throw away (El., Gr.M.); to give up, abandon (any work).

tarawun तरवुन् । किञ्चिदधिकः adj. (f. **taravūñ^u 1 तरवञ्जू**), (in weighing) somewhat overweight, weighing a little more than the amount in the other pan. (cf. **trāyē tōlun**, p. 1035a, l. 40).

tarawun^u तरवुनु । तरन्, तरङ्गापारः n.ag. (f. **taravūñ^u 2 तरवञ्जू**), one who crosses (a river), a ferry passenger; one whose business or occupation is to cross; (of a debt or the like) ripe or ready for repayment.

trāwanāwun चावनावुन् conj. I (1 p.p. **trāwanōw^u चावनोवु**), to cause to let go, or to cause to be let go (El.). Causal of **trāwun** (q.v.) in all its meanings (Śiv. 1849, cause to put forth; 1896, cause to abandon).

tārawun^u तारवुनु n.ag. (f. **tāravūñ^u तारवञ्जू**), a ferryman (El., Śiv. 1191); a means of crossing (someone) over (Śiv. 1201, 1755). See **tārun**.

tr^{aw}wanzāh चवञ्जाह । त्रिपञ्चाशत् card. (pl. dat. **tr^{aw}wanzāhan चवञ्जाहन**), fifty-three (Gr.Gr. 78).

tr^{aw}wanzōhyum^u चवञ्जाहिमु । त्रिपञ्चाशत्तमः ord. (f. **tr^{aw}wanzōhim^u चवञ्जाहिम्**), fifty-third (Gr.Gr. 78).

tarawañ तरवञ् । तैरणमूल्हम् f. a fee paid for crossing, a bridge-toll, ferry-fare, or the like.

trāvēr चावर m. leaving, letting go, abandoning; omission, pouring forth; scattering (cf. *dāl-t^o*, p. 212a, l. 3). This word is the abs. noun of *trāwun* (q.v.) in all its meanings.

tr^awōr^u त्रवोर् । त्रिवेष्टनः adj. (f. tr^awōr^u त्रवोरु), having three covers, trebly wrapped up, trebly enclosed.

tarwār तर्वार । खड्गम् f. a sword, a 'tulwar' (Gr.M.; K. 33, 447, 811). tarwāri-bardār तर्वारि-बर्दार । खड्गायुधिकः m. a sword-bearer, a swordsman.

tri-warna त्री-वर्न, see *triy*, col. b, l. 14.

tr^awarish^u त्रवरिशू, see tr^awuhur^u.

tr^awōr^ushun^u त्रवारिशुनु । त्रिवार्षिकः adj. (f. tr^awōr^ushin^u त्रवारिशिनु), of, or belonging to, three years; three years old.

truwōsh^u त्रुवांशू or truvūsh^u त्रुवशू, see *truwāh* 2.

tr^awōt^u त्रवोट् adj. (f. tr^awōt^u त्रवोट्, sg. dat. tr^awācē त्रवाच्य), having three joints, joined in three places. (cf. *wōt^u*).

trāwawun^u त्राववुनु n.ag. (f. trāwawūn^u त्राववन्नु), one who lets go, etc. (in all the meanings of the verb *trāwun*, q.v.) (cf. *nār-t^o*, an incendiary, p. 647a, l. 22) (Śiv. 861, betake oneself to (rest)).

try त्र्य, see *trēh*.

tray च्य or trēy 1 त्र्य । तृतीया तिथिः f. (sg. dat. tra(trē)yē 1 त्र्येय, for 2, see *trēh* 1, for *trayē* 3, see s.v.), the third lunar day of a lunar fortnight (cf. *achin-t^o*, p. 9b, l. 1; *gōra-t^o*, p. 305b, l. 17; *nawa-rēh t^o*, p. 665a, l. 6; *sōta-t^o*, p. 947a, l. 3) (Rām. 1767); esp. the third lunar day of the *nawa-rēh* festival (see p. 665a, l. 6) (L. 265, *trēh*). *trayē-hond^u* त्रय-हन्दु or *trēyē-hond^u* त्र्येय-हन्दु । तृतीयोद्भवः gen. (f. -hūnz^u -हन्नु), of, belonging to, produced on, or begun on the third lunar day.

trāy त्राय । आन्तरावस्था, साहाय्यम् f. the inner nature (of any person or thing) (Śiv. 1239, 1622); favouring, assistance, partizanship (cf. *rāyē-trāyē*, p. 854b, l. 25). —wuchūn^u —वुक्नु । आन्तरावस्थापरीक्षणम् f.inf. to inspect the inner nature, to test the inmost character (of any person or thing).

trāyē tōlun त्राय तोलुन । आधिक्येन मानम् m.inf. to weigh out over and above the fixed amount (Śiv. 1476). (cf. *tarawun*).

trayē 3 त्रय, i.q. *trēh* 1, q.v., in the following:— *trayē-gōn* त्रय-गण् m. the three qualities (Śiv. 237, 514; cf. *trē-gōn*). —lūkh -लूख् m. the three worlds taken collectively (Śiv. 957); cf. *trailūkh*, *trizagath*. —lōṣan -लोञ्जन् m. he who has three eyes, N. of Shiv (Śiva) (Śiv. 1044), i.q. *trilōṣan*, q.v.

trēy 2 त्र्य, trēyē त्र्येय, trēyau त्र्यौ, see *trēh* 1 and *tray*.

triy 1 त्रिय, see *trēh* 1.

triy 2 त्रिय । स्त्री a woman, a female (as distinguished from a male of man or beast) (Gr.M.; Śiv. 957, 974, 1044, 1103, 1345, 1436, 1822; Rām. 624, 773, 848, 1151, 1238, 1575, 1767; K. 52, 273, 288, 435, 617, 986); a wife (El. *trēi*, *trī*; Śiv. 339, 711, 1438; Rām. 81, 1260, 1641, 1643, 1652, 1686; K. 48, 744, 918, 946, 1107).

triyē-bāv त्रिये-बाव । स्त्रीत्वम् m. woman's nature, womanhood (Śiv. 960, 1130; Rām. 629; K. 747, 1105); effeminacy. —karañē —करञ्ज f.pl.inf. to marry wives, i.e. to marry many wives, to have a large seraglio (K. 132).

tri-warna त्री-वर्न f. an individual of the woman kind, a woman (with all the characteristics of a woman) (Rām. 1051).

trōy त्र्य । एकपदी f. a footpath (for a single person to walk on). trōyē trōyē phērun त्र्ये त्र्ये फेरुन । एकपदीषु भ्रमणम् m.inf. strolling about in lanes (without object, or for passing the time).

truy^u त्रुय । प्रसूतचानुराङ्गकम् m. votive oblations made on behalf of a woman on the fourth day after delivery of a child. —khārun —खारुन or —khasun —खसुन । प्रसूतायाश्चानुराङ्गकतापीडनः m.inf. (if the woman is delicate or weak) a slight quotidian feverish attack to come to her on this day.

tāryī (El.), see *tōr^a*.

tāriy तैरिय् (= تری) । आद्रिता f. freshness, juiciness, ripeness; moisture, dampness, humidity, wetness; low lands on the bank of a river, etc., land covered with water, moist soil, marsh, swamp.

tōray तरय । तरा f. quickness, speed, hurry.

tūry नूर्य । तैव adv. i.q. *tūrī*, q.v., p. 1019b, l. 48.

turyā तुर्या f. (a word borrowed from Skt.) the fourth state or condition (Skt. *arasthā*) of existence, the first three being waking (Skt. *jāgṛti*), waking sleep (Skt. *scapna*), and deep sleep (Skt. *susupti*); the fourth state of the soul, in which the spiritual subsists alone by itself, contrasted, like a spectator, as a substance undifferentially set free from all existing things (Śiv. 1488, 1623, 1826, 1866). There is a final stage called *turyāṭh*, in which there is complete union with the Supreme (Śiv. 1757).

turay तुरय । वाद्यविशेषः f. a trumpet, a clarion, i.q. *tūrī*, q.v.

trayōdashē त्रयोदश card. thirteen (Śiv. 524, Rām. 1771). This is the borrowed Skt. word *trayōdaśa*; the Ksh. word is *truwāh* 1, q.v.

taryiāk (ʔ spelling) m. opium (El.).

tryukh^u चिख in *likha-tryukh^u*, p. 518b, l. 12, and

lyukh^u-tryukh^u, p. 543b, l. 41, qq.v.; cf. **trukh^u** of which it is an alternative form (Gr.Gr. 30, 72, 140).

tryū^u त्र्यु (sg. abl. **trēli** त्रैलि), threefold, of three kinds (noted only in Śiv. 1844, abl. **trēli**, which is probably m.c. for **trila**, q.v.). **trēli-karm** त्रैलि-कर्म m. the threefold (class of) actions (all actions being either virtuous (Skt. *puṇya*), sinful (Skt. *pāpa*), or of mixed character (Skt. *miśra*) (Śiv. 1844).

trayim^u त्रयिम, **trēyim^u** त्रैयिम, **trēyum^u** त्रैयुम, **triyum^u** त्रियुम, see **trayyum^u**.

tryūn^u त्र्यून or **trūn^u** त्रून m. (sg. dat. **trīnis** त्रीनिस्, abl. **trēni** त्रैनि), the covering of a limb (such as a glove or stocking) (cf. **atha-t^o**, p. 63b, l. 16; **khōra-tr^o**, p. 409b, l. 35). In **daba-tryūn^u** or **-tron^u** (p. 181b, l. 32) the word seems to mean 'injury to a limb'.

trayēshīth त्रयशीथ् or **trēyēshīth** त्रैयशीथ् । **त्रयशीतिः** card. eighty-three (Gr.Gr. 79, El. *trāshīt*).

trayēshītyum^u त्रयशीत्युम् or **trēyē^o** त्रैय^o । **त्रयशीतितमः** ord. (f. **tra(trē)yēshītīm^u** त्र(त्रै)यशीतिम्), eighty-third (Gr.Gr. 79, El. *trāshītyum*).

trayēshītyun^u त्रयशीत्युनु or **trēyē^o** त्रैय^o । **त्रयशीतिमूळः** adj. (f. **tra(trē)yēshītīn^u** त्र(त्रै)यशीतिन्), costing, or worth, eighty-three (rupees, etc.); earning wages of eighty-three (rupees, etc.).

turyātīth तुर्यातीथ् f. the final stage of emancipation, beyond the fourth stage (see **turyā**) (Śiv. 1757). A word borrowed from the Skt. *turyātīta*.

ṭiryuw^u टिर्युव् in **bangi-t^o**, the female *bhāng* blossom, p. 113a, l. 17. Cf. **ṭir^u**.

trayyum^u त्रय्युम्, **trēyum^u** त्रैय्युम् or **triyum^u** त्रियुम् । **तृतीयः** ord. (f. **tra(trē, tri)yim^u** त्र(त्रै, त्रि)यिम), third (Gr.Gr. 76; Śiv. 863, *tr^o*; Rām. *trē^o*, 84, 180, 381, 385, 466, 1051, 1139, 1151, 1205, 1259-60, 1277, 1564, 1716; K. *tra^o*, 1145-6; *trē^o*, 27; H. *trē^o*, viii, 7, 8; xii, 19; YZ. 14, 104; K.Pr. 70).

trayimi त्रयिमि or **trāyⁱmi** त्रयिमि । **तृतीयवारम्** adv. for the third time.

trūz^u त्रूज् । **सिंहविशेषः** m. a kind of panther (El. *trūnts, trūnts*). It is believed to try to eat the moon, by jumping up towards whenever it sees it. Cf. **trunz^u**.

tar^{az} तरज् । **रीतिः** m. form, shape, fashion (Śiv. 1326 (of the lie of a garland on the breast)); way of acting, style of conduct, manner, way.

tārōza तारोज् । **शाकभेदः** m. a certain grain, a kind of rape, *Brassica campestris*, sub-sp. (L. 330, *taruz*).

tarāzdar तराजदार (cf. Pers. ترازدار) m. a weighman (L. 411). Cf. **tarauḡdar**.

trizagath त्रिजगथ् m. the three worlds (Heaven, Earth, and Hell). This is the Skt. word *trijagat*, borrowed.

Cf. **trailūkh**, and (p. 1035a, l. 45) **trayē-lūkh. -mātā-मता** f. a title of Pārvatī, the *Sakti*, or Energetic Power, of Shīv (Śiva), personified as his wife, also called Shiwā (Skt. *Śivā*) (Śiv. 1138).

trizagat-pāl त्रिजगत्यान् m. (borrowed from Skt. *trijagatpāla*), the protector of the three worlds, a title of Shīv (Śiva) (Śiv. 179, 266, 965, 1221, 1254, 1321, 1697); a title of Vishnu (Śiv. 1381, 1436). Cf. **trilōka-nāth**.

t^{as} तस् m. a wrench or dislocation (of a limb) (cf. **zanga-t^o**, s.v. **zang** 1). Cf. **t^{as}**.

tas तस्, see **tih**.

tās 1 तास् । **शकुनम्** m. an omen, a prognostic indication, sign. — **pyon^u** — **युनु** । **सञ्चकुनावान्निः** m.inf. a good omen to happen (esp. the presage of future great possessions by meeting a great herd of cattle, horses, or the like).

tās 2 तास् (= طاس) m. a certain musical instrument, a kind of kettledrum or tabor (Śiv. 1455).

tāsa 1 तास (= طاس) । **तूलाथंमृत्यात्रीविशेषः** m. a drinking-cup, goblet, bowl; a vessel in which water is cooled; (in Ksh.) a covered earthen vessel for containing cotton or the like, prepared ready for spinning (cf. **phamba-t^o**, p. 698a, l. 50; **siri-t^o**, p. 931a, l. 45).

tāsa 2 तास (= تاس) । **क्रीडनकविशेषः** m. a playing card; a game of cards.

tāsa 3 तास (= تاس) m. cloth of gold, brocade (Rām. 201, 1726).

tās टास् । **अभियन्तादिरवः** onomat. m. a sudden loud or explosive sound, bang (e.g. of a gun), crack (e.g. of a whip), smack (e.g. of a slap), crush (e.g. of the fall of a building) (cf. **barawañē-t^o**, p. 130a, l. 13; **dura-t^o**, p. 239a, l. 28; **t^o kaḍun**, p. 386a, l. 14, and bel.; **kura-t^o**, p. 467a, l. 44; **pot^u t^o**, p. 788a, l. 29; **shōra-t^o**, p. 890a, l. 6) (W. 3); hence, something attended by a crashing sound (cf. **rūda-t^o**, p. 826b, l. 14); a sudden sound (such as a snap of the fingers or a smack of the lips) (K.Pr. 59, 138); what is indicated by a crash, utter destruction, going crash (cf. **sūra-t^o**, p. 932b, l. 37). — **kaḍun** — **कडुन्** । **चपेटिकादिना शब्दनम्, निःशेषेण व्यथीकरणम्** m.inf. to make the sound of a slap, of cracking a board, or the like; to smack the lips (?) (K.Pr. 138); to spend (esp. extravagantly) to the last farthing or grain (of food, etc.). — **-pōtās -पटास्** or **-putās -पुटास्** । **सष्टभाषणम्** m. 'crash flop', speaking aloud and plainly (esp. of proclaiming one's own or another's hidden fault), gossiping, tattling, scandal-mongering. — **-pōtōsⁱ -पटांसि** । **सष्टवक्त्रा** adj. e.g. one who is in the habit of speaking clearly as above, a scandal-monger,

tale-teller. —trāwun —त्रावुन् । तोचायाघातेन शब्दनम्
m.inf. to make the sound of the crack of a whip on a
person's body, to crack a whip on a person.

tāsa-phol^u टास-फोलु । पुष्पविशेषबीजम् m. the seed
of a certain plant (said to grow and ripen at the base
of the flower, after the flower has been plucked).

-tās -टास । परितः शब्दनम् f. crashes all round (as in a
salvo of artillery).

tis टिस or tis टीस । अङ्गुलिपर्वध्वनिः onomat. m. the
sound caused by cracking the joints of the fingers,
backbone, etc. (an accompaniment of massage); the
crack of the breaking of a dried branch of a tree, or
similar sound. tis (or tis) kadun टिस (टीस) कडुन् ।
अस्थिपर्वध्वन्युत्पादनम् m.inf. to make the joints of the
fingers or of the backbone give out a cracking sound
(in massage); to cause the sound of the crack of a
dried branch of a tree. tis-tis टिस-टिस । शब्दविशेषः m.
the crackling sound of burning wood, straw, or the like.

tisa-bōk^u टिस-बुकु or -bok^u -बकु । अस्थिपर्वध्वनिसमूहः
m. 'a handful of cracks', a number of simultaneous
cracks of the joints of the fingers, backbone, etc. (in
massage).

-paparāray -पपारारय् । पर्वीस्थिध्वनिसमूहः
f. 'a pattering of cracks', i.q. the preceding.

-paparāy -पपाराय् । अङ्गुलिपर्वसु युगपच्छब्दीत्यन्तिः f., id.

tōs तोस । पिपासा m. thirst (esp. when caused by
eating something saline, acrid, pungent, or the like,
and no water is available).

—hyon^u —ह्यनु । पिपासोज्ज्वलः m.inf. such thirst to occur.

—lagun —लगुन् । अति पिपासोज्ज्वलः m.inf. parching thirst to
attack a person (esp. when wandering on an arid

desert in the hot season).

—pyon^u —प्यनु । अति पिपासाबाधा m.inf. thirst to be experienced by a
person (esp. when caused by saline, etc., food, and no
water is available).

—wōthun —व्वथुन् । पिपासोज्ज्वलः
m.inf. thirst caused as ab., or by sickness, to arise.

tōs टोस in tōsa-tōs टोस-टोस । कलहः f. a mutual
struggle or fight (with fists or the like).

tōsa-tōs wōthiūn^u टोस-टोस व्वथंजू । कलहारक्षः f.inf.
such a fight between two parties to arise. Cf. tūs^u.

tōsa तोस । पक्षविशेषः, लोमविशेषः m. popularly imagined
to be a kind of bird, from the hair (? down) of which

a valuable cloth is made, and said to live in the country
to the north of Kashmir (? Khōrāsān); a fine kind

of shawl-wool, popularly supposed to be the hair
(? down) of this bird; the cloth (which is a fine kind
of *pashmina*) made from this wool; cf. tūsⁱ and

tōsakh. -pōbür^u -पोबूरु f. a shawl of this cloth
(Rām. 1120).

tōs^u त्सु । अंगुलिमानम् m. (in measuring) a finger-breadth
(cf. *khajēr*).

tūsⁱ तूसि (= طوسی) । धुसवर्णः adj. e.g. having the
colour of a certain woollen cloth made in the city of
Tūs in Khōrāsān, a kind of purple. (cf. tōsa.

tūs^u तूसु । मुष्टिप्रहारः m. (sg. abl. tōsi टोसि, pl. non.

tūsⁱ टूसि), m. a blow with the clenched fist (cf. *lēki-tō*,
p. 518a, l. 49, and tōs); met. a threatening gesture

(cf. *achirwāl-tūsⁱ*, p. 9b, l. 23). tūsⁱ dinⁱ टूसि
दिनि । मुष्टिप्रहारकरणम् m. pl. inf. to strike blows with
the fist; met. without excuse to afflict (another).

tasbih تَسْبِيح f. (among Moslems) a string or chaplet of
beads, a rosary (El. *tashih*, W. 463; K.Pr. 29, 63,
212); a Moslem necklace (El. *tasbi*).

tasfiyē تَصْفِيَة m. settlement, adjustment, disposal (of a
case) (Gr.M.).

tēsh तेश । तिश्यः, गर्वः m. N. of the eighth lunar asterism
(in Skt. *Tisya* or *Pusya*) (Śiv. 1550; Rām. 124,
1259-60); pride, haughtiness, arrogance.

—karun —करुन् । गर्वप्रदर्शनम् m.inf. to display arrogance or
imperiousness.

tēshē-tēshē तेश-तेश । काले काले adv. at each Tēsh;
hence, now and then, occasionally.

tōsh^u तोशु, tōsh^u तांशू. see tōh^u.

tēshēl तेशल । गर्वितः adj. e.g. proud, haughty, arrogant
(K.Pr. 214).

tōshun तोशुन् । तोषणम् conj. 2 or 3 (1 p.p. tūsh^u तूशु;
2 p.p. tōshyōv तोश्योव् or (Gr.Gr. xxxv) tōchyōv

तोश्योव्), to be pleased (by another's conduct), satisfied,
gratified (e.g. of a master in regard to a servant)

(Gr.Gr. 174, 206; Śiv. 44, 1690; Rām. 1094, 1580;
K. 20, 95, 103, 139, 194, 293, 308, 330, 467, 477,

594, 643, 714, 750, 752, 963, 1133, 1163, 1165; YZ.
31, 114; K.Pr. 72, 153, 214); to show kindness (to)

(K.Pr. 193); cf. tōṭhun and tōṭhun. tūsh^u-moṭ^u
तूशु-मंतु । संतुष्टीभूतः perf. part. (f. tūsh^u-mūṭ^u

तूशु-मंत्तु, sg. dat. tōshē-maṭē तोश-मत्त), pleased,
satisfied.

tōshēnāwun तोशनावुन् conj. 1 (1 p.p. tōshēnōw^u
तोशनोवु), to cause to be pleased, to cause to be
satisfied (Gr.Gr. 174).

taishūr तैशूर in wūr-taishūr, q.v., s.v. wūr.

tasht تَشْت, tash^āth तशथ् । पतद्दहः f. (sg. dat. tashti
तशति), a cup, bowl, basin, charger, salver, platter

(Gr.M., *tashti-kēth*, in a basin; YZ. 375, *tashtā*, with
suff. of indef. art.); (in Ksh.) a spittoon.

tōsakh तोसख् । रोमोज्ज्वलपटविशेषः m. (sg. dat. tōsakas
तोसकस्), a valuable cloth popularly believed to be
made from the hair (? down) of the tōsa-bird (see

tōsa), a fine kind of *pashmina*.

taskar तसकर । चौरः m. (f. taskūr^u तसकरु, q.v.),
a thief.

taskārⁱ तस्क़रि । चौर्यम् f. theft, thieving.

taskūr^ū तस्क़ूर । चौरस्त्री (चौर्यकर्त्री), f. a female thief (see taskar).

tāsal टासल । विरावशीलः adj. e.g. making or emitting a sudden explosive sound (or habitually doing so) (see tās) (cf. ok^u-ṭ°, p. 19a, l. 49; sata-ṭ°, p. 944b, l. 46) (K.Pr. 209).

tasali तसली or tasallī تسلي m. consolation, comfort, solace (cf. dilas tasallī diñ^ū, p. 211a, l. 14) (El. f., H. vi, 16). tasali gashun तसली गकुन् । आश्चस्तीभवन्म्, त्वाक्ताशीभवनम् m.inf. consolation to happen, to become consoled, comforted (K.Pr. 103); to be satisfied, have sufficient (W. 143, tasullā ḡ°) (Rām. 953, 1565; K.Pr. 170, tasallī); consolation to go (i.e. to depart), to be disappointed, lose all hope (of accomplishing some task). —karun —करुन् । आश्वासनम्, संवत्ताशीकरणम् m.inf. to console, comfort, solace; to render (a person) hopeless, to destroy (a person's) hope, disappoint (as ab.).

tasōla टसोल । उपहासः m. ridicule, a jest, (as a joke) charging another with some non-existent quality or fault; cf. tās^{na}. —trāwun —चावुन् । उपहासख्वापनम् m.inf. to spread abroad ridicule, as ab.

tōsildār तौसिल्दार (= tahsildār تحصيلدار q.v.) m. a certain revenue official, a collector of revenue (Gr.M.).

tōsma तोस (= تسمه) । सूखचर्मखण्डानि m.pl. long thin strips of skin or leather, leather straps, thongs. —tulānⁱ —तुलनि । अतिताडनम् m.pl.inf. to raise strips of skin, to flog a person so as to flay him. —wudāwānⁱ —वुडावनि । सूखचर्मखण्डाहननम् m.pl.inf. to cause strips of skin to fly, to flog, as ab.

tās^{na} टसन । उपहासः m. a jest, a joke, (as a joke) charging another with something (e.g. telling him that he is hiding away something wanted). Cf. tāsōla.

tāsun टसुन् । अन्तरावेशनम् conj. 1 (1 p.p. tās^u टसु; 2 p.p. tāsōv टसोव, Gr.Gr. 208, 224), forcibly to thrust into or pierce, to stab, poke into, prod (e.g. with a nail, a dagger, the finger, etc.); cf. tās^{anun}. tās^u-mot^u टसु-मंतु । अन्तरावेशितः perf. part. (f. tās^u-mūt^ū टसू-मंतू), thrust into, forced into, etc.

tasond^u तसन्दु, see tih.

tās^{anun} टसनुन् । अन्तर्नयनम् conj. 1 (1 p.p. tās^{on} टसनु, f. tās^{ūn} टसनु; 2 p.p. tāsānōv टसजोव), forcibly to thrust into or pierce, to stab, poke into, prod (e.g. a nail, a dagger, the finger, etc.) (cf. hēng tāsānānⁱ, p. 339a, l. 38); cf. tās^{un}. tās^{on}-mot^u टसनु-मंतु । अन्तरावेशितः perf. part. (f. tās^{ūn}-mūt^ū टसनु-मंतू), thrust into, forced into, as ab.

tās^{ur} टासुर् । उत्तानकल्पः adj. (f. tās^{ur} टासूर), (of some eating vessel or the like) shallow, not deep.

tēs^{ur} ट्यसुर् । तुप्तः adj. (f. tēs^{ur} ट्यसूर), (esp. after eating) satiate, sated, glutted, gorged.

tōsir तौसीर् तأسير m. effect, operation, mode of operating (e.g. the operation or effect of a medicine) (Gr.M.).

tāsarahāray टासरहारय् । परितो निनादः f. a multitude of crashes, bangs, or similar loud explosive noises, sounding in all directions (cf. tās).

tisarāray टिसरारय् । धनिविशेषः f. a multitude of crackling sounds, such as those emitted by burning dry firewood, or the like (cf. tis).

tasvīr तसवीर् تصویر ? f. a picture, a painting, drawing (Rām. 130).

tata तत, see tot^u.

ṭaṭa टट । अण्डकोशः m. the scrotum (including the testes) (cf. pōsh, p. 778a, l. 42).

tatē तते, see tati, s.v. tot^u 2, p. 1040a, l. 38.

tātⁱ तति, tati तति, tatī तती, see tot^u 2.

ṭāṭⁱ टटि । मलपरित्यागस्थानम् f. (sg. dat. ṭacē टच्च), a privy, jakes.

tatō तत्व, see panṣa-tatō, p. 742b, l. 6. See also tattwa, the Skt. form of the word (Śiv. 1033).

tet, in tet gad, tet shakr, see tyoṭh^u.

teti, see tātⁱ, s.v. tot^u 2, p. 1040a, l. 22.

titi तिति in titi tī तिति ती the call of a hen to her chicks (W. 129, K.Pr. 118).

tītⁱ तीति, tūtⁱ तूति, see tyūt^u.

tiōt, see tyoṭh^u.

tōt, see tot^u 2.

tōt, see tot^u.

tot, tōt, see tōṭh^u.

tōṭa टूट । कपटः m. a plausible knave, one who swindles by means of clever language. Cf. tōṭakh.

tōṭā त्वाता f. praise, commendation (Gr.M.; Śiv. 733, 756, 1117, 1334, 1907; Rām. 1108c; K. 53, 412, 610, 962); with suff. of indef. art. tōṭāh, a praise, i.e. a song of praise (K. 1152). I.q. stutā, tōṭh 2, and tōṭh, qq.v.

tōṭa तोत टोट । शुकः (पक्षी) m. a parrot (Gr.Gr. 91; Gr.M.; W. 3; Śiv. 962, 1362; H. ii, 4-17; K.Pr. 78). -cashm -चरम् । निर्हीर्दः adj. e.g. 'parrot-eyed', faithless, false, treacherous. -kol^u -कुलु । ईषच्चूकः adj. (f. -kūj^ū -कजू), 'parrot dumb', i.e. not speaking clearly, mumbling, inarticulate (esp. of a child).

tōṭa 1 टोट । आग्रहः m. (under another's orders) determination, persistence, zeal (in completing some work).

tōṭa 2 टोट । सन्धिविशेषः m. a beam or rafter for supporting the roof of a house.

tōṭa 3 टोट । गुलिकाविशेषः m. a gun-cartridge.

tōṭa 4 टोट । हानिः m. loss, damage (incurred in a sale or the like). —pyon^u —प्युन् । हानिसंभवः m.inf. such loss to befall (a person).

tōti तोति । तथापि conj. nevertheless, still, yet, even so, even then (Gr.M.; L.V. 29; Śiv. 1353-4; Rām. 1601; K.Pr. 70, 165 (totih); K. 781, 1117, 1124). I.q. tawa-ti, p. 969b, l. 22.

tōt^u टूटु । कर्पासबीजम् m. n. seed of cotton, a single cotton-seed (cf. kapasi-t^o, p. 464a, l. 43) (El. tat; L. 459, tudth); met. a very small, or microscopic, quantity of anything (cf. thāni-t^o, p. 979b, l. 37). (f. tōth and tōth.

tōtⁱ टूटि । कर्पासबीजानि, आयासः m.pl. cotton-seeds (in quantity); (of a servant or the like) fatigue, weariness, worry (caused by being sent hither and thither, and never having any rest). -ācār -आँचार । आयासदायि विबन्धनम् 'worry-pickles', (to a servant or the like) worry caused by not being allowed to come and go (i.e. by being kept at his work, etc.). -anānⁱ -अननि । आयासदानम् m.pl. inf. to cause worry (to a servant, etc.) by constantly sending him hither and thither. -byōl^u -ब्योलु । कर्पासबीजम् m. a single cotton-seed as found amid cotton which has been extracted from the husk. -carkh -चर्खे । कर्पासयन्त्रकम् m. (sg. dat. -carkas -चर्कस), an instrument for extracting the seeds from cotton, a cotton-carder. -hond^u hyuh^u -हंडु हिडु । अत्युज्ज्वलभावः m. 'like a ram (fatted) on cotton-seeds', hence, a simple-minded, cool-tempered person (who is not affected by abuse or the like). -khōyē -ख्ये । अविनयः f.pl. 'microscopic politenesses', the want of manners of a rude, ill-mannered, child, or the like. -yinⁱ -यिनि । आयाससमापत्तिः m. pl. inf. weariness to come (caused by searching in vain for something lost or the like). -yēnd^r -येंदर । कर्पासयन्त्रकम् m. a machine for carding cotton (freeing it from the seeds).

tot^u 1 तंतु । तप्तः adj. (f. tūb^u तंतू), very hot, red-hot (El. taut, tōt, hot; Gr.Gr. 29, 140; Śiv. 1870; Rām. 723, 1587); hot, not cold (cf. tāpa-t^o, p. 1015a, l. 21) (L.V. 56-7; K.Pr. 213); fervent, zealous; passionate, wrathful; (in l.) (of soil) rendered too warm by the presence of large stones (L. 321, tats); (as subst. m.) a burnt place on the body, a scar caused by burning (cf. nāra-t^o, p. 648a, l. 44).

tata-bād तत-बाद् । रोगविशेषः m. N. of a certain disease affecting the skin, and accompanied by a burning sensation and fainting. -gōmot^u -गोमंतु । अनःकोपाविष्टः perf. part. (f. -gōmi^u -गोमिंतु), indignant, in a bad temper. -grōd^u -ग्रुदु । आपातध्वंसः m. a furious vulture (pouncing on an unsuspecting dove); hence, sudden unexpected destruction (cf. grad and grōd^u). -- grōd^u gabhun -ग्रुदु गहुन् । आपात-

ध्वंसोभयनम् m.inf. sudden unexpected destruction to occur. -gabhun -गहुन् । कुडीभवनम् m.inf. to become hot; (of some old or venerable person) to become angry or indignant (at some contrary happening). -hār -हार । जलतापनयन्त्रविशेषः m. a boiler for heating water. (In the centre is a tube filled with burning charcoal.) -khāna -खान । संतापनकोष्ठकम् m. a heated room, a room made hot; a room specially heated in which a criminal (or enemy) is shut up as a torture. -khānas ladun -खानस लदुन् । संतप्तकोष्ठे निवासनम् m.inf. to put (a criminal or enemy) into a heated room (as ab.). -karun -करन् । कुडीकरणम् m.inf. to enrage (a person), to make furious. -phū -फू । अत्युष्णफूत्कारः f. a hot expiration, emitting a hot breath. -phū karawun^u -फू करवुन् । अत्युष्णनिःश्वासीष्वा n.g. (f. -karavūn^u -करवजू) (of food or the like) steaming hot, pouring forth hot steam. -pat^ran lagun -पतरन् लगुन् । अतिचिन्ताव्ययीभवनम् m.inf. 'to find oneself on red-hot leaves (or sheets of iron)'; hence, to be in acute distress and at one's wits' ends (e.g. in endeavouring to find means for recovering property for which one is responsible, or for securing the recovery from sickness of one near and dear). -tōv^u -तावू । असह्यधर्मः f. 'a red-hot frying-pan', intense hot weather. -tōv^u gabhūn^u -तावू गहून् । अतिसंतप्तीभवनम् f.inf. intense heat to be felt (e.g. in fever, or in hot weather). -tōv^u karūn^u -तावू करजू । अतिसंतप्तीकरणम् f.inf. to cause extreme heat to be experienced (e.g. by inducing violent fever, or compelling a person to journey in the hot weather). -wōn^u -वोन् । अत्युष्णजलम् m. hot water, boiling water.

tātⁱ kala-pushⁱ dinⁱ तति कल-पुशि दिनि । खिदनात्रिका चिकित्सा m. pl. inf. to apply hot caps (as a cure for indigestion). (Woollen caps are heated and applied to the painful part.)

tata kañē hēñē तत कञ ह्यञ । अनिच्छापूर्वको हटः f. pl. inf. 'to take up hot stones', (when ordered to go somewhere) to show obstinate unwillingness (cf. our 'dropping a thing like a hot potato'). -kat^rē hēñē -कर्त्ये ह्यञ । सर्वथाऽस्वीकरणम् f. pl. inf. 'to take up hot pot-herds', insolently and peremptorily to refuse (to do some work). Cf. the preceding.

tabi tāvi gabhun तबि तावि गहुन् । महाचिन्ताव्याकुलीभवनम् m.inf. 'to go on to a red-hot frying-pan', to become utterly distraught, to be at one's wits' ends.

tūb^u karūn^u तंतू करजू । अत्याचिपः f.inf. to use hot (abuse), i.e., when one is too lazy to do a work oneself, to abuse and threaten another to make him do it. -rōpay -रूपय । नवीनोडुङ्कितरौप्यिका f. a hot rupee,

a rupee hot from the mint, a newly-coined rupee.
—**tōv^u**—**तावू** । अतिचर्मवाधा f. a red-hot frying pan, the extreme midday temperature in the hot weather.

tot^u 2 तंतु । तत्र adv. there, in that place (out of sight) (cf. **yut^u kēhō tot^u**, p. 390b, l. 1) (El. *tut*; Gr.Gr. 113, 156; W. 94, *tōt. tut*; Rām. 152, 583, 885, 952, 1336; K. 593, 1117; II. xii, 16-7; K.Pr. 102, 237); to that place, thither (Gr.M.; Śiv. 65, 722, 1880; Rām. 119, 543, 602, 770, 814, 854, 1100, 1108e, 1143g, 1480, 1503, 1535, 1542, 1676, 1688, 1707, 1752; K. 42, 128, 1140; H. v, 1); from there (H. iii, 9); (*got^u tot^u*, wherever, Rām. 1776; everywhere, Rām. 99). **-kun** -कुन् । तद्देशं प्रति adv. towards there (out of sight), thither, towards that direction (Gr.Gr. 160). **-tām** -ताम or **-tān** -ताच् adv. up to there, as far as that place (Rām. 1677, 1719, *-tām*; 885, *-tān*); as far as then, up to that time (Śiv. 681, *-tām*; Rām. 303, 1233, 1236, *-tān*; K. 797, 815, *-tān*; 1058, *-tām*).

tātⁱ तति । तत्रैव adv. even there, in that very place (out of sight) (u.w. vbs. of placing or the like) (El. *tati*, there; W. 94, *tati* and *teti*; L.V. 48, 49, 68; Śiv. 305, 1035, 1108); there, in that place (as ab.) (Gr.Gr. 154; Rām. 109, 546, 625, 941, 1258, 1294, 1719; K. 68, 604, 678; H. ii, 1; v, 1, 7, 9; viii, 9; YZ. 38); from that very place, only from there (Śiv. 635).

tati तति । तत्र adv. from there (out of sight), thence (El. *tatih*; Gr.Gr. 155; Rām. 80, 462, 942; K. 491, 496, 604, 627, 699, 758, 1060; H. iv, 2; vii, 17); there, in that place (out of sight) (u.w. vbs. of placing or the like) (Gr.Gr. 150; Gr.M.; L.V. 70, 88; Śiv. 77, 120, 130, 318, 412, 674, 908, 910, 972, 1197, 1316-7, 1328, 1357, 1892; Rām. 298, 310, 363, 381, 409, 564, 582, 586-7, 641, etc.; K. 71-2, 219, 220, 223, 230-1, 235, 244, 263, 405, 411, 598, etc.; H. iv, 7; v, 7; x, 5; xii, 4, 6, 14, 16); there, under those circumstances (L.V. 41, m.c. *tatē*). **-ōtra** -ओत्र or **-ūtra** -ऊत्र । प्रपरह्यः adv. on the day before the day before yesterday, two days before yesterday, i.e. three days ago. **-ōtruk^u** -ओत्रुकु or **-ūtruk^u** -ऊत्रुकु । परतरह्योभवः adj. (f. **ō(ū)trūc^u** ओ(ऊ)त्रचू), of, or belonging to, or produced three days ago. **-ōtra-kani** -ओत्र-कनि or **-ūtra-kani** -ऊत्र-कनि । क्विचित्प्रह्यः adv. perhaps, probably, or about, three days ago. **-ōtra-kanyuk^u** -ओत्र-कन्युकु or **-ūtra-kanyuk^u** -ऊत्र-कन्युकु । प्रयः प्रपरह्यस्तनः adj. (f. **-ō(ū)tra-kanic^u** -ओ(ऊ)त्र-कनिचू), of, belonging to, or produced, about three days ago. **-kōli-kēth** -कालि-कथ । परतरश्चः adv. on the day after the day after

to-morrow, two days after to-morrow, three days hence (Gr.Gr. 157); cf. **kōli-kēth**, p. 434b, l. 8. **-kōli-kēthuk^u** -कालि-कथुकु । परतरश्चस्तनः adj. (f. **kōli-kēthuc^u** कालि-कथचू), of, belonging to, or produced, three days hence. **-kōli-kēth-kani** -कालि-कथ-कनि । प्रायः परतरश्चः adv. perhaps, probably, or about, three days hence. **-kinⁱ** -किनि । तत्पार्श्वतः adv. thence, from that direction (out of sight) (u.w. vbs. of going, looking, or the like) (Gr.Gr. 158). **-pēṭha** -पेट । तत्स्थानात् adv. from there (out of sight), thence (u.w. vbs. of coming or the like) (Gr.Gr. 155, K. 493). **-yōr-kun** -योर-कुन् । तत्कालात्प्रभृति adv. ever since then, from then up to now.

tati तती, see **tatiy**, bel.

tatēy or **tatyēy तत्य्य** (for **tati + ay 2**) if there (Rām. 1547).

tatiy ततिय् or **tati तती** । तत्रैव, तत्काल एव adj. even there, in that very place (out of sight) (u.w. vbs. of placing, remaining, or the like) (Śiv. 112, *tati*; 1614, *tatiyē*, m.c.; Rām. *tati*, 1588, 1605, 1616; *tatiy*, 230, 265, 315, 335, 376, 397, 588, 642, etc.; K. *tatiy*, 80, 409, 774; H. id., v, 9); even then, at that very time (L.V. 104; Rām. *tatiy*, 144, 1752-3; K. *tatiy*, 217, 879); from that very place (Rām. *tatiy*, 575); from that very time (Rām. *tati*, 1607, 1610); for that very cause (K. 618); in that very way, just so (Rām. *tatiy*, 910, 1256, 1634).

tātiy ततिय् । तत्रैव adv. even there, in that very place (out of sight) (u.w. vbs. of placing or the like) (L.V. 51).

totuy तंतुय् । तत्रैव adv. to that very place (out of sight), even thither (u.w. vbs. of going or the like) (L.V. 47; Śiv. 675, 1101; Rām. 321, 575, 1738; K. 619); in that very place (o. of s.), even there (Gr.Gr. 156; Rām. 746, 1327).

tatyuk^u तत्युकु । ततिकु । तत्रत्यः adj. (f. **tatic^u ततिय्**), of, belonging to, or produced, there (out of sight) (Gr.Gr. 150; Śiv. 1087, 1099; K. 714).

tot^u टट्टु । अश्वः m. (f. **tūt^u 1 टट्टू** (for 2, see s.v.)), sg. dat. **tacē टच्च**), a horse, esp. a pony (cf. **gurⁱ-tūt^u**, p. 299a, l. 15) (El. *tat*, a pony mare; W. 121, *tot*; K.Pr. 11, 174).

tātⁱ-khōyē टट्टि-खूय । पशुवृत्तिः f.pl. 'horse-habits', conduct like that of a brute-beast, insolent and foolish conduct. **-wōl^u** -वोलु । अश्वभारिकः m. (f. **-wājēn** -वाज्यञ्). His wife is **tātⁱ-wōlⁱ-bāy** टट्टि-वालि-बाय), a horse-keeper, one who lives by conveying loads on horse-back, a horse-carrier.

tōṭa 1 टॉट । दुर्वहकार्यनिर्वाहः m. employment on a very troublesome and difficult work, which must, somehow

or other, be accomplished. —**rōzun** —रोजुन ।
दुर्वहकार्यावशेषः m.inf. such work to remain to be
done, i.e. not completed, and still waiting to be finished.
—**thawun** —थवुन । **दुर्वहकार्यावशेषणम्** m.inf. to
leave such work to be finished by someone else.

tōṭi-wōl^u टॉटि-वोलु । **बुद्धचित्तः** adj. (f. -wājēñ
-वाज्यञ्), a miser, skinflint, niggard.

tōṭa 2 टॉट, see **tōṭh^u**.

tut, see **tot^u 2**.

tūt توت m. a mulberry (El.; cf. *shah tūt*, L. 348).
Cf. **t^ul**.

tut, see **tōṭ^u**.

tuta तुत in **tuta-mōch तुत-मॉक्** । **पुष्पविशेषरसः** m.
(sg. dat. **mōchas मॉक्स**), the honey, or nectar, found
in the flower of a certain plant. People suck the
flower by its lower end or tail. ? Cf. **tūt**.

tūtī तूति in **tūtī-lambukh तूति-लंबुक्** । **सुदीर्घवृत्तान्तः** m.
(sg. dat. **-lambakas -लंबकस्**), a long prolix involved
story, a story with a number of others emboxed in it,
and without any clear ending; cf. **tūtī**. —**zēv** -ज्व ।
शीघ्रसंभाषिता f. rapid (but still appropriate and
logical) speaking or rhetoric. —**zēwal** -ज्वल् ।
शीघ्रसंभाषणशीलः adj. e.g. an eloquent, rapid, speaker,
as ab.

tūtī तूति or **tūthī तूथि** **तूथि** adj. e.g. in **tūtī** (or **tūthī**)-**kor^u**
तूति (तूथि)-**क्** । **चर्मतनुः** m. catgut (used for
stringing the bow of a cotton-carder). —**pūr^u** -पंक् ।
अतिजल्पनम् f. long, unseasonable, unrestrained
garrulity. Cf. **tūtī**.

tūtī टूटि । **धूम्रपाननलिकायम्** f. (sg. dat. **tōcē टॉच्च**), a
spout, esp. (in Ksh.) the mouthpiece of the long stem
of a hookah.

tut^u तुतु । **दोर्घतुण्डः** adj. (f. **tub^u तुचू**), long faced,
having the nose and other features thin and long (cf.
shōga-t^o, p. 872a, l. 19). —**hyu^u** —हिडु । **कृशमुखः**
adj. (f. **tub^u hish^u तुचू हिशू**), lean-faced (from disease,
anxiety, or the like).

tū-tū तु-तु see **tū**.

tū-tū तु-तु see **tū**.

tūt^u 1 टूट, f. of **toṭ^u**, q.v.

tūt^u 2 टूट । **अनुसरणखेददानम्** f. (sg. dat. **ṭacē टच्च**),
worrying (a person engaged in urgent work) by
continually dogging or interrupting him.

tatabāh ततबाह । **कल्पितवृत्तान्तः** m. a false or invented
tale, esp. when designed to injure another's character.

tītabatēri तीतबतेरी f. the Himalayan honeysuckle
(*Lonicera quinquelocularis*) (El.). Cf. **pākhora^u**.

tath तथ, see **tih**.

tāṭh टाट । **बृहत्खाली** m. (sg. dat. **tāṭhas टाटस्**), a kind of
large earthen dish. —**khyon^u** —ख्यनु । **बज्रखादानम्**

m.inf. to eat the contents of such a dish, to eat a
great quantity, to gobble, devour. Cf. **tūṭha**.

tāṭh ताट m. (sg. dat. **tāṭas ताटस्**), *gleet* (El. *lat*).

tāṭh टाट m. (sg. dat. **tāṭas टाटस्**), sackcloth,
caucus (Gr.M.).

tēth तथ । **तिथिः** f. (sg. dat. and pl. nom. **tīṭh^u 1 तीचू**, as
if from **tēth तेथ**), a lunar day, the time between two
risings of the moon (Rām. 1259).

tēth तथ । **अल्पपेचा** f. (sg. dat. **tēthi तथि**), intense
desire, intolerable craving (esp. for opium or similar
intoxicating drug, felt by one addicted to its
consumption, and not getting it at the usual time)
(El. *tef*, intoxication; Gr.Gr. 126, according to which
it is a verbal noun of **tēthun**, q.v., with a special
meaning). —**khārūn^u** —खारंजू । **अमर्षोद्भावनम्**

f.inf. to cause intolerable craving, as ab. — **khasūn^u**
—खसंजू । **अमर्षोद्भवः** f.inf. impatient and unendurable
craving (for a drug, as ab.) to arise (e.g. when the
drug becomes unobtainable). —**mōrūn^u** —मोरंजू ।
अमर्षशान्तिः f.inf. such craving to be allayed (e.g. by
the obtainment of some small quantity of the drug).
—**mōravūn^u** —मोरवंजू । **अमर्षशमनम्** f.inf. to allay
another's craving (as ab.) (e.g. by providing some
small quantity of it).

tētha तथ, **tēth^u तथ**, see **tyoṭh^u**.

tēth तेथ । **दायविशेषः** f. (sg. dat. **tīṭh^u 2 तीचू**, for 1, see
tēth, for 3, see **tyūt^u**), a certain present (of a fixed
multiple of five rupees) given to the relations of the
bride or bridegroom. According to L. 262, the sum
varies from eight annas to five rupees, and is paid to
the bridegroom whenever the bride's father invites
her on a visit. **tīṭh^u तीचू** । **सुदायविशेषः** f.pl. a present
(of a multiple of seven rupees) paid to the bride on
the occasion of her second entrance to her husband's
house, after visiting her parents' house for the first
time after her marriage.

tēth टैट or (qq.v.) **tīṭh^u टीटि**, **tīṭh^u टीटू** । **गर्वः** f. (sg. dat.
tēṭhī टैटि), self-pretension, self-confidence, self-conceit;
cf. **tōṭh 2**. —**khārūn^u** —खारंजू । **गर्वारोपणम्** f.inf.
to raise self-confidence, to fill another with a good
opinion of him-self. —**khasūn^u** —खसंजू । **गर्वाविष्कारः**
f.inf. (in doing another's work) self-confidence to rise,
self-conceit or independence to be shown. Cf.
tīṭhī kh^o.

tēṭi-wōl^u टैटि-वोलु । **गर्वितः** adj. (f. -wājēñ
-वाज्यञ्), a self-confident or arrogant person.

titha तिथ । **तथा** adv. in that manner, so (Gr.Gr. 153,
Gr.M., Rām. 1500, K. 432); **yitha titha**, in any
way, in some way or other, somehow (Śiv. 75; K. 138,
1098, 1114, 1119, 1126); cf. **tyuth^u**. **titha pōṭh^u**

तिथ पांठि or —pōṭhin —पांठिन । तत्प्रकारेण adv. in that manner, in that way (Gr.Gr. 153, Śiv. 52).

tithay तिथय् । तथैव, तत्प्रकारेण adv. in that very manner, exactly so (El. *tithai*, *tithūi*; Gr.Gr. 92; Gr.M.; L.V. 100; Śiv. 432; Rām. 59, 74, 111, 113, 156, 167, 236, 372, 404, 482, etc.; K. 58, 77, 582, 847, 863, 902, 1173-4); from that very moment (u.w. vbs. of going and the like) (Śiv. 691, 696, 780, 782, 784, 790, 879, 1300, 1336; Rām. 208); at that very moment (K. 339, 645). —pōṭhi —पांठि adv. in that very manner, in such a way that (Gr.M.; Śiv. 240, 439, 713-4; H. xii, 22).

tīth टीठ । नेत्रोन्मेषनिमेषौ f. (sg. dat. *tīti* टीठि), the moving of the eyelids up or down, a wink, blink (cf. *āch*¹-t°, p. 8b, l. 44). Cf. *tītar*.

tith¹ तिथि, see *tyuth*^u.

tīth¹ टीठि in *tīth¹ khasūn^u* टीठि खसून् । गर्वोत्पत्तिः f. inf. i.q. *tēth khasūn^u*, s.v. *tēth*, q.v.

tīth^u टीठू f. (sg. dat. *tīchē* टीछ), pride (Gr.Gr. 62), i.q. *tēth*, q.v.

tōth 1 लथ् in *pāns tōth*, see p. 742b, ll. 6, 14. This word is another form of *tattwa*, q.v. (Śiv. 1498, 1685, 1831).

tōth 2 लथ् f. (sg. dat. *tōṭh^u* लठू), praise, eulogy (K. 15, 62, 386, 1048). I.q. *stutā*, *tōtā*, and *tōth*, qq.v.

tōth 3 लथ् । धार्ष्ट्यादिगुणोपेतः adj. e.g. one who is impudent, quick-witted and expert.

tōth लठ् । मलतुटिः m. (sg. dat. *tōṭas* लटस्), a small atom of dirt or seed remaining in cotton after it has been carded. (Cf. *tōt^u* and *tōth*).

tōth टूठ् । विरक्तकर्पासः, कपटः m. (sg. dat. *tōṭas* टूटस्), a boll, or capsule, on the cotton-plant, which has gone bad (and contains no cotton fit for spinning), or which refuses to ripen (cf. *kapasi*-t°, p. 464a, l. 44); met. a deceiver, one who uses language (pleasant to hear, but) deceitful. Cf. *tōt^u* and *tōth*.

tōth^u टूठु or *tōth^u* टठु । सार्धद्वौणद्वयमितः adj. (f. *tūth^u* टूथु), (of rice or the like) weighing two and a half *trakhs* (see *trakh* 2) of six Kāshmirī seers each, or fifteen seers in all (cf. *tōm¹la*-t°, p. 1006b, l. 31) (Gr.Gr. 145). Cf. *ṭaṭhul^u*.

tōth तौथ् । स्तवः m. (sg. dat. *tōtas* तौतस्), praise, eulogy; cf. *tōtā* and *tōth* 2. —*karān¹* —करनि । स्तवनम् m. pl. inf. to sing the praises (of), to eulogize publicly.

tōth तौथ् । चञ्चुः, तर्ज्यङ्गुलिः f. (sg. dat. *tōti* तौति, Gr.Gr. 70) the beak (of a bird or the like) (El. *tōnt*; Śiv. 1064; Rām. 604; K. 191; K.Pr. 34, *twith*); the fore-finger; i.q. *tyūth^u* in *lashi-tyūth^u*, p. 533b, l. 47. *tōta*-*krēhon^u* तौत-क्रयहनु । कृष्णचञ्चुः adj. (f. *-krēhūn^u* -क्रयहनु or *tōsa*-*krēhūn^u* तौस-क्रयहनु), black-beaked;

(of a pen) black-nibbed; (of a human being) weak-faced (gentle-faced) but nevertheless inwardly secret (esp. when he or she has power to crush another), fair-faced but sly.

tōth^u तूथु । वसनम् m. a garment (esp. of thin material). *t¹th¹* तूथि । वसनानि m.pl. clothes (esp. used with regard to clothes for the wash).

tōth^u टौठु or (q.v.) *tōth^u* ठौठु । प्रियः adj. (f. *tōth^u* टठू, sg. dat. *tāchē* टाछ), dear, beloved, precious, darling (cf. *kāmi*-t°, p. 444a, l. 17; *mājē*-t°, p. 557b, l. 34) (Gr.Gr. 139; Gr.M.; W. 20, *tōt*; Śiv. 7, 435, 1547; Rām. 510, 628, 729, 1737; K. 289, 728, 803, 1133; H. iv, 4; *tōth^u*, vii, 4; YZ. *tōt*, 77, 131, 263; K.Pr. 29, 166, 215); favourite, liked (e.g. dainty food); generous (El.); venerable (El.); magnificent, splendid (El.); extreme, very great (K. 551, of grief). —*thāwun* —थावुन् m. inf. to prefer (El. *tōt th^o*).

tāthi टाठि, vocative, Dear One!; (politely) Sir! (Rām. 268).

tōth¹-dag टाठि-दग् । वत्सलदुःखम् f. the smart of a beloved one, the sorrow caused by the loss or death of a beloved one (such as a wife or son). —*dag pēn^u*

-दग् यञ्च । वत्सलदुःखसमापत्तिः f. inf. such sorrow to befall. —*dagal* -दगल् । वत्सलदुःखदुःखितः adj. e.g. afflicted with such sorrow. —*khāv* -खाव् । वत्सलादी m.

devouring a beloved, a man who devours (i.e. destroys) those whom he loves (an expression used in cursing). —*khāwal* -खावल् । वत्सलादिनी f. a woman who devours those whom she loves (used in curses, as ab.). —*pon^u* -पनु । वत्सलदुःखम् m.

mourning for a beloved, sorrow at the sudden death of a beloved son or the like.

tōth^u dag टाठू दग् । प्रिया दुःखिता f. 'beloved sorrow', the feeling of terrible sorrow experienced by some unbearable grief. Cf. K. 551, ab.

tōth 1 तौथ् । सूक्ष्मतनुः, स्निग्धधारा f. (sg. dat. *tōṭh^u* तौठू), a fine thread, fibre, filament; catgut, a sinew; wire; the string of a musical instrument; a thin filament of strong syrup or other glutinous liquor). Cf. *tōth^u*.

tōth 2 तौथ् f. self-conceit, overweening pride (i.q. *tēth*, q.v.), in *tōth khārūn^u* तौथ् खारंठू । झाघादिना मदीत्यादनम् f. inf. by praise or flattery to fill (a person) with overweening pride (so that he refuses to listen to reason). —*khasūn^u* —खसून् । झाघनादिमूर्खनापत्तिः f. pl. to be filled with overweening pride (as ab.) (so that one is insensible to reason).

tōth^u टौठू । स्निग्धधारा f. (sg. dat. *tāchē* टाछ), a thin filament or stream of some liquid (such as oil, melted butter, honey, or even milk) (cf. *dōda*-t°, p. 190a, l. 41; *khira*-t°, p. 409a, l. 41; *tila*-t°, p. 999a,

l. 15); cf. tōth 1, q.v. —**khārūn**^u —खारून् ।
आयतीकरणम् f.inf. to spin a long yarn, make a
prolix statement or criticism. —**khasūn**^u —खसून् ।
आयतीभवनम् f.inf. (of a statement or criticism) to
become prolix.

tōṭa-kēlam टौट-कलम् । लिग्धदेवदारुद्रवः m. the
trickling resin exuding from a fir-tree.

tūṭha डूठ । बहुत्रम् m. a great meal, a large quantity of
food eaten at one time. Cf. **ṭaṭh**.

tūṭh डूठ or **ṭūṭh** टूठ m. in —**gandun** —गंडुन् । दूरे
निकासनम् m.inf. to expel, banish, exile (a son,
servant, or other member of a family).

tūṭhⁱ तूँधि, see **tūt**.

tūṭh^u टूँडु । पचिविशेषः m. a certain aquatic fish-eating
bird (cf. **bada-tyūṭh**^u, p. 82b, l. 30, and **kōla-tyūṭh**^u,
p. 437b, l. 29, and (?) **tuzukh**).

tathājⁱ टठजि, **tathāj**^u टठजू or **tathūj**^u टठजू, sometimes
(e.g., p. 692a, l. 15) spelt **ṭhathūj**^u टठजू । काष्ठपात्रिका
f. a wooden trough, a tub (cf. **g^osa-t^o**, p. 307a, l. 31;
kōm^u-t^o, p. 443b, l. 18; **phal-t^h^o**, p. 692a, l. 15)
(Gr.Gr. 36, 145; Gr.M.); cf. **tōth**^u. This word
is fem. of **ṭathul**^u, q.v.

tōth^aka टोटक । पटुः adj. e.g. clever, sharp, smart,
intelligent (esp. of a boy).

ṭathul^u टठलु । काष्ठमयकण्डोलः m. a basket for holding
grain or the like (made of wood, cane, or bamboo,
and sufficient to hold a **tōth**^u (q.v.) of grain) (Gr.Gr.
36, 145); a tray (commonly made of elm-wood and
used by Moslems) (L. 80, *tattu*). Cf. **tathāj**ⁱ.

tēṭhun अटुन् । तिक्तीभवनम्, क्रुद्धीभवनम् conj. 3 (2 p.p.
tēṭhyōv अटोव), to become bitter or acrid, (of food)
to become bitter (and gone bad) (El. *tīṭhun*; Gr.Gr.
126, 174; W. 113, *tēṭun*; K.Pr. 5, 62); met. to
become angry (at something); cf. **tyoṭh**^u. **tēṭhyō-**
mot^u अटो-मंतु । तिक्तीभूतः, सामर्षीभूतः perf. part. (f.
tēṭhyē-mūṣ^u अटो-मंचू), become bitter, as ab.; become
angry (at something).

tōṭhun तोडुन् । तुष्टीभवनम् conj. 2 or 3 (1 p.p. **tūṭh**^u
तूडु; f. **tūṭh**^u तूडु, dat. **tōchē** तोछ; 2 p.p. **tōṭhyōv**
तोडोव (Śiv. 701, 705, 735) or **tōchyōv** तोडोव), to
become satisfied, pleased, gratified (by another's
conduct) (Śiv. 1043, 1403, 1406; Rām. 537; K. 16,
239, 310, 1104, 1172); (of a god) to be pleased or
appeased (by worship or the like) (Śiv. 309, 484, 982;
Rām. 75, 226, 940, 1274; K. 269, 611, 621, 792, 877,
1173-4); (as vb. trans.) to be pleased with, gracious
to (dat. of person) (Śiv. 75, 115, 190, 205, 488, 660,
701, 705, 734-5, 1045, 1341, 1378; Rām. 125, 508;
K. 309, 671); cf. **tōshun** and **tōṭhun**. **tūṭh**^u-**mot**^u
तूडु-मंतु । तुष्टीभूतः 1 perf. part. (f. **tūṭh**^u-**mūṣ**^u

तूडु-मंचू, dat. **tōchē-maṣé** तोछ-मच), pleased,
gratified, appeased, as ab. **tōṭhyō-mot**^u तोडो-मंतु ।
तुष्टीभूतः 2 perf. part. (f. **tōṭhyē-mūṣ**^u तोडो-मंचू), id.

tōṭhun तोडुन् । प्रसन्नीभवनम् conj. 2 or 3 (1 p.p. **tūṭh**^u
टूडु; f. **tūṭh**^u टूडु, dat. **tōchē** टोछ; 2 p.p. **tōṭhyōv**
टोडोव), i.q. **tōṭhun**, q.v. (Śiv. 1471 to be pleased,
satisfied). **tūṭh**^u-**mot**^u टूडु-मंतु । संतुष्टीभूतः perf. part.
(f. **tūṭh**^u-**mūṣ**^u टूडु-मंचू, dat. **tōchē-maṣé** टोछ-
मच), i.q. **tūṭh**^u-**mot**^u, s.v. **tōṭhun**, q.v. **tōṭhyō-**
mot^u टोडो-मंतु । संतुष्टीभूतः perf. part. (f. **tōṭhyē-**
mūṣ^u टोडो-मंचू), i.q. **tōṭhyō-mot**^u, s.v. **tōṭhun**, q.v.
tāṭhaṅār टाटजार । प्रियता m. loving conduct, fondness
(esp. that of a parent who spoils his child by such)
(Gr.Gr. 139).

tēṭhanāwun अटनावुन् or (q.v.) **tēṭh^arāwun** अटरावुन्
conj. 1 (1 p.p. **tēṭhanōw**^u अटनोव), i.q. **tēṭh^arāwun**,
q.v. (Gr.Gr. 174).

tēṭhur^u अटुर् । गडकविशेषः m. the fry of a certain fish.
It is said to have a bitter taste. Cf. **tyoṭh**^u.

tēṭh^arāwun अटरावुन् or (q.v.) **tēṭhanāwun** अटनावुन् ।
तिक्तीकरणम्, कुपितीकरणम् conj. 1 (1 p.p. **tēṭh^arōw**^u
अटरोव), to make bitter, render bitter (Gr.Gr. 174);
to render (a person) angry (by some undesired conduct).

tōṭhawun^u तोडवुन् n.ag. (f. **tōṭhavūn**^u तोडवंचू), one
who is pleased, gratified, appeased (see **tōṭhun**) (Śiv.
1199).

tithiy तिथिय्, see **tyuṭh**^u.

tītōji तीताजी or **tēyētōjih** तयताजिह । त्रिचत्वारिंशत्
card. forty-three (Gr.Gr. 78 *teye*^o).

tōṭākḥ टूटाख् । मिथ्योक्तिः f. (sg. dat. **tōṭākas** टूटाकस्),
telling lies, fabricating a cock-and-bull story (either
as a joke, or with intent to cheat). Cf. **tōṭa**.

tōṭākā-mānzil टूटका-मंजिल । असंभवजल्पनम् m.
chattering impossibilities, telling tall or impossible
yarns (as if one were a lunatic).

tōṭukḥ टौडुख् । दुष्प्रकृतिः m. (sg. dat. **tōṭakas** टौटकस्),
a foul-mouthed, ill-natured fellow.

tōṭākḥ टौटख् । दुष्प्रकृतिका f. (sg. dat. **tōṭaki**
टौटकि), an abusive ill-natured woman. —**nōr**^u —नोर ।
kōlaḥḥḥḥ विधायी adj. (f. —**nōr**^u —नोर), a noisy child,
one who for little or no reason is always ready to
make a noise.

tūṭakh टूटख् in **lējē-tūṭakh**, p. 517a, l. 7, q.v.

tatkshēna तत्कन । तत्कणे adv. (a word borrowed from
Skṭ.) at that moment, at that time (K. 660, 870).

tētōl^u तैतोलु । अग्रभागः m. the top or summit of any-
thing (e.g. a treetop, a mountain summit).

tītāla तिताल । गानविशेषः m. a certain measure in music
(consisting of three beats and a rest).

tōṭal टूटल (c.g.) or **tōṭol**^u टूटलु (f. **tōṭ^uj^u** टूटजू) ।

सखेऽसत्यारोपकः adj. one who is in the habit of charging others with untruthfulness, even when their words are true, a contradictor, one who habitually gives the lie to others. Cf. **tōtañ**.

tōtal तौतल । तीक्ष्णतुण्डः adj. e.g. 'beaky' (cf. **tōth**), (of a bird) sharp-beaked; (of a stone, spike, or the like) sharp-pointed.

tōtalā तौतला f. N. of a mountain goddess worshipped in Kashmir, a form of Pārvatī (Śiv. 1162).

tōtīl तांतील् (= تعطليل) ? f. neglecting, abandoning; **nyāyēs tōtīl**, slowness in quarrelling (K.Pr. 103).

tētām अटम् in **tētām-tōr^u** **hyuh^u** अटम्-टोर् हिहु । उत्थितः adj. (f. —**hish^u** —हिष्), suddenly appearing upright.

tōtām टुटम् । बलाहापनम् m. forcible tyrannous conduct (compelling a weaker to surrender property, do some work, act as a slave, or the like). Cf. **tōtun**.

tōtām त्वताम्, or **tutām** तुताम्, or **tō(tu)tām** त्व(तु)तामश्च adv. up to then, as far as that (El., W. *tutām*); then (El. *tutām*). Cf. **tōtāñ**.

tōtām टोटम् in **tōtām-nay** टोटम्-नय । अकिञ्चनता f. (in a famine or the like) utter poverty (due to such); cf. **tōtun**. **tōtām-nayē wātun** टोटम्-नय वातुन् । दरिद्रतोपनतिः m.inf. to arrive at (i.e. fall into) such utter poverty.

tatēn तत्यन् । तत्र adv. there in that place (out of sight) (u.w.vbs. of placing or the like) (Gr.Gr. 155); in addressing a woman, this word takes the form **tatēñī** तत्यनी.

tatinuk^u ततिनुक् । तत्रत्यः adj. (f. **tatinūc^u** ततिनूच्), of, belonging to, or produced there (out of sight).

tatēnan तत्यन् or **tatēnas** तत्यन्स् । तत्र adv. there, in that place (out of sight) (u.w.vbs. of standing or the like) (Gr.Gr. 155).

tāt^unas ततिनस् । तत्रैव adv. in that very place (out of sight), even there (u.w.vbs. of placing or the like).

tāt^un^y ततिनूय । तत्रैव adv. in that very place (out of sight), even there (u.w.vbs. of placing or the like).

tatun ततुन् । तप्तीभवनम् conj. 3 (2 p.p. **tatyōv** तत्योच्), to be, or become, hot (cf. **bāra t^o**, p. 117b, l. 4) (Gr.Gr. 173; L. 464, to be warm); to be, or become, hot with rage, to be filled with anger. —**tūrun** —तूरन् । शीतोष्णम् m. (sg. dat. **tatanas tūranas** ततनस् तूरनस्), (in fever) cold and heat together (one internal and the other external).

tatyō-mot^u तत्यो-मंतु । तप्तीभूतः, कुद्दीभूतः perf. part. (f. **tatyē-mūṣ^u** तत्ये-मंञ्), become hot; filled with anger.

taitēn तैत्यन्, **tītēn** तीत्यन्, **tōtēn** तात्यन्, and **tūtēn** तूत्यन्, see **tyūt^u**.

tōtun तनुन् conj. 1 (1 p.p. **tōt^u** तंतु, f. **tōṣ^u** तंञ्), to praise, eulogize, sing praises to (K. 14, 63, 255, 384, 387, 681, 934).

tōtun टुटुन् । अत्रकाशसंकोचः, वृत्त्यादिसंकोचः conj. 3 (2 p.p. **tōtyōv** टुत्योच्), to have insufficient room (e.g. in a house or for sitting), to be crowded; to have (or find oneself with) insufficient means of livelihood (cf. **atha t^o**, p. 63b, l. 18) (L.V. 13). **tōtun yun^u** टुटुन् यिनु । जीविकास्त्रीभवनम् m.inf. one's livelihood to become insufficient.

tōtan-wād टुटन्-वाद् । संकोचः m. distress caused by insufficient profits (from one's livelihood); worry, distress (caused by another's oppression). -**wād** **anun** -वाद् अनुन् । संकोचापादनम्, चित्तपीडासंपादनम् m.inf. to cause another's livelihood to give insufficient profits; to cause worry or distress to another. -**wād yun^u** -वाद् यिनु । संकोचापत्तिः m.inf. loss of profits (as ab.) to occur; worry, or distress, as ab., to occur.

tōtyō-mot^u टुत्यो-मंतु । संकुचितः perf. part. (f. **tōtyē-mūṣ^u** टुत्ये-मंञ्), crowded, oppressed by want of room; having insufficient means of livelihood.

tatinuk^u ततिनुक्, **tatēnan** तत्यन्, **tatēnas** तत्यन्स्, **tāt^unas** ततिनस्, **tāt^un^y** ततिनूय, see **tatēn**.

tōtāñ टुटन् । सखे असत्यारोपकस्त्री f. a woman who is in the habit of giving the lie to others, even when they are speaking the truth, one who habitually contradicts, or gives the lie to, others. Cf. **tōtal**.

tōtāñ त्वताञ्, or **tutāñ** तुताञ्, or **tō(tu)tāñēth** त्व(तु)ताञ्च adv. up to then, as far as that (i.q. **tōtām**, q.v.) (K.Pr. 101, 197, 257, *tutām*).

tatpad तत्पद् m. (a form directly borrowed from the Skt. *tatpada*, 'that expression') (Śiv. 1851, where the expression referred to is the Skt. formula 'so'ham', 'I am He', i.e. 'I am one with the Supreme').

tatārā तु टटारा टू । मेघगर्जितम् onomat. m. thunder; any thunderous sound.

tator^u ततर् m. *Artemisia Indica* and *vestita* (El. *tataw*). Cf. **tatwen**.

tatūr ततूर्, see **tattūr**.

tatūra ततूर् m. balsam (*Balsamina impatiens*) (El.; cf. **trūal**).

tatur^u ततुर् । दाहव्यथा m. a burning sensation, a smart (caused e.g. by fire, or by the application of caustic or the like to a sore place) (El.; Gr.Gr. 33, 35). —**wōthun** —व्यथुन् । दाहपीडोद्भवः m.inf. such a burning sensation to arise.

tatur^u टटुर् । जीर्णः adj. (f. **tatur^u** टटूर् or **tūtūr^u** टटूर्), (of man or beast) wasted from old age, decrepit, stricken in years (cf. **buda-t^o**, p. 85b, l. 3).

tat^u तत् or tūt^u तूत् । क्रोधव्यथा f. agitation, disquietude, anguish (such as is felt by one in a rage) (Gr.Gr. 33, 35); unsatisfied craving for an intoxicating drug (felt by a drug-fiend) (cf. *shōda-tō*, p. 871a, l. 12); cf. *tatur^u*. — *anūn^u* — अनञ् । क्रोधव्यथोत्पादनम् f.inf. to cause internal disquietude (as ab.). — *khasūn^u* — खसञ् । क्रोधव्यथोत्पत्तिः f.inf. craving to arise (in a drug-fiend, when unable to get his drug at the usual time). — *yiñ^u* — यिञ् । व्यथोन्नवः f.inf. such craving to attack (a drug-fiend).

tētri तेत्रि, a jingle of *bētri*, p. 145a, l. 46, q.v.

tētar तैतर or tītri तीत्री m. *Rhus Buchiamela* (El.).

titar तितर or tītar तीतर । तित्तिरिः(पची) m. the francoline partridge (*Perdic francolinus*).

ṭītur टिटुर । पक्षिविशेषः m. (sg. dat. *ṭītaras* टिटरस्), N. of a certain bird, (?) the sandpiper, peewit, lapwing (*Tringa ranellus*).

tītar तीतर, in *tītar-gūjī* तीतर-गुञ्जि । योन्ध्वरन्ध्रम् f. a certain section of the female private parts (obsc.).

ṭītar टीटार in *ṭītar-kōn^u* टीटार-कोनु or *ṭī^uram-kōn^u* टीटारम-कोनु । निमेषोन्मेषकाणः adj. (f. *-kōn^u* -कोञ्), blind of one eye, owing to inability to move the eyelids. Cf. *tīth*.

tītr^h तीत्र्ह or tēyētr^h तयत्र्ह । त्रयस्त्रिंशत् card. thirty-three (Gr.Gr. 77 *teyē^o*).

tatār^llad ततरिलद् । दाहव्यथायुक्तः adj. e.g. (as subst., f. *tatār^lladiñ* ततरिलदिञ्), suffering from the anguish caused by the smarting of a wound; suffering from the pains or smart of anger; (of a drug-fiend) suffering from unsatisfied craving for the drug.

ṭī^uram टीटारम in *ṭī^uram-kōn^u* टीटारम-कोनु । निमेषोन्मेषकाणः adj. (f. *-kōn^u* -कोञ्), i.q. *ṭītar-kōn^u*, s.v. *ṭītar*, q.v. -*nay* -नय । दूरसुगहनारण्यविशेषः f. N. of an enclosed forest in the western mountains of Kashmir, into which the ancient kings used to sentence criminals to life-long banishment.

tāt^rrēlad ततर्यलद् । अन्तर्व्यथायुक्तः adj. e.g. (as subst., *tāt^rrēladiñ* ततर्यलदिञ्), i.q. *tatār^llad*, q.v.

tōt^rran टूटरन् । संकुचितीकरणम् f. (sg. dat. *tōt^rriñ^u* टूटरञ्), crowding (other things, such as houses in a street) close together (Gr.Gr. 121). *tōt^rran-wād* टूटरन्-वाद । संकोचनव्यवहृतिः, मनउद्वेगः m. a habit or custom of crowding things together (e.g. by stopping traffic on a road); agitation, anxiety, or distress, of mind (caused by another's frequent anger, persistent enmity).

tōt^rrun टूटरन् conj. 1 (1 p.p. *tōt^rrun^u* टूटरन्), to cause to have insufficient room, to crowd (things or persons) together (Gr.Gr. 121); to cause (a person) to have insufficient means of livelihood. Cf. *tōtun*.

tatarāray ततरारय or tatarāray टटारारय । शब्दवदासारः f. (of rain, —°) noisy torrents, pattering, pouring. Cf. *tatarāy*.

tōt^rrāwun टूटरारुनु conj. 1 (1 p.p. *tōt^rrōw^u* टूटरारुनु), to crowd (things) together (e.g. houses on a public road). *tōt^rrōw^u-mot^u* टूटरारुनु-मनु । संकोचितः perf. part. (f. *tōt^rrōv^u-mūh^u* टूटरारुनु-मञ्), crowded together (by someone) (as ab.).

tatarāy ततरारय or tatarāy टटारारय । शब्दवदासारः f. (of rain, —°) a pouring continuous torrent (esp. when accompanied by noise). Cf. *tatarāray*.

tata, see *tot^u* 1.

tētis, see *tyōth^u*.

tītis तीतिस, tūtis तूतिस, see *tyūt^u*.

tattō तत्त, see *tattwa*.

totut^u तंतु, (Gr.Gr. 156) *tatuth* तनुथ, or *totuth* तनुथ । तच्च adv. to that place (out of sight), thither (u.w.vbs. of going or the like); in that place (o. of s.), there (Gr.Gr. 156); cf. *tot^u* 2. *tatuth^u* तनुथ्य adv. even there (Gr.Gr. 156).

tatith ततिय । तच्च adv. in that place (out of sight), there (El.); cf. *tātⁱ*, p. 1040a, l. 20. *tātⁱthiy* ततिय्य । तथैव adv. even there, in that very place (Rām. 1635).

tattul, see *tathul^u*.

tattūr (? *tātūr* ततूर), m. *Datura stramonium* (El.). Cf. *datur^u*.

tattwa or tattō तत्त m. a Skt. technical term (*tattwa*), an element, (pl.) the fundamental and general factors of which the universe consists (L.V. 20, Śiv. 1850). In Ksh. also spelt *tatō*; cf. *panṣa-tatō*, p. 742b, l. 2 (Śiv. 1033). Another form of the same word is *tōth* 1 (Śiv. 1498, 1585, 1881).

tatwen (? spelling) m. *Artemisia sacerorum* and *vulgaris* (El.). Cf. *tator^u*.

tet^uan (L. 67, 75), see *tētha-vēna*, s.v. *tyōth^u*.

tatēy ततय, tatiy ततिय, tātiy ततिय, tatyuk^u तत्युक, see *tot^u* 2.

tāt^uy तानूय, a jingle of *āt^uy* in *āt^uy-tāt^uy*, p. 69b, l. 6. *totuy* तंतुय, see *tot^u* 2.

taityau तैत्यौ, tītyau तीत्यौ, tōtyau तात्यौ, tūtyau तूत्यौ, see *tyūt^u*.

tītyum^u तीत्युम् । तत्संख्यः adj. (f. *tītim^u* तीतिम्), (of things not within sight) consisting of so many of the same number as that (out of sight) (Gr.Gr. 150).

tītyun^u तीत्युनु । तन्मानकः, तन्मूलकः, तद्दयकः, adj. (f. *tītiñ^u* तीतिञ्), weighing so much, measuring so much, so much, so long; costing so much, worth so much (Gr.Gr. 148); aged so much, of the same age as (that, etc.). In all these meanings the thing with which comparison is made must be out of sight.

tatyēy तत्यय्. see tot^u 2.

taisa तैत्र, taibi तैत्रि, tīsa तीत्र, tībi तीत्रि, tōsa तौत्र,
tōbi तौत्रि, tūsa तूत्र, tūbi तूत्रि, see tyūt^u.

tīsh^u 1, 2, तीश्, see tēth, tēth.

tīsh^u 3 तीश्, tūsh^u तूश्, see tyūt^u.

tōsa तौत्र, see tōth.

tūsh^u तूत्र, see tot^u 1.

t^āsh तह् । मलिनवसनखंडम् f. (sg. dat. t^āshi तह्),
anything small, little, trifling; (in Ksh.) a dirty rag,
a clout (cf. atha-t^o, p. 63b, l. 20; mal-t^o, p. 564a,
l. 31). —karūn^u —करञ् । पटखण्डमार्जनया जलसंसर्गः
f.inf. to wipe off (with a clout) (cf. mal-t^o k^o, p. 564a,
l. 33); (in boiling milk or the like, when it is on the
point of boiling over) to wipe the outside of the vessel
with a rag dipped in cold water (to stop the boiling
over).

t^āsha kadañē तह् कडञ् । अतिजीर्णनम्, मूलांशांशमभि-
मुखीकृत्य परिभाषणम्, अत्यभ्यासः f.pl.inf. to wear
(clothes, etc.), to rags; to tear (a person) to rags, i.e.
to abuse someone (who is an object of anger) root and
branch, including his progenitors up to his first
ancestor; to wear oneself to rags by intense study.
—karīth trāwañē —करिथ् चावञ् । बुद्रखण्डशो
विधानम् f. pl. inf. to tear up into small fragments.

t^āshi añēma śhunun तह् अञ्जम हुनुन् ।
अतिशीणस्य मण्डपायनम् m.inf. to feed (some very
exhausted invalid) by (squeezing) a rag dipped in
gruel or the like (into his mouth). —palav -पलव् ।
पाचमार्जनकर्पटः m. a rag for wiping dishes, a dish-
clout.

tīsh^u तिश्, see tyūth^u.

tōsh तह् । शक्तिः f. ability, power (to endure adversity,
etc.), power of endurance (K.Pr. 13, tats).

tabar तत्रर् । उष्णत्वम् m. heat (esp. great heat), fervour,
calidity (cf. tāpa-tabar, p. 1015a, l. 22) (Rām. 682);
fever (El. tazzar). See tot^u 1.

tībar तीत्रर् । तत्परिमाणता m. so muchness, the measure,
quantity, or amount (of anything). (cf. tyūt^u).

taṣ^āran तत्ररन् । तापनम् f. (sg. dat. taṣ^ārūn^u तत्ररञ्),
making hot, heating, calefaction.

taṣ^ārun तत्ररन् । तप्तिकरणम् conj. I (1 p.p. taṣ^ār^u
तत्रर्), to heat, make hot, make red-hot (Gr.Gr. 173);
cf. tatun. taṣ^ār^u-mot^u तत्ररु-मन्तु । तप्तिकृतः perf.
part. (f. taṣ^ār^u-mūsh^u तत्ररु-मञ्चू), heated, made
red-hot.

taṣ^ārāwun तत्ररावुन् । तप्तिकरणम् conj. I (1 p.p.
taṣ^ārōw^u तत्ररोवु), i.q. taṣ^ārun, q.v. (Gr.Gr. 173).
taṣ^ārōw^u-mot^u तत्ररोवु-मन्तु । तप्तिकृतः perf. part.
(f. taṣ^ārōv^u-mūsh^u तत्ररावु-मञ्चू), i.q. taṣ^ār^u-mot^u,
ab., q.v.

tāv टव् onomat. m. a single bark of a dog (cf. hūnⁱ-t^o,
p. 337a, l. 16). tāv tāv टव् टव् । श्वरवः onomat. m.
the barking of a dog; a similar sound uttered by a
human being; used met. in bira-tāv-tāv, p. 117a,
l. 41.

tawa 1 तव, see tih.

tawa 2 तव m. an iron plate or pan on which cakes and the
like are toasted or grain is parched. —buz^u -बुजू । अर्धशो
भर्जनम् f. half-frying, half-baking (on such a griddle)
(so that the article cooked is just browned outside).

tāv ताव् , ता । भर्जनम्, अनावृष्टिदाहः, चित्तोत्साहातिशयः,
बुञ्ज्वरः, मदः m. extreme heat (Gr.Gr. 124, 137);
roasting, frying, baking (cf. hōkha-t^o, p. 377a, l. 45)
(Rām. 1626); parching due to drought (cf. hōkha-t^o,
p. 377a, l. 43); parching dryness (cf. āma-t^o, p. 29b,
l. 1); a method of ploughing for rice, dry ploughing
(L. tāo, 332, 463); ardour, zeal, eagerness (for
accomplishing some task); distress, suffering (from
weariness or the like) (Śiv. 1824); exhaustion (II. xi,
13); the burning of hunger, fever, etc. (esp. when the
sufferer is wasted away by famine), famine-fever (cf.
hōkha-t^o, p. 377a, l. 44); pride, conceit (in one's own
learning, beauty, wealth, high office, etc.) (cf. tama-t^o,
p. 1005a, l. 10); contortion, twist, coil, curl. This word
combines the meanings of both tawun and tāwun.
—anun —अनुन् । तापनम्, प्रोत्साहनम् m.inf. to dry
something moist; to bring zeal (to oneself), to apply
zeal; to bring zeal (to another), to fill with zeal.
—āsun —आसुन् । प्रोत्साहोष्मसंभवः m.inf. ardour, or
zeal, to come into existence (for the accomplishment
of some difficult task). —dyun^u —दिनुन्, m.inf. to
twist, curl (something, dat.) (K.Pr. 239). —karun
—करुन् । शीषापत्तिः m.inf. to do parching, i.e. parching,
or drought, to exist, e.g. drought to occur in a
field, or parching fever in the body. —lagun
—लगुन् । बुधा तापोद्भवः m.inf. famine-fever to attack
(a person). —wōthun —व्यथुन् । बुधा रोगोद्भवः m.inf.
famine-fever to come into existence. —yun^u —यिनु ।
शीषापत्तिः, प्रोत्साहसमापत्तिः m.inf. drought to come;
eagerness, ardour, zeal (esp. when due to rivalry) to
come into existence.

tāwa-bōd^u ताव-बुडु । तैलपक्कः adj. (f. -bōd^u -बुडू, dat.
-bōjē -बुज्य), 'sunk by frying,' merely cooked in deep
oil or the like (and not subsequently cooked with
flavouring matter) (chiefly u.w. reference to pieces of
fish); cf. bōdun and tōvⁱ-gāda, p. 1047a, l. 47.
-chōkh -छूख् । कठिनव्रणः m. (sg. dat. -chōkas
-छूकस्), a severe and painful wound. —hot^u -हन्तु ।
मदोष्मयुक्तः adj. (f. -hūsh^u -हञ्चू), smitten with heat, hot
(Gr.Gr. 137); smitten with pride or self-conceit (such

as incites to ardour). -**muji** -मुञ्जि or -**muju** -मुजू (sometimes written -**muju** -मुजू) । मूलकसूदविशेषः f. large radishes or the like, cut up and slightly fried in oil, and then boiled with spices. —**wāluṅ** -वालुन् । मदोष्पपरित्याजनम् m.inf. to bring down from conceit, to lower another person's self-conceit. —**wasun** -वसुन् । मद्हीनीभवनम् m.inf. to descend from self-conceit, to become deprived of, or freed from, self-conceit. —**woth**^u -वथु । मदानिर्गतः adj. (f. -**wūth**^u -वूथ्), (from henceforth) freed from self-conceit. —**woth**^u-**mot**^u -वथु-मंतु । विगतमदोष्पः perf. part. (f. —**wūth**^u-**mūth**^u -वूथ्-मूथ्), one whose self-conceit has departed.

tāv टाव् । विडम्बनम् onomat. m. a single caw of a crow ; met. ridicule, derisive sarcasm (esp. when broadcast), public deriding (exciting angry reprisals) (K.Pr. 107, translated 'news'). —**tāv** -टाव् । काकशब्दः onomat. m. the repeated caws of a crow, the cawing of a crow. —**tulun** -तुलुन् । विडम्बनवाक्योच्चारणम् m.inf. to raise ridicule ; (esp. among a number of boys) to shout (at another) in ridicule (and so excite his anger). —**wōthun** -वथुन् । विडम्बनीत्यानम् m.inf. such anger raising ridicule to be uttered.

tāwa टाव । सुवर्णमुद्राविशेषः m. a certain gold coin used in Tibet.

tīwa तिवा । त्रिकम् (त्रिसंख्याकः) subst. and adj. e.g. a group of three, a triad.

tīv टिँव् । उत्साहः f. zeal, determination (in endeavouring to accomplish some work, even if it is impossible).

tōv तोव् in **tōv-tō** तोव्-ता । तकारः m. the name used in schools for the Śāradā character equivalent to the Nāgarī letter त ta.

tōw^u 1 तोवु । ताम्रसंसृष्टः adj. (fem. **tōv**^u 1 तावू, for 3, see **tōv**ⁱ) (of gold) alloyed with copper (this hardened alloy being used for ornaments, etc.).

tōw^u 2 तोवु adj. (f. **tōv**^u 2 तावू, for 3, see **tōv**ⁱ) heated, made hot, used —°, as in **ada-t**^o, p. 12a, l. 29 ; **ok**^u-**t**^o, p. 19b, l. 1.

tōvⁱ ताँवि or **tōv**^u 3 तावू । ऋजीषम् f. a frying-pan or similar cooking vessel (cf. **gāḍa-t**^o, p. 276b, l. 20 ; **hōkha-t**^o, p. 327a, l. 46 ; **tata-tōv**^u and **tasi tāvi gashun**, p. 1039b, ll. 24, 44 ; **tūts**^u **tōv**^u, p. 1040a, l. 2 ; **ṣōcē-t**^o, s.v. **ṣōt**^u) (Rām. 723 ; K.Pr. 38, wrongly written *thor*, 91 *tār*, 107 *tor*) ; met. drought (cf. **hōkha-t**^o, us ab.) ; burning fever (cf. **hōkha-t**^o, as ab.) (cf. **tāv**).

tōvⁱ-**gāḍa** ताँवि-गाड । तैलपक्कमीनाः f.pl. fish cut up into pieces and fried in deep oil, before making them into a stew ; cf. **tāwa-bōḍ**^u, p. 1046b, l. 46.

gāḍa-lawās -गाड-लवास or **gāḍa-lawāsa** -गाड-

लवास । तैलपक्कमीनापपाः m.pl. pancakes made with pieces of this fried fish offered to a bridegroom and bride on the occasion of the Śiva-rātri festival.

tāvi kadun ताँवि कडुन् । तैले भर्जनम् m.inf. to fry pieces of fish, meat, curds, etc., in oil, as ab. —**krasbi ladun** -क्रसि लडुन् । अत्याक्रोगनम् m.inf. 'to raise from the griddle and hot shovel', to vituperate, abuse, curse.

tōvi ताँवी m. *Grislea tomentosa* (El. *tāvi*). Cf. **thōyī**.

tūv^u तूव । कोपः f. inward wrath, secret anger ; cf. **taviñ**. —**yiñ**^u -यिञ् । अन्तर्वेषोद्भवः f.inf. such anger to come to a person.

tāwadār तावदार । तप्तप्रायः adj. e.g. (of crops or the like) withered by the heat of drought.

tawuk^u तवुकु, see **tih**.

tāwakal तावकल् (= متوكال) adj. e.g. confident (El.).

twam, **tōm** त्वम् the Skt. word for 'thou', quoted in Śiv. 1851. So **twamēvay** for Skt. *tram-ēva*, thou only, even thou (Śiv. 1761).

tawan 1 तवन् (for 2, see **tawun**) । कुचिः f. (sg. dat. **taviñ**^u तवञ्), the belly (a word used in cursing abuse).

tāwan तावन् । द्वेषः, हानिः m. burning jealousy, consuming envy, heart-burning, rancour ; burning sorrow, sorrow caused by the death of one very dear ; (in trading, instead of making a profit) loss of part of the capital (cf. **tamāhas t**^o **pyon**^u, p. 1006a, l. 44). —**āsun** -आसुन् । अत्यमर्षणोद्भवः m.inf. jealousy to obsess a person. —**pyon**^u -प्यनु । भर्तृमरणम् (वैधव्याप्तिः), अतिहास्योद्भवः m.inf. burning sorrow to fall, (of a woman) to lose her husband by death, to become a widow ; (in trade, instead of profit) serious loss of capital to be incurred (YZ. 553 (met.)). —**zad** -ज़द् । प्रियाशोकयस्तः m. (of a man) smitten by burning sorrow due to the death of, or separation from, a beloved one. —**zadiñ** -ज़दिञ् । भर्तृशोकाकुला f. (of a woman) distraught by the burning sorrow due to the death of a husband.

tawun तवुन् । भर्जनम्, धार्थ्यखापनम् conj. I (1 p.p. **tow**^u तवु), to roast, toast, parch (grain) (burning only the outer surface) (cf. **sēkh taviñ**^u, p. 904b, l. 36) (K.Pr. 213) ; to display impudence, show impertinence, act audaciously, have no shame before one's betters or equals.

tow^u-**mot**^u तवु-मंतु । भर्जितः perf. part. (f. **tūv**^u-**mūth**^u तवू-मूथ्), parched, toasted, as ab.

tawan 2 तवन् (for 1, see s.v.) in **tawan-phash** तवन्-फश । ईषद्वर्जनम् m. a very slight parching, as ab.

tavith wawun तविथ् ववुन् । विरोत्यादनम् m.inf.

· having parched to sow', to sow (grain) that has been parched, and is hence dead; (met.) to sow seeds of enmity (i.e. by opposing a person so as to render his actions fruitless for ever).

tāwun तावुन् । तापनम् conj. 1 (1 p.p. **tōw^u** तीवु). to warm, to heat (Gr.Gr. 124, L. 464, K.Pr. 75); to make to glow, make red-hot; to heat (a person) (in a Turkish bath or the like). **tōw^u-mot^u** तीवु-मंतु । तापितः perf. part. (f. **tōv^u-müts^u** तावू-मंतू), heated, warmed, etc., as ab.

tuwun टुवुन् । संकुचितीकरणम् conj. 1 (1 p.p. **tuw^u** टुवु), to close, shut up (the hand, eye, mouth, or the like) (cf. **atha t^o**, p. 63b, l. 22; **dan** or **dand tuwānⁱ**, p. 221a, l. 6; p. 224a, l. 45) (K. 138; II. xii, 22); firmly to close up any orifice genl.; (of a flower) to close the petals (Gr.Gr. 120). **tuw^u-mot^u** टुवु-मंतु । संकुचितः perf. part. (f. **tuw^u-müts^u** टुवू-मंतू), closed, as ab.

tāwan-dār तावन्-दार । प्रीत्या पालकः adj. e.g. a loving guardian (esp. of an orphan child). Cf. **tāwan**.

tāwanun^u तावनुन् adj. (f. **tāwanūn^u** तावनंजू) (in trading) that which is of small value, or has lost or is losing its value (Śiv. 1566). Cf. **tāwan**.

tuwanāwun टुवनावुन् conj. 1 (1 p.p. **tuwanōw^u** टुवनोवु), to cause to be closed (e.g. of the eyes) (K. 256).

taviñ तविञ् f. inward wrath, secret anger, secret hatred; cf. **tüv^u**. —**yiñ^u** —यिञ् । द्वेषोत्पत्तिः f.inf. such anger or hatred to come to a person.

tuviñ टुविञ् । संकोचः f. shutting up, closing; (of a flower) the closing of the petals (Gr.Gr. 120); mean-heartedness. —**lagūñ^u** —लगञ् । जुद्धतासंभवः f.inf. mean-heartedness, stinginess, niggardliness (esp. on the part of a master towards his household) to affect a person. —**yiñ^u** —यिञ् । हस्तंकोचापत्तिः f.inf. such niggardliness to come (to a person).

tāvēr तावर् । ताम्रसंसृष्टता m. the alloying of gold with copper (in order to harden it). Cf. **tōw^u** 1.

tēv^ur^u अब्कू or **tēvūr^u** अब्कू । तवणी f. a pretty and pert damsel (esp. aged between sixteen and twenty-four) (cf. **ranga-t^o**, p. 837a, l. 31).

tivra तीव्र adj. e.g. intense, severe, acute, violent, extreme (Śiv. 1208, 1744, 1797, all of asceticism).

tawōrikh तवारीख تَوَارِيخ m. (sg. dat. **tawōrikhās** तवारीखस), histories, a history, chronicle (Gr.M.).

tōwarun तोवरन् । क्रूरदृष्टिचणम् conj. 1 (1 p.p. **tōwor^u** तोवरू), to make red-hot, to heat (metals) (El.); to look fiercely or threateningly (K.Pr. 26); to look obliquely, to take a sidelong look (cf. **āchⁱ** **tōwarūn^u**, p. 8b, l. 43; p. 116b, l. 16); cf. **tōwarāwun**. **tōwor^u**

mot^u तोवरू-मंतु । क्रूरदृष्टिचितः perf. part. (f. **tōvūr^u**. **müts^u** तावरू-मंतू), looked at threateningly or fiercely.

tōwarāwun तोवरावुन् । क्रूरदृष्ट्या समीक्षणम् conj. 1 (1 p.p. **tōwarōw^u** तोवरोवु), i.q. **tōwarun**, q.v. **tōwarōw^u-mot^u** तोवरोवु-मंतु । क्रूरदृष्टिचितः perf. part. (f. **tōwarōv^u-müts^u** तोवरावू-मंतू), i.q. **tōwor^u-mot^u**, q.v. s.v. **tōwarun**.

taway तवय्, see **tih**.

tavyun^u तविनु । भर्जनम् m. the parching of grain or the like, toasting.

tawāza तवाज़ (= تواضع) । वाक्चातुर्यम् m. civility, courtesy, politeness (usually pl. in this sense) (Gr.M.); (in Ksh.) cleverness in speech, smartness of language, aptness of retort (esp. called forth by another's interruption, heckling, abuse, or the like). Cf. **tāñēr**.

tōvⁱza तोविज़ (= تعویذ) । यन्त्रविशेषः m. a charm, amulet (esp. such as is worn by children and others as a protection from evil spirits) (L. 270, 458).

tōviza तोविज़ । भूषाविशेषः m. an ornament worn on the head-dress by Muslim women.

t^{ay} 1 तय् طي । धारा f. folding, folding up, rolling up; a fold, crease; a plait; (in Ksh.) a fine, thin, stream of liquid; a very fine thread, filament (L.V. 102). Cf. **tay** 3.

t^{ay}é pakun तय पकुन् । धारासारप्रपातः m.inf. to go in a fine stream, (of blood or the like) to issue from a wound in a thin stream. —**wasun** —वसुन् । धारास्रुतिपातः m.inf. to descend in a fine stream, (of blood, etc.) to issue, as ab.

t^{ay} 2 तय् طي । अतिसूक्ष्मतनुवेष्टिनी f. a woman who makes a speciality of spinning very fine thread, a delicate spinner (L.V. 102, Śiv. 1872). Cf. **t^{ay} 1**.

tay 1 तय्, see **ta 1**, of which it is the emph. form (see p. 961a, l. 33) (Śiv. 46, 55, 108, 187, etc.); used in poetry as a purely pleonastic word (II. iv, 1, etc.; YZ. 31, 76). Cf. **tōy 2**, and also **wūr taishūr**, s.v. **wūr^u** 2.

tay 2 तय्, see **ta 2**, of which it is the emph. form (see p. 961b, l. 10) (K.Pr. 238, 239, written **tai**). **na-tay**, or else, otherwise (see p. 618a, ll. 4, 11, and p. 961b, l. 11) (Śiv. 76, 168, 354-8, etc.); **yā tai** . . . **na ta**, either . . . or else (K.Pr. 239). Cf. **tōy 2**.

tay 3 तय् طي m. folding, rolling up. —**karun** —करन् m.inf. to fold, roll up; to wind up, to bring to a conclusion, to close, dispose of; to traverse, pass over, cross over (Śiv. 1700); to exercise authority (II. xi, 3). Cf. **t^{ay} 1**.

tāy ताय् । सुदायः m. a marriage dowry, a nuptial

present. **tāyē-kani** ताय-कनि or **-kanēn** -कन्यन् ।
सुदायनिमित्तम् adv. (given, etc.) as a nuptial present.

tiy तिय, **tiyē** तिय, see **tih**.

tōyē लय, see **ḥ^h 2**.

tōy 1 तांय्, emph. form of **ta 1** (p. 961a, l. 33), q.v.,
and (L.V. 5, 14, 40, 51, 62, 85).

tōy 2 तांय्, emph. form of **ta 2** (p. 961b, l. 10), then,
and then, thereafter, thereupon (L.V. 9, 11, 16);
then, therefore, accordingly (L.V. 24, 53); then,
introducing the apodosis of a conditional sentence
(L.V. 12).

tyub^u टिबु । पञ्चविशेषः m. (sg. dat. **ṭibis** टिबिस्), N.
of a certain bird.

tyāg त्याग् m. leaving, forsaking, abandoning (Śiv. 1031,
1268, 1351, 1525, 1744; Rām. 225); resigning,
renouncing (things of this world) (Śiv. 272, 587, 735,
1047, 1355, 1448, 1531, 1691, 1749, 1821, 1829).

tyōgī त्यागी adj. e.g. one who abandons; one who
performs religious ceremonial rites disinterestedly,
and not for the sake of any reward attached to them
(Śiv. 201).

tyūgul त्यूगुल् or **tyōngul** त्यूगुल् m. (sg. dat. **tēgālas**
तैगलस्), i.q. **tēngul**, q.v.

tyāgun त्यागुन् conj. 1 (1 p.p. **tyōg^u** त्यूगु, f. **tyōj^u** त्याजू,
L.V. 62), to let go, let loose; to abandon, relinquish,
give up (Śiv. 1713, 1850); (hence) to wield, to draw
(a sword) (L.V. 62).

tyuhor^u त्यूहर्, see **tih^or^u**.

tyōj^u त्याजू, see **tyāgun**.

tyok^u त्यकु । तिलकम्, मलिनचिह्नम्, लेशः m. (sg. dat.
tēkis त्यकिस्), a *tikhā*, or sectarian mark worn on the
forehead by Hīndūs (cf. **ag^una-t^o**, p. 16b, l. 46;
bādām-t^o, p. 86b, l. 27; **basma-t^o**, p. 133a, l. 50;
chata-t^o, p. 166a, l. 20; **ciwa-t^o**, p. 178b, l. 19;
gangājali-t^o, p. 292a, l. 36; **rakh-ṣandan-t^o**,
p. 830b, l. 23) (El. *tyuk*, K. 926); an ornamental
patch (of gold, silver, tinsel, colour, or the like) worn
on the forehead (Śiv. 1155); (on white cloth or the
like) a dirty mark, a small stain, a blot; an
ornamental spot (in a pattern); a spot (generally)
(cf. **tāpa-t^o**, p. 1015a, l. 24); a drop, a very small
quantity of some liquid (e.g. of curdled milk). Cf.
tika 1.

tēki-būd^ur^u तैकि-बुद^uर् । विचित्रतिलकम् f. a fore-
head-patch of a coloured pattern, made with saffron
and vermilion embellished with spots of white sandal-
wood (cf. **būd^ur^u 2**). **-kūn^u** -कून् । चन्दनघर्षणशिला
f. a stone on which sandal for forehead-marks is
ground. **-pūṣ^u** -पूचू । तिलकाङ्कितचित्रितशीर्षाणुकम्
f. a woman's veil ornamented with spots and a

coloured pattern (worn on festive occasions, such as
a son's marriage). **-tāl** -ताल् । तिलकचिचकम् f. a
similar veil, patterned in fine spots (worn on the
top of the head). **-vūr^u** -वूर् । तिलकवटिका f. a
small case (used by women) for containing materials
for making these ornamental forehead-patches; a
kind of toilet-box.

tyuk^u त्यकु । चिकसंप्रदायी m. (sg. dat. **tikis** तिकिस्),
a follower of the Trika form of Śaivism current in
Kashmir (Gr.Gr. 131).

tiki-bāy तिकि-बाय् । चिकसंप्रदायिस्त्री f. his wife.
-pūt^u -पूतु m. his son (Gr.Gr. 131). **-ṣōram**
-शोरम् । पूज्यदिवसभेदः f. (sg. dat. **-ṣōrūm^u** -शोरूम्),
the fourth lunar day of the light half of the month
of Māg (Skt. *Māgha* = January-February), on which
followers of this religion hold a special worship.

tyol^u त्यूल् । पिटकः, परोत्कर्षासहनम् m. (sg. dat. **tēlis**
त्यलिस्) a water blister (of the skin), blister (esp.
when suddenly occurring) (cf. **nāra-t^o**, p. 648b, l. 1)
(L.V. 108); met. any sudden evil (cf. **rāwan-t^o**,
p. 853a, l. 24); met. inability to endure another's
prosperity, enviousness, envious jealousy (cf. **vebar-
t^o**). —**pyon^u** —प्यन् । ईष्यासमुद्भवः m.inf. envious
jealousy to fall (on a person), i.e. to be acutely felt.

tyomb^u त्यूम् । हीनमानकः adj. (f. **tēmb^u** त्यूम्), under
weight, below the expected weight; under measure,
below the proper measure.

tyond^u बंधु । कुचाङ्गल्यम्, लेशमात्रम् m. (sg. dat.
tēndis बन्डिस्), the tip of a finger, toe, or similar
limb (cf. **ong^uji-t^o**, p. 33b, l. 32; **atha-t^o**, p. 63b,
l. 25; **khōra-t^o**, p. 409b, l. 36; **khōra-t^o**, p. 410a,
l. 13); the tip of the nipple of the breast (cf. **babi-
t^o**, p. 77a, l. 48) (El. *babitund*); met. a mere trace of
something, a tiny morsel (esp. of vegetables, or
similar food) (cf. **myond^u-tyond^u**, a gobbet and a
tiny bit; hence, a collection of moderate-sized goblets,
p. 614a, l. 3, and Gr.Gr. 95. I.K. VIII, i, 32, looks
upon this compound as a jingle. Cf. also **thañi-t^o**,
p. 979b, l. 38; **wōgra-t^o**). Cf. **tūz**.

tēndi-bōk^u तैन्डि-बूकु । अङ्गल्यसमुच्चयः m. the finger-
tips of one hand, or toe-tips of one foot, when pressed
or collected together. **-khāv** -खाव् । ह्रमिविशेषः,
रोगविशेषः m. a certain water-insect, popularly supposed
to bite the finger- or toe-tips; a certain disease in
which the tips of the fingers are eaten away by sores
(K.Pr. 153). **-khāv pyon^u** -खाव् प्यन् । रोगविशेषसंभवः
m.inf. this disease to attack (a person). —**tulānⁱ**
—तुलनि । अङ्गुल्याहननम्, आयासातिशयदानम्
m. pl. inf. to raise, (i.e. smite) the tips of the fingers
(esp. as a punishment of boys); to give (a person) great

trouble in the accomplishment of some work (e.g. involving him in constant journeys, searches, etc.); cf. *tūz tulānī*. — *wōthānī* — वृथन्नि । आयासा-
तिशयसमापत्तिः m. pl. inf. to be involved in great
trouble, as ab. Cf. *tūz wōthānī*.

tyong^u त्थंग, in *ranga-tyong^u*, p. 837a, l. 33.

tyōngul त्थंगुल् or **tyūngul** त्थंगुल्, i. q. *tēngul*, q. v.

tōyun त्थयुन् m. (sg. dat. *tōyēnas* त्थयनस्) in *tōyun*
tōyun त्थयुन् त्थयुन् । अतिसूक्ष्मखण्डानि m. small scraps
of cloth, paper, or the like. — *tōyun gashun*
— त्थयुन् गक्कुन् । खण्डशो भवनम् m. inf. (of a garment,
cloth, paper, or the like) to be torn into scraps and
scattered. — *tōyun karun* — त्थयुन् करन् । खण्डशो
विधानम् m. inf. (as ab.) to tear into scraps and scatter
abroad.

tyop^u त्थप्, **tyop^u-mot^u** त्थप्-मंतु, see *tēpun* 2.

tōyiphdār तांथिफ्दार् (= طائفدار) m. (in Ksh.) an artisan
(H. xi, 16).

tyūr^u त्थूर । मेघाजपशुः m. (sg. dat. *tīris* तीरिस्, abl.
tēri तेरि), an animal of the sheep or goat kind
(without regard to sex) (El. *ter*; Gr.Gr. 19, 152;
Gr.M.); a ram, a male sheep (a ewe is *tīr^u* 2) (Gr.M.;
W. 19, *tīor*; Śiv. 1030); (El. *tyūr*) a flock of sheep
(cf. *nijē-t^o*, p. 626b, l. 46). Cf. *tīr* 1.

tīr^u तीरि । मेघाजपशवः m. pl. a number, or flocks,
of sheep or goats. — *khyol^u* — खलु । मेघाजसमजः m. a
flock of sheep or goats (Gr.Gr. 152); cf. *tīr-khyol^u*,
p. 1018b, l. 35. — *lot^u* — लंतु । बुद्धमेघाजपशुः m. one
who possesses only a single miserable little sheep or
goat (esp. of one who was once a large flock-master);
cf. *lot^u* 1, p. 535b, l. 22. — *rōchⁱ* — रॉछि । पशुपालता f.
the occupation of herding sheep or goats, shepherding,
goatherding. — *rōch^u* — रॉछु । मेघाजपशुपालः m. a
shepherd, a goatherd (i. q. *cōpān*, q. v.) (for these
people, see L. pp. 361 ff.). Cf. *tīr-rōch^u*, p. 1018b, l. 37.

tyūr^u त्थूर in *lashi-tyūr^u*, p. 533b, l. 46, q. v.

tayār तयार् طيار । संपन्नः adj. e. g. prepared, ready,
finished, completed, complete (Gr.M.; W. 140;
Śiv. 721, 1071, 1582, 1792; K. 571; K.Pr. 41, 215);
in full vigour, fully developed, robust; (of fruit)
ripened, ripe. — *gashun* — गक्कुन् । समाप्तीभवनम्
m. inf. to be, or become, ready, prepared; to get ready,
be on the alert. — *karun* — करन् । संनद्धीकरणम्
m. inf. to make, or get, ready, to prepare (cf. *tōph t^o*
k^o, p. 1015b, l. 29) (H. iv, 2; xii, 18, 22); to
provide, arrange, put in order; to train; to fatten.
— *rōzun* — रॉजुन् । संनद्धीभूय प्रतीक्षणम् m. inf. to
remain ready, keep ready (awaiting help or the like).
— *thawun* — थवुन् । संनह्य निहितिः m. inf. to set (a
person or thing) ready (for any task or duty).

tayōrⁱ तयारि (= طيارى) । संपन्नता f. the state of being
prepared; preparedness, readiness; preparation,
getting ready, making arrangement (Gr.M.; Śiv. 631,
720, 724, 729, 1244, 1356; Rām. 5, 1675, 1756);
show, pomp, splendour; plumpness, fatness;
robustness.

tyūt^u त्थुतु । तन्मिः pron. adj. [masc. sg. dat. *tūtis* तूतिस्
or (Gr.M.) *tūtis* तीतिस्; ag. *tūtⁱ* तूति or (Gr.M.,
K. 779) *tūtⁱ* तीति; pl. nom. *tūtⁱ* तूति or (Śiv. 1329)
tūtⁱ तीति; dat. *taitēn* तैत्यन्, *tōtēn* तात्यन्, *tūtēn*
tūत्यन्, or *tītēn* तीत्यन्; ag. *taityau* तैत्यौ, *tōtyau*
तात्यौ, *tūtyau* तूत्यौ, or *tityau* तीत्यौ; fem. sg. nom.
tūb^u तूबू (Gr.M.) or *tīb^u* 3 तीबू (for 1, see *tēth* and
for 2, see *tēth*) (Gr.M.); ag. *taibi* तैबि, *tōbi* ताबि,
tūbi तूबि, or *tībi* तीबि; pl. nom. *taiba* तैब, *tōba*
ताब, *tūba* तूब, or (Gr.M.) *tība* तीब. Cf. Gr.Gr. 59];
so much (in measure, weight, or the like) (of
something within sight compared with something not
within sight) (Gr.Gr. 59, 91, 148, 150; Gr.M.;
W. 94; Śiv. 1303; Rām. 403, 488, 497, 1546, 1603;
K. 478); *yūt^u* . . . *tyūt^u*, as much . . . so much,
the more . . . the more (Gr.M., Śiv. 1559), (adv.) as
soon as . . . so soon (H. xii, 2; YZ. 192, 454;
K.Pr. 34).

tūtⁱ तीति । तन्मिताः m. pl. so much (of more things
than one), so many (as ab.) (Gr.Gr. 59, Gr.M.,
Śiv. 1329, K. 779).

tūtis तीतिस् । तन्मन्नेन m. sg. dat. used as adv. (in
price) for so much (as ab.).

tūbi phiri तीबि फिरि । तत्परिमितवारम् adv. for so
many times, so often (of some action within sight
compared with some action not within sight).

tyūt^u त्थुतु m. porridge, in *makāyi-tyūt^u*, p. 563b, l. 8,
q. v.

tyūt^u त्थुतु in *kōla-tyūt^u*, p. 437b, l. 29, q. v. Cf. *tūth^u*.
tyoth^u त्थुतु । तिक्तः adj. (f. *tēth^u* त्थुतु, sg. dat. *tēchē*
त्थुत्थ), bitter (cf. *khēna-t^o*, p. 402a, l. 11) (Gr.Gr. 25,
26; Gr.M.; W. 20, 116, *tōt*); pungent (K.Pr. 214
(m. sg. dat. *tētis*, 106); cf. *tēchēr*. — *zahar*
hyuh^u — जहर् हिहु । असह्यतिक्तः adj. (f. *tēth^u* *zahār*
hish^u त्थुतु जहार हिशु), 'bitter like poison', unbearably
or very extremely bitter.

tētha-gād त्थुतु-गाड f. a certain small river-fish
(L. 158, *teḡ gad*). — *khōl^u* *hyuh^u* — खोलु हिहु । सूडरः
adj. (f. — *hish^u* — हिशु), 'like a bitter kernel'; hence,
easily extracted, easily taken out. — *mētha* — म्थुतु ।
सान्वना m. persuasion (esp. of an unwilling person);
cf. *myūth^u*. — *shēkārⁱ* — श्केरि । तिक्तमधुराखादः adj.
e. g. (of a fruit or the like) bitter-sweet (cf. El. *tētha*
shakir tsunt, a kind of apple, said, s. v. *tsunt*, to be

very unpalatable; according to L. 350, *tet shahr*, is very refreshing). -**bēra** -बैर m. (? pl.f.) a species of bitter apricot (El., W. 116). -**vēna** -वन । **चौषधिबिषयः** m. N. of a certain medicinal plant used as a remedy for indigestion, etc. (W. 115; L. 67, 75, *tetrin*); according to L. 67, a drug known as *ibsanin* is distilled from its leaves.

tēth^u zahār hish^u बटू जहार हिशु । अतिरिक्ता f., see **tyoth^u zahar hyuh^u**, ab.

tyuth^u तिथु । तादृशः adj. (m.pl. **tithiⁱ तिथि**; sg.f. **tībh^u तिभू**), of that kind, such (of something within sight compared with something out of sight) (Gr.Gr. 153; Gr.M.; W. 94; L.V. 66; Śiv. 432, 712, 738, 740, 755, 761, 767, 936, 1141, 1207, 1652, etc.; Rām. 100, 132, 325, 352, 417, 499, 504, 506, 593, 608, etc.; K. 210, 313; H. xii, 19, 24); (as adv.) so (Gr.M.; Śiv. 164, 364, 593, 1749, 1752, 1843; Rām. 619, 770, 927, 930, 995, etc.; K. 438). **tyuthuy तिथुय** (i.e. **tyuth^u** with emph. **y**) (m.pl. **tithiy तिथिय**) even such, such (L.V. 55, 92; Śiv. 424, 491, 554, 600, 705, 994, 1094, 1305, 1359, etc.; K. 516; YZ. 24); as adv. so (L.V. 64; Śiv. 118, 383, 522, 1231; Rām. 148, 258, 329, 362, 378, 461, 531, 563, etc.; H. v, 6; viii, 7; xii, 12, 15).

tyūth^u तूथु in **lashi-tyūth^u**, p. 533b, l. 47, q.v. Cf. **tōth 1**.

tyūth^u तूथु in **bada-tyūth^u**, p. 82b, l. 30, q.v. Cf. **tūth^u**.

tēyētōjih त्ययताजिह or (q.v.) **tītōji तीताजी** । चित्रारिंशत् card. forty-three (Gr.Gr. 78).

tēyētōjⁱhyum^u त्ययताजिहिमु । चित्रारिंशः ord. (f. **tēyētōjⁱhim^u** त्ययताजिहिमु), forty-third (Gr.Gr. 78).

tēyētr^h त्ययत्रह or (q.v.) **titr^h तीत्रह** । त्रयस्त्रिंशत् card. thirty-three (Gr.Gr. 77).

tēyētr^hhyum^u त्ययत्रहिमु । त्रयस्त्रिंशत्तमः ord. (f. **tēyētr^hhim^u** त्ययत्रहिमु), thirty-third (Gr.Gr. 77).

tyoz^u तूजु, see **tēzun**.

tyuz^u तिजु or **tuz^u तुजु** m. a kind of radish, see **tāra-t^o**, p. 1018a, l. 33.

tyüz^or^u तूजूरु, see **tīz^orun**.

tāza ताजा تازا adj. e.g. fresh, new, recent (W. 112, YZ. 71); fresh, not stale (Śiv. 1072; Rām. 188, 318); fat, plump, in good condition (YZ. 393); as adv. recently (El.).

tēz 1 तेज تيز । तीक्ष्णः, शीघ्रम् adj. e.g. and adv. sharp, keen, acute; hot, pungent, strong, acrid; fiery, passionate, impetuous (Rām. 29, 206); (of a glance) piercing, penetrating; swift, fleet, quick, rapid (Gr.M.); quick, apt, intelligent, keen-witted; sharp (of a knife, claw or the like) (Gr.M., Rām.

37); (as adv.) swiftly, quickly, impetuously (Rām. 127).

tēz 2 तेज, or (more usually) **tīz तीज** । तेजः m. light, lustre, radiance, glory (Śiv. 166, 346, 434, 467, 523, 575, 666, 836, 904-5, 936-7, 1126, 1155, 1742; Rām. 1014, 1080; K. 133, 449, 657, 1059); the radiance of personal beauty (Śiv. 653, 888, 922); energy, strength, power (Śiv. 919, 1501; Rām. 1123; K. 621, 959, 987); ardour, fire (Śiv. 1804, 1844); fury (K. 436).

tīza-barith तीज-वरिष adj. e.g. full of glory (Śiv. 919). -**lōd^u -लोदु** । तेजोराशिः m. a pile, or mass, of radiance. -**rūph -रूप** or (Śiv. 305) **tēzōrūph तेजोरूप** adj. e.g. possessing a radiant form (Śiv. 1609, 1685). -**gost^u -संस्तु** । विशिष्टतेजोयुक्तः adj. (f. -**sūbh^u -संभू**), abounding in radiance, beauty, glory, or energy (Śiv. 580, 806).

tīzi तीजी تيزي । तीक्ष्णता sharpness, keenness; energy, fervour, ardour; boldness, courage, confidence; anger, fury; speed (Rām. 745). -**diñ^u -दिनु** । अमर्षवर्धनम् f.inf. to aggravate (anger, etc.), exasperate, exacerbate, add fuel to the fire. -**karūñ^u -करंनु** । उपोद्बलनम् f.inf. (of sickness or the like) to become increased, exacerbated; (of authority, any special quality, etc.) to become enhanced; to display vigour, show great energy (Rām. 915).

tōzⁱ ताजि (= تازي) adj. e.g. fast-running, fleet; subst. m. a hunting dog, a greyhound. -**hūñ^u -हनु** m. a greyhound. -**pēthⁱ kān gathun -थठि कान गठुन** । काकतालीयेन फलावाप्तिः m.inf. (?) 'the arrow to go over the greyhound', to succeed by accident, to achieve the results of any work without taking any trouble.

tūz तुजु, see **tōkam-tūz**.

tūz तुजु । हस्तपादाङ्गुल्याणि m.pl. the tips of the fingers or toes (as a whole); cf. **tyond^u**. -**tulāñⁱ -तलनि** । अतिखिन्नीकरणम् m.pl.inf. to harass (someone by imposing an impossible task, or by urging him to the completion of some difficult one, *quasi*, causing him to wear off the tips of his fingers and toes); cf. **tēndⁱ tulāñⁱ**, p. 1049b, l. 48. -**wōthāñⁱ -वथनि** । अतिखिन्नीभवचमम् m.pl.inf. the finger- and toe-tips to be worn away; hence, to be harassed, as ab. Cf. **tēndⁱ wōthāñⁱ**, p. 1050a, l. 3.

tuz^u तुजु, see **tyuz^u**.

tāzagi ताजगी تازگی f. freshness, newness (W. 112); renewal, renovation, revival, being refreshed (Gr.M.); good condition, plumpness.

tāzak-sun m. *Rhododendron anthopogon* and *lepidotum* (El.).

tuzakh तुझख् । तीक्ष्णबुद्धिः adj. c.g. (esp. of a child) intelligent, sharp (in study). Cf. **tund^u**.

tuzukh तुझख् ترک । पञ्चविंशतिः m. (sg. dat. **tuzakas** तुझकस्), regulation, ordinance, institute; retinue, pomp, state, dignity; (in Ksh.) N. of a certain fish-eating bird (described as having a long sharp beak). Cf. **tūth^u**.

tazkir तज्कीर تذکیر m. recording, commemoration; a biographical memoir, a biography (Gr.M.).

tōzīm तोजीम تعظیم m. honouring, treating with respect (Gr.M.).

tāzun ताजुन् । तोदनम् m. (sg. dat. **tāzanas** ताजानस्), a kind of whip or goad (for driving plough-bullocks) (El. a horsewhip). Cf. Persian تاجان.

tēzun तजुन् conj. 1 (1 p.p. **tyoz^u** तज्, f. **tēz^u** तज्), to abandon (L.V. 55, Śiv. 1818).

tēzun तेजुन् । तीक्ष्णीभवनम्. अतिक्रुहीभवनम् conj. 3 (2 p.p. **tēzyōv** तेज्योव्, Gr.Gr. 226; m.pl. **tēzōy** तेजाय्, **tēzēy** तेजेय् or **tēzyēy** तेजेय्, Gr.Gr. 227; 3 and 4 p.p. **tēzyāv** तेज्याव्, Gr.Gr. 240); to be or become sharp (of a sword, knife, or the like) (Gr.Gr. 173, 226, 227, 240); to be or become sharp, intelligent, expert; (of a conflagration) to become more fierce, to blaze up with greater intensity; (of a disease) to become exacerbated; to become still more enraged, to have one's anger intensified. **tēzyō-mot^u** तेज्यो-मन्तु । तीक्ष्णीभूतः perf. part. (f. **tēzyē-mūṣ^u** तेजे-मञ्जू), sharpened (as ab.); become sharp.

intelligent, expert; (of fire) intensified, as ab.; (of disease) exacerbated; (of an angry person) still more infuriated.

tiziñ तीज़िन् । अश्वाविशेषः f. a certain kind of mare, noted for its swiftness.

tiz^arun तीज़रन् । तीक्ष्णीकरणम् conj. 1 (1 p.p. **tiz^ar^u** तीज़् or **tyüz^ar^u** त्यूज़्), to sharpen, whet (Gr.Gr. 173); (by training, etc.) to make a person expert; to increase, aggravate (fire, disease, etc.); to incite, exasperate (someone already angry), to add fuel to the flames; i.q. **tiz^arāwun**. **tiz^ar^u-mot^u** तीज़र-मन्तु or **tyüz^ar^u-mot^u** त्यूज़र-मन्तु । तीक्ष्णीकृतः perf. part. (f. **tiz^ar^u-mūṣ^u** तीज़र-मञ्जू), sharpened, whetted; made expert; aggravated; incited, exasperated.

tēzōrūph तेजोरूप्, see **tīza-rūph**, p. 1051b, l. 13.

tiz^arāwun तीज़रावुन् । निशातनम्, वृद्धिमत्करणम् conj. 1 (1 p.p. **tiz^arōw^u** तीज़रोवु), to sharpen, whet (Gr.Gr. 173); (by training, etc.) to make a person expert; to increase, aggravate (fire, disease, etc.); to incite, exasperate (someone already angry), to add fuel to the flames; i.q. **tiz^arun**, q.v. **tiz^arōw^u-mot^u** तीज़रोवु-मन्तु । निशातीकृतः perf. part. (**tiz^arōw^u-mūṣ^u** तीज़रोवु-मञ्जू), sharpened, whetted; made expert; aggravated; exasperated.

tizawān तीज़वान् । तेजस्वी adj. c.g. radiant, glorious (Śiv. 806, 808, 919, 1155); (of a beautiful face, etc.) radiant (Śiv. 794, 944). •

tazzar, see **taṣar**.

६ ष्ट. The nineteenth consonant of the Kāshmirī alphabet in the Roman character, the eleventh when written in the Śāradā or Nāgarī character, and the ninth when written in the Perso-Arabic character. The Kāshmirī name for the character त्, as well as for च (ca), is **ṭāṭuv ṭō**. It has approximately the sound of *ts* in the English word 'catsup', but is more dental. The aspirate of **ṭa** is **ṭha छ**, called in Kāshmirī **ṭōṭiṅ ṭhō**, the twelfth consonant of the Kāshmirī alphabet when written in the Śāradā or Nāgarī character. The sound is approximately that of *tsh* in the English words 'cat's head', not that of 'cat-shark', but is more dental.

In some books printed in the Persian character, the letters ت and ط, instead of छ and च, respectively, are used to represent these sounds.

Regarding the relationship existing between **c, ch**, and **ṭ, ṭh**, respectively, see Art. c, p. 156a, ll. 9 ff. To this may be added that it is difficult to formulate any general rule according to which, in Kāshmirī, an original **c, ch**, remains as **c, ch**, or becomes **ṭ, ṭh**. As a very rough rule, it may be said that, in the case of words borrowed directly from other languages, such as Persian or Sanskrit, an original **c, ch**, is preserved unchanged, but that when the word becomes thoroughly incorporated into the language, it tends to become **ṭ**. It thus happens that there are several words in an intermediate stage of adoption, in which both sounds are used at option in the same word. An example of this is the Persian word *canca*, a spoon, which becomes both **cōca** and **ṭōca** in Kāshmirī. As a rule, however, in most words borrowed from Persian the *c* is preserved unchanged. As regards words borrowed from Sanskrit, the case is different, an original *c* being in many instances changed to **ṭ**. Thus, Skt. *caṇḍī* > Ksh. **ṭandī**, N.P.; *caṇḍya* > **ṭandār**, the moon; *caṇḍana* > **ṭandan**, sandalwood; *carāṇa* > **ṭaran**, a foot; *cit* > **ṭēth**, the mind; *carācara* > **ṭarāṭar**, the whole creation; *ācamana* > **āṭaman**, sipping; *ācāra* > **āṭār**, behaviour; *gōcara* > **gōṭar**, range; *kāca* > **kāṭh**, glass; *mucukunda* > **muṭukund**, N.P. On the other hand, Skt. *chakra* > Ksh. both **chathār** and **ṭhathār**, an umbrella; and *chala* > both **chal** and

shal, deceit. Similarly, in pure Ksh. words, we have both **chapun** and **ṭhapun**, to be hidden; **chōr** and **ṭhōr**, hurry; **cir** and **ṭyūr** (for **ṭir**), a certain plant, and other such pairs.

The letters **ṭ** and **ṭh** are often of secondary origin. When a dental **t** or **th** (not the cerebral **ṭ, ṭh**) is followed by **ü-mātrā**, it becomes **ṭ** or **ṭh**, respectively. Thus, the base of **rāth**, night, is **rāt**, and this becomes **rōṭ** in the Nominative Plural; the **ṭkat**, spin, forms its 1 p.p. **koṭ**, with a feminine **kiṭ**; the Nominative Plural of **kōth**, a hank, is **kōṭh**; and the **ṭwōth**, rises, has its 1 p.p. **wōth**, fem. **wōṭh**. Again, when these letters are followed by **ē** (i.e. **ya**) or by **y**, they also become **ṭ** and **ṭh**, respectively, and at the same time **ē** becomes **a**, and **y** is dropped. Thus, the adjective **tot**, hot, has for its base **tat**. The abstract noun is formed by adding **ēr** (i.e. **yar**) to the base, and is therefore **tatar**, heat, with **ē** becoming **a**; the 2 p.p. of **ṭwōth** is formed by adding **yōv**, so that it is **wōṭhōv**, with drooping of the **y**. For further particulars, see Gr.Gr. 18 ff., and Gr.M. p. 22.

ṭā त्त (? **ṭhā** छ) m. according to El. (s.v. *tsāi*) this word means 'salt' (which is imported into Kashmir from Ladakh and the Panjāb). The word is a corruption of the Ladakhī Tibetan *tsha*.

ṭāi (El. *tsāi*), see **ṭhāy**.

ṭēi (El. *tsēi*), see **ṭēy**, p. 1056a, l. 4.

ṭōbāg च्चुबाग् । चतुर्भाजनम् m. division into four, dividing into four shares.

ṭōbōg च्चुबोगु । चतुर्थांशः m. a fourth share, a fourth part, a quarter.

ṭacē च्चय, see **ṭoṭ** and **ṭaṭun**.

ṭēcē च्चय, see **ṭyūt** and **ṭēṭun**.

ṭōcē च्चय, see **ṭōṭ**.

ṭōca च्चौच । दादहलकः m., i. q. **cōca**, q. v., a wooden-handled ladle. **ṭōca-ṭaph** च्चौच-टफ । तर्वाघातः m. (sg. dat. **-ṭapas -टपर**), a blow dealt with a ladle.

ṭūcē च्चय, see **ṭūṭun**.

ṭōcar (El. *tsōchar*), see **ṭhōcēr**.

ṭacyōv च्चयोव, see **ṭaṭun**.

ṭēcyoṭv च्चयोव, see **ṭēṭun**.

ṭūcyōv च्चयोव, see **ṭūṭun**.

ṣad 1 षड् । कुपसम्बः m. the upright post on the top of which swings a well-lever (cf. *tōla-ṣ°*, p. 999*b*, l. 27).

ṣad 2 षड् in *ṣada-wōr^u* षड-वोर् । कुम्भविशेषः m. an earthenware vessel for milk or the like, the same as *ṣod^u*, q.v., but smaller in size (Śiv. 1368, 1502).

ṣad 3 षड् । अपेक्षा f. need, requirement, necessity. —*ṣaliū^u* —*षलञ्* । निर्वाहसंभवः f.inf. need to depart, competent provision to be secured, means for carrying out to become available.

ṣēd अइ । चान्तिः f. (sg. dat. *ṣēdi* अइ or *ṣēd^u* अइ), patience, endurance, bearing patiently (another's anger, a calamity or the like) (El. *tsēd*, f., *tseda*, m.; Gr.Gr. 25; W. 123; K.Pr. 28); waiting patiently, patient expectation. —*hēn^u* —*हञ्* । प्रतीक्षणम् f.inf. to take patience, to wait patiently (for). —*kariū^u* —*करञ्* । सहनम् (प्रतीक्षणम्) f.inf. to bear patiently; to await patiently (for), be patient (El.).

ṣēdi-(or *ṣēd^u*)-*wōl^u* अइ-(अइ-)-वोलु । चान्तिशीलः m. (f. -*wājēn* -वाञ्जन्), patient, long-suffering (in character).

ṣod^u षड् । कुम्भविशेषः m. a large earthenware vessel for milk or the like (El. *tsād*, as ab., and *tsud*, m. a middle-sized water-vessel) (cf. *dōda-ṣ°*, p. 190*a*, l. 45; *dōyēn-ṣ°*, p. 269*b*, l. 47; *guras-ṣ°*, p. 304*b*, l. 4; *gōv-ṣ°*, p. 316*b*, l. 17; *prīta-ṣ°*, p. 769*b*, l. 33; *tila-ṣ°*, p. 999*a*, l. 19) (Gr.Gr. 9, Śiv. 1837, K. 146, K.Pr. 73). Cf. *ṣad 2*.

ṣūd षूड् f. the hair on the top of the head, a single lock on the crown of the head; a crest, plume, diadem (Śiv. 740, 976, 1035, 1538, 1574, all in the compound *ṣandra-ṣ°*, he who has the moon for his diadem. See *ṣand^{ar}*).

ṣōdāh 1 षुदाह । चतुर्दश card. (pl. dat. *ṣōdāhan* षुदाहन), fourteen (Gr.Gr. 76, 83; Śiv. 525, 855; Rām. 7, 535).

ṣōdāh 2 षुदाह । चतुर्दशीतिथिः f. (sg. dat. *ṣōdūsh^u* षुदंशू), the fourteenth day of a lunar fortnight (cf. *hāra-ṣ°*, p. 244*a*, l. 25; *lāwasa-ṣ°*, p. 542*b*, l. 13; *trāla-ṣ°*, p. 1025*b*, ll. 12 ff.; *yēchiñē-ṣ°*, s.v. *yēchiñ*) (Śiv. 525; Rām. 187, 379, 1083, 1655, 1771). *ṣōdūsh^u*-*hond^u* षुदंशू-हन्दु । चतुर्दशीतिथिभवः adj. gen. (f. -*hünz^u* -हञ्ज्), of, belonging to, or produced in the above.

ṣōdōhⁱ षुदाहि m.pl., the form taken by *ṣōdāh 1*, fourteen, in multiplication, as in *kāh ṣōdōhⁱ akh hath ta ṣōwanzāh*, eleven fourteens (are) one hundred and fifty-four. This form can only be used with a numeral above ten (Gr.Gr. 86).

ṣōdōhyum^u षुदाहिम् । चतुर्दशतमः ord. (f. *ṣōdōhim^u* षुदाहिम्), fourteenth (Gr.Gr. 76).

ṣādun (El. *ts°*), *ṣādun* (El. *ts°*), see *ṣhādun*.

ṣidānand त्रिदानन्द m. pure spirit (Skt. *śit*) and joy (Skt. *ānanda*); hence, as a name of the Deity (the Self which is compact of) pure spirit and joy (a word borrowed from Skt. *cidānanda*) (L.V. 6).

ṣādanāwun (El. *ts°*), see *ṣhādanāwun*.

ṣādar षादर । वृहतिका f. a fringed woollen shawl, mantle, sheet (worn over the shoulders and back and reaching low) (cf. *bōta-ṣ°*, p. 128*b*, l. 26; *kapar-ṣ°*, p. 463*b*, l. 42; *pā-ṣ°*, p. 748*a*, l. 29; *pātⁱ-ṣ°*, p. 789*b*, l. 33; *rugōlⁱ-ṣ°*, p. 828*b*, l. 21; *s^tra-ṣ°*, p. 947*b*, l. 27) (El. also, a veil; K.Pr. 126). —*gilavū^u* —*गिलवञ्* । अनुग्रहविधानम् f.inf. 'to flourish the shawl', (of some invisible power) to grant suddenly or unexpectedly a favour (esp. suddenly and unexpectedly curing the sickness of an invalid).

ṣādari-baṭa षादरि-बट । वृहतिकारसनशीलपण्डितः m. a Brāhman or Paṇḍit who (even though placed in high authority) habitually wears only a woollen shawl (i.e. who is of a modest, unostentatious character).

-*jōr* -जोर । वृहतिकायुग्मम् m. a pair of shawls joined together, a double shawl (cf. *jōr 1*). —*pūt^u* -पटू । एकपटा वृहतिका f. (sg. dat. -*pacē* -पच्य), a narrow shawl (made of a single width of cloth). —*shikhur^u* -शिक्षुर् । अतिजीर्णान्यवृहतिकाखंडः m. (sg. dat. -*shikharas* -शिक्षरस्), a rag of a shawl, a dirty piece of an old worn out shawl. —*zūt^u* -जटू । जीर्णवृहतिका f. (sg. dat. -*zacē* -जच्य), a worn out ragged dirty old shawl.

El. also gives *tsādir-ucādir* (*tsād^{ar}-wād^{ar}*), m. a shawl.

ṣōdūsh^u षुदंशू, see *ṣōdāh 2*.

ṣōdyus^u षुदिसु । चातुरार्हिकश्राद्धम् m. (sg. dat. *ṣōdisis* षुदिसिस्), the obsequial rite performed by the daughter, or daughter's son, of the deceased, on the fourth day after death (see *shrād*).

ṣog, see *ṣhōg^u*.

ṣōg^u षौगु । प्रदीपः m. a lamp (consisting of a wick in oil) (cf. *nyōthas ṣ° dazun*, p. 674*a*, l. 36) (El. *tsong* and *sōng*; Gr.Gr. 162; Gr.M.; W. 11, *song*; Rām. 1659; K. 921; K.Pr. 11, 67, 138). Cf. *ṣōj^u*, the dim. form of this word.

ṣōgⁱ-gāsh षौगि-गाश । प्रदीपप्रकाशः m. the (dim) light of such a little lamp. —*l^oth* -लथ । अल्पप्रकाशप्रदीपः f. (sg. dat. -*l^oti* -लति), a very dim little oil lamp (Gr.Gr. 162). —*rēh* -रंह । प्रदीपज्वाला f. the flame of a lamp (K.Pr. 262, *tsāngi-rēh*).

ṣōgij^u 1 षौगिञ् । परिजनः f. train, retinue, suite, courtiers; the persons of a household, family. *ṣōgiji-munish* षौगिञ्-मुनिश् । गृहे शूरप्रायः m. a bullying head of a house, a house-despot.

ṭōgij^u 2 त्रौगिञ् । तृणासनम् f. a round piece of grass matting (cf. *zis¹-ṭ^o*, s.v. *zyus^u*) (El. *tsāngij*, K.Pr. 38, 254).

ṭōgij^u 3 त्रौगिञ् f. in *ratna-ṭ^u* illustration by waving a lamp (p. 849b, l. 32) (Śiv. 1093). Cf. *ṭōg^u*.

ṭāgan त्रौगन् । फलविशेषः m. (sg. dat. *ṭāganas त्रौगन्स*), N. of a certain medicinal fruit. *ṭāgan-kul^u*

त्रौगन्-कुलम् । लताविशेषः m. the tree on which it grows. *ṭogan चूगन्* । चतुर्गुणकः adj. e.g. fourfold, four times as much (cf. *mōnga-ṭ^o*, p. 578b, l. 18).

ṭogun^u चूगुन् । चतुर्गुणः adj. (f. *ṭōg^un^u* चूगन्तू), fourfold, consisting of four (strands of thread, widths or layers of cloth, or the like) (W. 105).

ṭōg^unāwun चूगनाबुन् । चतुर्गुणीकरणम् conj. I (1 p.p. *ṭōg^unōw^u* चूगनोवु), to make fourfold (e.g. to make a rope in four strands, to lay a cloth in four layers, and so on).

ṭōg^unār चूगनार् । चतुर्गुणता m. fourfoldness, the property of being fourfold.

ṭhā ह्राँ, see *ṭā*.

ṭhē ह्र in *ṭhē-bazyun^u* ह्र-बज्जिन् । ईषत्पाकः m. (sg. dat. *-bazinis -बज्जिन्स*), slight frying, insufficient frying (so that the taste of oil remains). Cf. *ṭhaṭa-büz^u*, s.v. *ṭhaṭh 3*.

ṭ^h 1 त्रह् । चोषणम् m. suction, sucking (esp. of a juicy fruit or food) (cf. *atha-ṭ^h*, p. 63b, l. 27) (Gr.Gr. 124). —*dyun^u* —दिनु । रसास्वादनम् m.inf. to suck (a juicy fruit, or the like), (of a baby) to suck (the breast).

ṭ^h 2 त्रह् । त्वम् pron. of the second person, thou (El. *tsih*, *tsuh*; Gr.Gr. 6, 87; Gr.M.).

Sing. nom. *ṭ^hह* त्रह् (Gr.Gr. 87; L.V. 7, 13, 44, etc.; Śiv. 3, 157, 159, 162, etc.; Rām. 14, 22, 27, 29, 30, 35, 37, etc.; K. 106, 144, 868, 1107; H. ii, 11; iii, 2, 9, etc.);

Acc.-Dat. *ṭ^hह्य* (Gr.Gr. 87; L.V. 13, 44, 56, 72; Śiv. 449, 585, 708, 780, etc.; Rām. 191, 326, 493, 656, etc.; K. 86-7, 360, 552, 722, etc.; H. v, 10; vi, 11, etc.); (in old Ksh. there is also *tōyē त्रय*, L.V. 13);

Ag. *ṭ^hह्य* (Gr.Gr. 87; L.V. 64; Śiv. 87, 360, 410, 594, etc.; Rām. 154, 195, 214, 256, 576-7, 744, etc.; H. i, 12; ii, 11; xii, 20; YZ. 59);

Gen. *cyōn^u* चोन् (Gr.Gr. 12, 56, 87; L.V. 72; Śiv. 153, 156, 168, 197, etc.; Rām. 567, 662, 771, 782, 791, 810, 845, 850; K. 30, 38, 86, 137, 356, etc.; H. v, 9; vi, 3; viii, 3, 11, etc.);

Plur. nom. *tōh¹* त्रहि (Gr.Gr. 27, 87; L.V. 91; Śiv. 393, 683, 693, 883; Rām. 270, 476, 514, 528, etc.; H. viii, 3, 5, 13; xii, 1; YZ. 198);

Acc.-Dat. *tōhē त्रह्य* (Gr.Gr. 26, 87; Śiv. 881; K. 54, 63, 89, 274, 473, 1140; H. x, 5, 12);

Ag. *tōhē त्रह्य* (Gr.Gr. 87; Śiv. 82, 1249, 1447; Rām. 126, 1474; H. x, 12);

Gen. *tuhond^u* तुहन्दु (Gr.Gr.; Śiv. 838, 883, 1249, 1295; Rām. 270, 1299; K. 54, 274, 460; H. ii, 2; xii, 15).

Of the above forms, *cyōn^u* and *tuhond^u* are really possessive pronouns, and are dealt with separately, s.v.v., qq.v.

As in the case of other personal pronouns, this pron. has a series of pronominal suffixes used with verbs. The suff. of the sing. nom. is *kh ख्*, of the acc. and ag. is *th थ्*, and of the dat. *y य्*. If the verb is in the third person, the suff. of the sing. acc. is *y य्*, not *th थ्*. For all cases of the plur. the suffix is *wa व्*. These are added directly to forms ending in vowels, but, when added directly to forms ending in a consonant, the suffixes of the singular take a *अ* as a junction vowel. Examples are, in order, *poku-kh पकुख्*, thou wentest; *kara-th करथ्*, I shall make thee; *kari-y करिय्*, he will make thee; *koru-th कुरुथ्*, made by thee; *karān chu-y करान् चुय्* he makes for thee; *kor^u-wa कुरुव्*, made by you; *kor^u-m-akh कुरुमख्*, thou wast made by me; *karān chus-ath करान् कुसथ्*, I make thee; *karān chus-ay करान् कुसय्*, I make for thee; *karān chus-wa करान् कुसव्*, I make you. The suffix *kh ख्* when followed by another pronominal suffix beginning with a vowel becomes *h ह्* as in *karān chu-h-as* (for *chu-kh-as*) करान् कुहस, thou makest for him. For all these, see Gr.Gr. 184 ff. In villages *v व्* is sometimes substituted for *wa व्*, as *khēyē-v ख्ययव्*, she was eaten by you (H. x, 12), and in *karēm-av कर्यमव्*, I made them for you (H. x, 6).

This pronoun is peculiar in that whenever it is the subject of, or is governed by, a finite verb, even if fully expressed, it must always also be represented by a suffix. It should, however, be understood that, in regard to the suffixes of the nominative case, the future indicative, the present conditional, the past conditional, and the present imperative, being already supplied with terminations indicating the person of the subject, never take any additional pronominal suffixes of the nominative. In all other circumstances the use of the suffixes of this pronoun, and of this pronoun alone, is compulsory, not optional. If, however, the pronoun is not directly governed by the verb, but is governed by a postposition, the use of the suffix is not compulsory. For examples, see Gr.M. s.v. *ṭ^hh*.

tōhī तहि । यूयम् e.g. pl. you (pl.) (as 'nb.), sometimes used respectfully for the singular, as in K. 933.

ś^oy श्य, emph. form of ś^oh, even thou, thou alone (El. *tsēt*; L.V. 42, 109; Śiv. 24, 42, 120, 168, 201, etc.; Rām. 1030, 1061, 1123-4; K. 384, 466, 560, 792, 1110; H. i, 10; xii, 15).

śēy श्य, or (K. 469) śēyī श्यि emph. form of śē, even thee (Rām. 196, 423, 830, 1038, etc.; K. 466, 756, 1138, 1173; YZ. 57).

śāhī शहि in śāhī ta śatajīhī शहित तत्रजिहिति । अतिचिरेण adv. very slowly, with difficulty and delay (u.w. vbs. of producing or the like).

śōh^u शोहु or (q.v.) śōsh^u शोगु । कषायः adj. (f. śōsh^u शायू, Gr.Gr. 31) (of something edible or drinkable, etc.) astringent, acrid (Gr.Gr. 31); (as subst. m.) anything edible or drinkable which is astringent, an astringent.

śhacē शच्य, see śhaṭun.

śhēcē शच्य, see śhyot^u.

śhōcē शच्य, see śhōt^u and śhōt^u 2.

śhēcēr शच्यर । उच्छिद्यता m. the condition of being leavings; (of food or the like) uneatableness, untouchableness, impureness, abominableness, impurity (Gr.Gr. 142). Cf. śhyot^u.

śhōcēr शच्यर । द्रुत्वता, संक्षिप्तता m. shortness (esp. shorter than usual, e.g. a man shorter than usual, a rope too short, a short tree which is usually tall, and so on), dwarfness, undersizedness (cf. *atha-śh^o*, p. 636, l. 29) (El. *tsōchar*; W. 112, *tsōchar*); abridgedness, compressedness, conciseness, brevity (Śiv. 1598). Cf. śhōt^u.

śhād शह् f. searching, seeking, i.q. śhōd^u or śhōd^u, q.v., but the corresponding form, śhād, is not used (Gr.Gr. 121, 126).

śhid शिद् । छेदः m. cutting off, cessation, stoppage (of something going on steadily, e.g. a river, a flow of water or of speech, income, progression of a person walking, and so on). —gashun —गहून । अनरायापातः m.inf. such a cessation to occur.

śhōd^u शह् or śhōd^u शह् (sometimes written śhōd शह, śhōd शह्) । मार्गणा, अन्वेषणा f. (sg. dat. śhājē शान्य or śhājē शान्य), searching for, seeking (cf. *atha-śh^o*, p. 636, l. 31) (Gr.Gr. 121, 126); searching (a place for something), exploring (for), rummaging, ransacking (for) (cf. *gar-śh^o*, p. 296a, l. 19). Cf. śhād, śhand or śhōnd. —diñ —दिन् । मार्गणाविधानम् f.inf. to institute a search, to search (something for something), to hunt for (in) (esp. of a thief or the like searching in receptacles, etc., for plunder).

śhādun शहडुन or śhādun शहडुन । अन्वेषणम् conj. 1

(1 p.p. śhōd^u शोडु or śhōd^u शोडु; f. śhōd^u शह् or śhōd^u शह्, dat. śhā(ā)jē शह(ह)ज्य, to search for, seek for (cf. *hīth śhādānī*, p. 358b, l. 3; *mōw^u śh^o*, p. 611b, l. 9) (El. *tsādun*, *tsāndun*, *tsāndun*; Gr.Gr. 121, 126; Gr.M.; W. 136, *tsānd^o*; L. 463, id.; L.V. *tsād^o*, 44, 69; *śhād^o*, 99, 100; Śiv. *tsād^o*, 97, 272, 370, 481, 517, 660, 665, 1680, 1758, etc.; Rām. *tsād^o*, 181, 214, 243, 344, 379, 446, 546, 566, 640, 697, 699, 755, 901, 934, 964, 1005, 1175, 1187, 1285, 1422, 1598, 1668, 1716; K. *tsād^o*, 271, 602, 615, 738, 740, 835, 845, 875, 1019, 1160; H. *tsād^o*, xii, 15; YZ. *tsād^o* (sic), 25, 224, 227, 238; K.Pr. *tsād^o*, 153, 257, 258; *tsānd^o* (sic), 8, 10, 46); to search (a place for something), explore (for), ransack (for), rummage (for) (L.V. *tsād^o*, 3, 48; Śiv. 1214, 1419; Rām. 515; K. 677, 1143; H. *śhād^o*, vii, 26); to request, demand (El. *tsādun*, sic). Cf. *tsādun*, *tsāndun*, etc., when written in the Roman character. Examples are noted ab.

śhēdun शहडुन । शहदनम् m. (sg. dat. śhēdanas शहनस), a roof, thatch; materials for roofing, thatching-grass, etc.

śhādānāwun शहडानावुन, conj. 1 (1 p.p. śhādānōw^u शहडानोवु), to cause to seek (El. *tsādānāwun*).

śhid^ur^u शिद्रू f. in śhala-śhid^ur^u and śhidrōz^u शिद्रोजू f. in śhala-śhidrōz^u, both s.v. śhal, q.v. Cf. Hindi *chidr*.

śhādav शहडव । मार्गणा m. searching for, seeking; (esp.) seeking for (an absconding criminal by the police, and so on), trailing, quest. —śhunun —कुनुन । मार्गणार्थं प्रेरणम् (प्रतिशाननम्) m.inf. to set (the police, etc.) to seek for (a criminal, etc.).

śhādāy शहडय् f. i.q. śhōd^u, q.v. in *gar-śh^o*, searching in a house (p. 296a, l. 21).

śhidōy शिदोय् f. in śhēnua-śhidōy, s.v. śhēnna. Cf. śhid.

śhōg^u शोग । शिखा, कौशियभूषाविशेषः, गवेधुकोशशिखा m. a lock of hair worn on the crown of the head of a Hindū, a topknot (cf. *hanga-śh^o*, p. 338b, l. 44) (El. *tsog*, Śiv. 124); the arrangement of the hair, plaited with silk, worn hanging down behind by Ksh. girls (El.); the tasselled head of a cob of Indian corn or maize. —bōdun —बुडुन । निन्दापापव्याप्तीभवनम् m.inf. 'the topknot to be sunken', hence, to become utterly unworthy (owing to inherent viciousness and consequent disrepute).

śhōg^u-lat^ur^u शोगि-लट् । दीर्घशिखा f. 'a topknot-tail', hence, a long topknot (Śiv. 124). śhōg^u-mond^u शोगि-मंडु । शिखामूलम् m. the root (or base) of a topknot (where it joins the skull).

śhagul झगुल m. a goat, in śhag^ala-dān झगल-दान ।
झागदानम् m. the religious release of a goat for the
prevention of evil caused by the planet Mars or the
like; the sacred books describing this rite. See
śhāwul.

śhāgul झगुल or śhāgul^a झगुल । पशुमुक्कः m. (sg. dat.
śhāgalas झगलस), the testicle of a sheep or goat.

śhāgalun झगलुन । आमगन्धता m. (sg. dat. śhāgalanas
झगलनस), the odour of raw flesh, or similar odour
due to corruption.

śhīh झिह in śhīh śhīh झिह झिह । स्तनम्वयकीडनम् m.
dandling (a baby), i.q. śhīh, bel.

śhīh झिह । बालकीडाविशेष. f. dandling (a baby), tossing
it playfully up and down, i.q. śhīh śhīh ab.

śhōh झूह m. i.q. śhōh, q.v. in the following: śhōh
dinⁱ झूह दिन m. pl. inf. to act zealously and happily,
to apply oneself heart and soul (to any task) (Rām.
791, 794); esp. to seek with zeal, zealously and un-
ceasingly to search for (Śiv. 341, 493; Rām. 514);
to roam through, to wander ceaselessly through and
through (Śiv. 422); to act fearlessly and without
restraint, to give free rein (to one's feelings, etc.) (cf.
lōkacyāras śhōh dinⁱ, p. 517b, l. 27). —dyun^u
—दिनु m. sg. inf. to give happiness, to cause to feel
unrestrained rapture (L.V. 44). —mārānⁱ —मारनि ।
निरर्गलवर्तनम् m. pl. inf. to act fearlessly and without
restraint.

śhōh झोह । मध्यवृत्तिः m. after entering into the midst of
any business (e.g. into a position of authority, or
into expenditure of money) acting fearlessly and without
restraint, becoming zealously and busily engaged in any
task; happiness, pleasure, rest in the midst of occupa-
tion (K.Pr. 59, 171). Cf. śhōh.

śhājē झाय्, śhājē झाय्, see śhōd^u, and śhādun.

śhājī झैजि, śhūj^u झूजू see śhalun.

śhōkh झूख । अर्धदाहः, विदग्धतागर्वः m. (sg. dat. śhōkas
झूकस), semi-combustion, (of food, or the like) the
being half-burnt; speechlessness (cf. śhōkun) (Gr.Gr.
123); conceit in one's own shrewdness, pride in one's
own cleverness (Gr.Gr. 135, slyness). —dyun^u
—दिनु । अर्धदग्धीकरणम् m. inf. to burn or heat half
(i.e. partially). —khyon^u —ख्यनु । दग्धीभवनम् m. inf.
(of food being cooked or fried) to be half cooked, to be
partly cooked, to be partly burnt. —lagun —लगुन ।
संतप्तीभवनम् m. inf. partial, or slight, burning or
parching to occur (to something); burning or
harrowing (of the heart or feelings) to be felt (due
to grief, sickness, hunger, or the like).

śhōka-shikār झूक-शिकार । निष्प्रयोजनहिंसा m.
killing for sport (and not for food). -tikh -तिख ।

अर्धपक्वमांसखण्डम् m. (sg. dat. -tikas -तिकस), a
small piece of goat's flesh toasted (over burning
charcoal, and not thoroughly cooked).

śhōkal झूकल । गर्वयुक्तः adj. e.g. filled with conceit in
one's own shrewdness, proud of one's own cleverness.

śhōkalad झूकलद । अर्धदाहाङ्कितः, गर्वयुक्तः adj. e.g. (as
subst., f. śhōkaladinⁱ झूकलदिनि), blemished or dis-
figured by marks of scorching or parching, (esp. of
food) spoiled and made useless (by this cause); filled
with conceit in one's own shrewdness, proud of one's
own cleverness (Gr.Gr. 135, sly).

śhōkun झूकुन । विहतीभवनम् conj. 3 (2 p.p. śhōkyōv
झूक्योव), (at the beginning of a discussion, or when
busy in some work, or when being instructed or
trained, and so on) to become obstructed, stopped,
hindered, to become powerless, become silenced,
speechless (Gr.Gr. 122). śhōkyō-mot^u झूक्यो-मंतु ।
बाहतीभूतः perf. part. (f. śhōkyē-mūś^u झूक्ये-मंशू),
obstructed, hindered, as ab.; (of a human being,
horse, or the like) (in studying, carrying out some
work, walking, or the like) stopped, hindered, unable
to proceed.

śhal झल । झलम्, यन्त्रकीलकादिः m. fraud, deceit,
deception, roguery, knavery (Gr.Gr. 124; Gr.M.;
Śiv. 874; Rām. 944, 1417; K. 209, 1020; K.Pr. 218,
241); a clever device or expedient (Rām. 410, 585, 697,
988; K. 653, 1025; YZ. 172); a device (for accom-
plishing something), a machine (cf. gagar-śh^o,
p. 280a, l. 12; pā-śh^o, p. 748a, l. 31 (f.); Rām. 44);
(in a machine or tool, etc.) a pin, handle (for
turning a wheel, or otherwise setting in action) (cf.
atha-śh^o, p. 63b, l. 33) (Śiv. 1747, 1828, 1914).
-bor^u -बर् । कवाटविशेषः m. a door which by secret
mechanism shuts itself so that it cannot be opened by
one not in the secret. -tōr^u -तोर् । अर्गलविशेषः m. a
kind of bolt for fastening a pair of doors opening in
the centre.

śhala bala झल बल । क्लेन adv. by fraud and
force, by trickery, by stratagem (K. 821). -śhidūr^u
-झिदूर । व्याजकपटादिः f. fraud, knavery, trickery,
imposture (cf. Hindi chal-chidr). -śhidrōz^u -झिद्राजू ।
व्याजव्यवहृतिः f. fraudulent, or knavish, conduct (cf. ab.).
-wōl^u -वोलु । क्लनशीलः n. ag. (f. -wājēn -वाज्यञ्),
one who habitually deceives, a cheat (by nature or
habit), a dishonest rogue.

śhālⁱ bālⁱ झलि बलि । क्लनादिव्यवहारेण adv. by
fraud or force, by stratagem, by trickery (cf. tālⁱ bālⁱ
śhālⁱ, p. 996a, l. 18); whether one wills or not (K.Pr.
111, 203).

śhāl झाल । झम्पा f. a jump, leap, spring (El. tshāl,

running). —**anūn^u** —अनून् f.inf. to take a jump, make a leap (Śiv. 1528). —**diñ^u** —दिञ् f.inf. to give a jump, make a single leap (generally with the idea of leaping off something) (Śiv. 709; Rām. 562, 745, 1408). —**hēñ^u** —ह्यञ् f.inf. to take a leap, make a single jump (Rām. 561). —**mārūn^u** —मारञ् f.inf. to leap, to jump over (Rām. 778). —**niñ^u** —निञ् f.inf. to take a leap, make a single jump (Rām. 548). —**tārūn^u** —तारञ् f.inf. to jump across (something) (Rām. 553, 555).

śhāla diñē श्लाल दिञ् । असहज्जम्पादानम् f. pl. inf. to give jumps, to leap about (e.g. as in pleasure or the like) (Śiv. 267, 660, 1680). —**hēñē** —ह्यञ् f. pl. inf. to take leaps, to go along leaping (Rām. 886). —**mārañē** —मारञ् । बाह्व्येन द्रम्याविधानम् f. pl. inf. to make many jumps, to jump over and over again, to progress in leaps, to leap along (Śiv. 528, 764, 820, 972, 1322, 1380, 1615; Rām. 820, 1097, 1328).

śhōla श्लो । भयम् f. apprehension, fear, terror (esp. of something unseen or expected).

śihul (K.Pr. 44), i.q. **śhyūl^u**, q.v.

śhalun श्लुन् । क्लनम्: conj. 1 (1 p.p. **śhol^u** श्ल, f. **śhūj^u** श्लञ् or **śhājⁱ** श्लजि), to deceive, defraud, cozen, cheat (Gr.Gr. 28, 124; Gr.M.). **śhol^u-mot^u** श्लु-मंतु । क्लितः perf. part. (f. **śhūj^u**- (or **śhājⁱ**-)**müś^u** श्लञ्- (श्लजि-)मञ्चू) deceived, cheated.

śhal^urun श्लश्चन् conj. 1 (1 p.p. **śhal^ur^u** श्लश्च्), i.q. **śhalun**, q.v. (K. 39, 209, 283, 289, 355).

śhalarawan m. temptation (El. 76^o).

śhal^urāwun श्लश्चोवन् conj. 1 (1 p.p. **śhal^urōw^u** श्लश्चोव), i.q. **śhalun**, q.v. (Śiv. 189, Rām. 951, K. 1020).

śhilis श्लिलिस्, see **śhyūl^u**.

śhalawun^u श्ललवुन् । क्लयन् n.ag. (f. **śhalavūn^u** श्ललवञ्चू), a deceiver, one who is in the act of deceiving or cheating, one who is crafty (Gr.M.).

śhilyuw^u श्लिलिवु । व्याजः m. (sg. dat. **śhilivis** श्लिलिविस्), an artful pretext (made up for bringing an accusation against some one). —**ratun** —रटुन् । व्याजविधानम् m.inf. (in picking holes in a person's character) to seize upon such a pretext (for an accusation).

śhamb श्लम् । अभक्ष्यम् f. that which is uneatable (e.g. ordure, filth, or polluted or dirty food).

śhamba-khāv श्लम्-खाव् । अभक्ष्यभुक् m. one who habitually eats ordure or the like. —**śhōy** —श्ल्य् । पामविशेषः f. a certain skin disease, accompanied by red blisters and itching.

śhōmb श्लम् । गुह्यविज्ञानम् f. secret knowledge (by which the accomplishment of some difficult task is rendered easy), private experience.

śhimbara श्लिम्बर । ईषत्प्रकाशः f.pl. faint or dull sunlight, dusk. —**milawan** -मिलवन् । संध्याकालः f. (sg. dat. —**milaviñ^u** -मिलवञ्चू), the union of the two dusks (evening and nightfall), twilight. —**milawun** —मिलवुन् । संध्याकाले adv. at the time of twilight. —**milawañen** —मिलवञ्चन् । सन्ध्याकाले adv. id. (used esp. with verbs indicating coming or the like).

śhāmph श्लाम्फ, see **śhāph**.

śhēn श्लन् । क्लेदः m. cutting, a cut, cleft, incision, scission (cf. **atha-śh^o**, p. 63b, l. 35, and **śhenna-śh^o**) (Gr.Gr. 123; Śiv. 984, 1619); a cutting off, severance, destruction (K. 30, 849); cf. **śhiñ** 1. —**dyun^u** —दिनु । क्लेदनम् m.inf. to cut, divide (in two).

śhēna-śhēn श्लन्-श्लन् । विभेदनम् f. separation, putting apart (combatants, and so stopping a fight).

śhēna श्लन् adj. e.g., i.q. **śhēna**, q.v.

ś^hhan श्लहन् । चोषः f. (sg. dat. **ś^hhūñ^u** श्लहञ्चू), sucking, suction; sipping, tasting.

ś^hhun श्लहन् । चोषः conj. 1 (1 p.p. **ś^hh^u** श्लह, f. **ś^hsh^u** श्लह्यु; 2 p.p. **ś^hshyōv** श्लह्योव, Gr.Gr. 225), to suck up, suck (cf. **māchⁱ** **ś^hhūñ^u**, p. 547a, l. 26) (El. *tsihun*; Gr.Gr. 124, 210, 225; Gr.M.; K.Pr. 234); to sip, taste (El. *tsahun*, *tsahun*).

ś^hhan-wāri श्लहन्-वारि । क्रमश आखादनेन adv. by gradual tastes, by a series of tiny sips or bites (u.w. vbs. of eating) (cf. **wōr^u** 9). —**vēri** -वेरि । आखादनार्थम् adv. for tasting, merely for tasting (not for eating) (used °—).

ś^hhith nyun^u श्लहिथ् निनु । नीरसीकरणम् m.inf. to suck dry, to dry up (something juicy, by sucking, or by leaving in the sun, or by cooking, or the like).

śhē^han श्लह्यन् । चिह्नम् m. a mark, sign, emblem, distinguishing mark (K. 397).

śhand श्लड् or **śhōnd** श्लड् । मार्गणा f. searching for, seeking. (cf. **śhād**, **śhōd^u** or **śhōḍ^u**).

śhēndⁱ श्लिदि, see **śhyond^u**.

śhond^u श्लड् or (q.v.) **śhyond^u** श्लड् । क्लेदचिह्नम् m. a mark of punctuation, the mark |.

śhōnd, **śhōnd^u** श्लड्, see **śhōḍ^u**.

śhandun श्लडुन् । अन्वेषणम् conj. 1 (1 p.p. **śhond^u** श्लडु; 2 p.p. **śhanjyōv** श्लज्योव), to search for, seek (El. *śhāndun*, Rām. 594); to search (a place for something), to explore (for), ransack (for), rummage (for) (Rām. 514, 516; YZ. 134 *chhandit* for *śhandith*); to traverse, pass over (L.V. 26; Rām. 1325-6, 1591); to pervade (Rām. 1096); cf. **śhādun**, **śhārun** 1. **śhond^u-mot^u** श्लडु-मंतु । मार्गितः perf. part. (f. **śhūnd^u-müś^u** श्लडु-मञ्चू, sg. dat. **śhanjē-maśē** श्लज्य-मञ्च), searched for, sought, etc., as ab.

śhāṇḍun श्रांडुन्, see **śhādun**.

shanjyōv शंज्योव्, see shandun.

shunun शुनुन्, a form sometimes used in villages instead of shunun, q.v. (Impve. fut. shān'zi, II. xii, 16; Pres. m.sg. 3, shanān chub, xii, 17; 1 p.p. shon^u, xii, 7).

shēna शन, sometimes written shēna शन, adj. e.g. cut off, separated by cutting, in the following: — āsun — आसुन् m.inf., i.q. the next (Śiv. 1437, shēna). — gashun — गकुन् । सार्थाङ्गनम् m.inf. to become cut off (Śiv. 1340, 1439, shēna; Rām. 1501, id.) esp. (on a journey in company with others) to become separated (from the others). — karun — करन् m.inf. to sever; to tear asunder (K. 191, shēna). — kūṭun — कुटुन् । क्तिनाल्पखण्डः m. a short piece cut off a long string, rope, or the like. — shidōy — शिदाय् । संबन्धेदायन्तभावः f. total severance, or dissolution, of relationship (e.g. of marriage, or the like, owing to some quarrel). — shēn — शन । हेदाहेदि f. cutting on cutting, tear on tear; (of garments or the like) the condition of being in rags and tatters; severance, or dissolution, of relationship, as ab.

shēnun शनुन् or shēnnun शनुन् । विनीभवनम्, विनीभवनम् conj. 2 (1 p.p. shyon^u शनु or shyonn^u शनु; f. shēn^u शनू or shēnn^u शनू; 2 p.p. shēnōv शनोव् or shēnnōv शनोव्), to be, or become, cut, cut off, severed (cf. khōr sh^o, p. 410a, l. 25) (Gr.Gr. 123, 204; L.V. 83); to be torn, split (Gr.Gr. 174, 204; Gr.M.; Rām. 749); to be cut off (e.g. the head in decapitation) (Rām. 471); (of thread or the like) to be cut, broken (El.); to be cut off, brought to an end (cf. mūl shēnānⁱ, p. 567a, l. 6; pank^ath shēnūn^u, p. 741a, l. 22; pōth shēnūn^u, p. 796b, l. 31; rūzi shēnun, to be cut off from one's livelihood, p. 858a, l. 35) (Śiv. 415, 1424; Rām. 768, 1052, 1340, 1749; K.Pr. 233); to become exhausted, or worn out (by a long journey, excessive labour, or the like) (Śiv. 589, 1001, 1770); to become separated, apart (Śiv. 1341, 1676, 1752, YZ. 83). shyon^u-mot^u शनु-मत् । शिनः, शिनः perf. part. (f. shēn^u-mūsh^u शनू-मञ्जू), cut, torn, cut off, etc., as ab.; exhausted, as ab.

The causal of this verb is shēn^arāwun or shēnanāwun (Gr.Gr. 174).

shunun शुनुन् or (vill., as in II. xii, 17; K.Pr. 92, 146, 262) shanun शनुन् । पातनम्, धारणम् conj. 1 (1 p.p. shun^u शनु, f. shun^u शनू; 2 p.p. shunōv शनोव्. In books edited in the Roman character, this verb is sometimes (e.g. K.Pr. 26, 44) incorrectly written *sunun*, to throw down, hurl down, drop (cf. dula sh^o, p. 212a, l. 35; tal-kun sh^o, p. 995b, l. 50) (El. *sunun*, Śiv. 754, YZ. 118-9); to cast or fling away

(cf. mal-katūr^u shunūn^u, p. 563b, l. 47; sēkh shunūn^u, p. 904b, l. 39; shētⁱ-wōn^u shunun, s.v. shyot^a) (Rām. 1037); to leave, abandon (Rām. 1167, 1622); to throw, fling, cast, hurl (cf. kōli sh^o, p. 437b, l. 44; s^asar shunūn^u, p. 942a, l. 14) (Gr.M.; J. 464, *sunun*; Rām. 692, 787, 790, 1319, 1588; YZ. 287; K.Pr. 114, 146); to put down, drop down, lower (cf. bōn sh^o, p. 110b, l. 12); to put down, set, arrange (cf. byon^u sh^o, p. 151a, l. 29; khōras-pēth khōr sh^o, p. 409b, l. 39; phakas wurun sh^o, p. 689a, l. 33; pāna-mōr^u sh^o, p. 736a, l. 4; shruk^u sh^o, p. 892a, l. 6) (II. v, 6); darwāza shunun woth^u, to throw a door open (Rām. 1734);

to shed, pour (cf. kōng-tūr^u shunūn^u, p. 456b, l. 24); to eject, vomit (cf. thōka shunañē, p. 973a, l. 31) (K.Pr. 12, 262);

to place, or lay, before, submit, present (cf. nētra-katha shunañē, p. 662a, l. 19); to put (on), impose (upon) (cf. bār sh^o, p. 117a, l. 12) (YZ. 551, K.Pr. 153); to put on, throw on, don (a garment, ornaments, etc.) (cf. basta shunūn^u, p. 135b, l. 2; kapar shunānⁱ, p. 463b, l. 44; nōlⁱ sh^o, p. 633a, ll. 2, 6; yōñē sh^o) (Gr.M.; Śiv. 163, 194, 360, 793, 814, 891, 1709, 1794; Rām. 189, 512, 715; K. 483; H. v, 9; viii, 10; x, 4; xii, 7; K.Pr. 26, 102); to put, deposit, place (cf. phyor^u sh^o, p. 721b, l. 28; rachani sh^o, p. 824b, l. 45; t^ashi añēma sh^o, p. 1046a, l. 25) (Gr.Gr. 17; H. viii, 6; x, 7; YZ. 267; K.Pr. 26, 92, 44);

to scatter, sow broadcast (cf. lūth sh^o, p. 538a, l. 26; pāh shunūn^u, p. 683b, l. 39) (Śiv. 691); to sow (discord, etc.) (cf. phās sh^o, p. 711b, l. 8; phēt^u shunūn^u, p. 715a, l. 32; phūth sh^o, p. 717a, l. 21; thūs sh^o, p. 985b, l. 17);

to thrust, thrust into (cf. atha sh^o, p. 63b, l. 38; mush^ēth shunūn^u, p. 599a, l. 10) (Rām. 963, 1509);

to apply, set in action, wield (cf. cēth sh^o, p. 171b, l. 31; nilyuw^u sh^o, p. 635a, l. 19; rachun sh^o, p. 824b, l. 8; sēki kroth^u sh^o, p. 905a, l. 7; thukh sh^o, p. 973b, l. 12) (Śiv. 1531; K. 209, 822; H. v, 6); to cause, occasion, produce, excite (cf. bam sh^o, p. 106b, l. 43; būth sh^o, p. 141a, l. 37; cōka sh^o, p. 169a, l. 16; dab sh^o, p. 181a, l. 42; dag shunūn^u, p. 193b, l. 3; dōkh sh^o, p. 206a, l. 41; dōr shunūn^u, p. 237a, l. 11; jog^u sh^o, p. 371b, l. 3; khrang sh^o, p. 415b, l. 10; lār sh^o, p. 530a, l. 22; muh sh^o, p. 553b, l. 16; muhim sh^o, p. 555a, l. 7; piṭh shunūn^u, p. 807b, l. 15; shēhalath shunūn^u, p. 857b, l. 13; thōr^u shunūn^u, p. 983a, l. 29; t^akh

shunūn^u, p. 991b, l. 20; shādav sh^o, p. 1056b, l. 30; vēshād sh^o; vēshay sh^o (Rām. 267);

to carry out (hurriedly or quickly) (cf. thāh shunūn^u, p. 971b, l. 30; wōth sh^o) (Rām 747; II. ii, 9; iii, 4; K.Pr. 109).

With the conjunctive or frequentative participle of another verb this verb forms an intensive compound, usually with an idea of violence, hurry, or totality (cf. bakith sh^o, p. 102a, l. 23; chakith sh^o, p. 160a, l. 16; chalith sh^o, p. 161b, l. 7; dōb^arith sh^o, p. 184b, l. 46; dith sh^o, p. 204a, l. 1; d^anith sh^o, p. 212a, l. 12; dūvith sh^o, p. 263b, l. 26; kadith sh^o, p. 386a, l. 32; muhith sh^o, p. 555b, l. 6; nēngalith sh^o, p. 643a, l. 30; napith sh^o, p. 645b, l. 48; pihⁱ pihⁱ sh^o, p. 699a, l. 14; phirⁱ phirⁱ sh^o, p. 707b, l. 12; phirith sh^o, p. 707b, ll. 26, 31; p. 715a, l. 27; phuṭ^arith sh^o, p. 719a, l. 27; push^arith sh^o, p. 782b, l. 33; push^arōvith sh^o, p. 782b, l. 44; r^asavith sh^o, p. 844b, l. 29; hod^u tulith sh^o, p. 970b, l. 49; ṭakith sh^o, p. 993b, l. 37; trōvith sh^o, p. 1034b, l. 28; ṣōpith sh^o, s.v. ṣāpun; ṣiṭⁱ ṣiṭ^u sh^o, s.v. ṣeṭun; wudōvith sh^o; wōlith sh^o, s.v. wālun) (Gr.M.; Śiv. 124, 1625, 1635; Rām. 16, 148, 232, 257, 382, 413, 703, 711, 898, 947, 985, 1163, 1165, 1310, 1368, 1376, 1391, 1414, 1499, 1532, 1608, 1631, 1674, 1693, 1695; K. 124, 244; H. ii, 5; iii, 5; viii, 7, 10; x, 9; xii, 4, 15-7).

shunan-wōl^u छनन्-वोलु । व्यभिचारकृत् n.ag. (f. -wājēn -वाञ्जन्), one who throws down, etc., as ab.; esp. a dissolute fellow, a habitual adulterer.

shananāwun छननावुन, a form used in villages instead of shunāwun, q.v. (H. x, 13).

shēnanāwun छननावुन or shēn^arāwun छञ्जनावुन conj. I, causal of shēnun, q.v. (Gr.Gr. 174).

shunāwun छननावुन or (vill.) shan^o छन^o, q.v. conj. I (1 p.p. shunanōw^u छननोवु), to cause to be thrown or cast (Śiv. 67, of a net; II. x, 13, shun^o); to cause to be thrown away (Rām. 1587); to cause to be clothed, or clothe another (El. tsunanāwun); and so in other causal meanings of shunun, q.v.

shēn^ar छनर् or shēn^{ur} छनरु । बुद्रासिपत्रिका f. the blade of a small knife, the blade of a penknife (cf. shrāki-sh^o, p. 892a, l. 34).

shinis छिनिस, see shyun^u.

shānth छान्ठ, see shāth.

shāntal छान्ठल, see shāṭal.

shinsh छीछ, shinshⁱ छीछि, shinsh^u छीछू, and shūnsh^u छूछू, see shīsh and shyūsh^u 1 and 2.

shōnshajyār छीछय्यार, see shōshajyār.

shōnshun^u छीछनु, etc., see shōshun^u, etc.

shinshar छीछर्. see shīshar.

shinshyun^u छीछनु, see shīshyun^u.

shēn^u छञ्ज, shēn^u छञ्जू, etc., see shēnun and shyon^u.

shīn 1 छिञ् । छिदः m. a cut (caused by a knife or the like). Cf. shēn.

shīn 2 छिञ् । लिहपाकशब्दः onomat. the explosive spluttering sound caused by water, gravy, or similar liquid being added in cooking to heated oil, ghi, or the like; cf. sh^ar. -baz -बञ् । शब्दायमाने त्रेहे पचनम् m. cooking involving such spluttering (e.g. when gravy is added to hot oil as ab.). See bazun I.

shun^u छुनु, see shunun.

shēn^arāwun छञ्जनावुन or shēnanāwun छननावुन, conj. I, causal of shēnun, q.v. (Gr.Gr. 174).

shunōv छुनोव्, see shunun.

shōpa छूप । मौनम् f. silence, muteness (El. tshōpah and tsōpah; Gr.M.; Śiv. 1598, 1639; K.Pr. 219). -dab -दब् । मौनवृत्तिः m. keeping silence (esp. under the influence of fear or the like). -dam -दम् । अतिमौनम् m. obstinate silence (even under provocation), obstinate muteness. — karūn^u — करञ्जू, f.inf. to keep silence (El.; Gr.M.; W. 88 tsōpah karūnⁱ; Śiv. 81, 1638; Rām. 1465; YZ. 83, 439, 452). — karith — करिथ्, conj. part., as adv. silently, without saying anything (Gr.M.; H. xii, 4).

shōpi छूपि sg. obl. by silence, esp. by silent meditation (L.V. 2). -manth^r -मन्थर् m. the mystic formula of silence, i.e. the Śaiva mystic formula (Skt. ajapamātra) in which no words are uttered, but which consists only in a number of exhalations and inhalations (L.V. 40).

shōp^u छूपु । मौनशीलः, मन्दः adj. (f. shōp^u छूपु), habitually silent, taciturn, slow of speech (El. tsōpah, dumb; Gr.Gr. 27; K.Pr. 219); slow in action, slack at work (cf. atha-sh^o, p. 63b, l. 42).

shāph छप् । नेत्रप्रकाशहीनीभवनम्, तुल्यताभ्रान्तिः f. (sg. dat. shāpi छप्पि), dimness of vision (El. tsāmp); mistake as to the relative equality of two things (i.e. when comparing one thing with the memory of another). — yin^u — यिनु f.inf. dimness to come, to be dim sighted (dat. of person), to have dim vision (El. tsāmp yin).

shēph छप् । गूढस्थितिः f. (sg. dat. shēpi छप्पि), remaining hidden, hiding, concealment of oneself; cf.

shiph. — diñ^u — दिञ् । गूढस्थितिः f.inf. to give concealment, to be or become hidden (cf. pānas shēpa dāwanē, p. 263a, l. 7, Śiv. 1756; dēv shēpa diwanōvin, p. 263b, l. 39, Śiv. 123; both with causal meanings) (Śiv. 913; Rām. 1007, 1089, 1273).

—hēñ^u —ह्यञ् । गूढीभवनम् f.inf. to take concealment, (esp. of an inanimate object) to become closely hidden.

—shyun^u ta grāy —ह्यनु त याय् । इतरभ्रान्तिविधानार्थं क्रमेण स्वप्रख्यापनगूहनम् m. (in order to puzzle or deceive another) hiding and revealing oneself alternately.

shēpa-chōr^u छाप-छाँक् । क्रीडाविशेषः f. a certain children's game, a kind of blind man's buff (in which the blindfolded player has to find another who is hidden. When he succeeds, the rôles are reversed) (Śiv. 1374, shēpa-shōr^u); cf. chōr^u. —dyun^u —दिनु m.inf. to hide oneself, conceal oneself (K. 600).

-shēph -छाफ् । गूढस्थितिः f. hiding oneself (wandering from one place of concealment to another) (Rām. 1426).

shēpi छापि adv. secretly, in hiding, hidden (K. 244). For shēpi shēpi, see shēpun.

shiph ह्रिफ् । गूढस्थितिः f. (sg. dat. shipi ह्रिपि), i.q. shēph, q.v.

shēpal छापल् or shipal ह्रिपल् । गूढस्थितिसवभावः adj. e.g. (of something animate) in the habit of hiding; a skulker, stealthy, a lurker, one who lies in ambush; (of something inanimate) habitually hidden, seldom findable.

shapan ह्रपन् m. protection (i.q. chapān, p. 164a, l. 17) (El. tsepan).

shapun ह्रपुन् conj. 3, to be hidden, to hide (El. tsipun); to take refuge (with). This verb is really the same as chapun, q.v., which is, however, treated as transitive.

shēpun छापुन् conj. 3, to hide oneself, conceal oneself (noted only in the following forms):—

shēpⁱ shēpⁱ छापि छापि freq. part., hiding oneself frequently, or in various places; hence, as subst. f. (in this sense also shēpi shēpi छापि छापि), the children's game of hide and seek (K. 220).

shēpith छापिथ् conj. part. used as adj. e.g. hidden, concealed, secret (L.V. 60). Cf. shēph.

shōpēr ह्रुयर् । मौनता, मन्दता m. taciturnity, slowness of speech, reticence; (in work or action) slowness, sluckness (cf. atha-sh^o, p. 63b, l. 44).

shōp^ashōpōyⁱ ह्रूपह्रुपायि । निगूढवृत्तिः f. secret conduct, secret, or underhand, dealing.

sh^r ह्र् in sh^r sh^r ह्र् ह्र् । क्षेपकध्वनिः m. the explosive spluttering sound caused by water or the like being added in cooking to heated oil or ghi; cf.

shīñ 2. sh^ara-sh^ara ह्र्-ह्र् । दयादाहः m. the being consumed by pity (e.g. at the spectacle of another's misery).

shar ह्र् । पिटविशेषः f. a kind of basket (described as round and deep, but according to El., s.v. tshar,

a small basket which is generally carried on the head) (cf. wōka-sh^o, s.v. wōkh) (K.Pr. 101); cf. shūr^u 2.

shor^u ह्र् । रिक्तः adj. (f. shūr^u 1 ह्र्), empty, void, devoid (of), deprived (of), free, or freed (from), without (cf. atha-sh^o, p. 63b, l. 45; phala-sh^o, p. 692b, l. 10; ruma-sh^o, p. 834a, l. 23) (Gr.Gr. 10; Gr.M.; Śiv. 1806; K.Pr. 219, 239); empty (of property), beggared. —gathun —गह्नु । रिक्तीभवनम् m.inf. (of something previously full) to become empty, to be emptied.

shariy ह्ररिय् (Rām. 364) or shoruy ह्रय्य (Rām. 986) uselessly, in vain; only, merely, nothing but (K.Pr. 132, tshorn).

shōr^u ह्राँक् in shēpa-shōr^u छाप-छाँक्, Śiv. 1374. See shēpa-chōr^u, col. a, l. 7.

shūr^u 2 ह्र् । पिटविशेषः f. a kind of open basket (cf. atha-sh^o, p. 63b, l. 47; ruma-sh^o, p. 834a, l. 36) (Gr.Gr. 10). Cf. shar.

sharun ह्ररुन् । रिक्तीभवनम् conj. 3 (2 p.p. sharyōv ह्रयोव्), (of a vessel formerly full) to become empty; met. (of a human being) to become moneyless, beggared, to lose one's fortune; to lose one's capabilities, qualities, health, or the like. sharyōmot^u ह्रयो-मंतु । रिक्तीभूतः perf. part. (f. sharyēmūsh^u ह्रये-मञ्चू), become empty, emptied; beggared; emptied of capabilities, etc.

shārun 1 ह्रारुन् । अन्वेषणम् conj. 1 (1 p.p. shōr^u ह्रोह्), to search for, seek (Śiv. 16, 195, 225, 365, 412, 438, 479, 485, 534, 1037, 1661-2, 1667; Rām. 15, 45, 108, 127, 717, 983, 1013, 1061, 1158, 1308, 1397, 1429, 1482, 1518, 1571, 1690, 1699, 1767, 1777; H. iii, 3; xi, 17); to search (a place for something), explore (for), ransack, rummage (for) (Śiv. 252, 1195; Rām. 38, 284, 1488, 1715, 1766). Cf. shādun or shādun, shandun.

shārun 2 ह्रारुन् conj. 1 (1 p.p. as ab.), to let go, drop, scatter (Rām. 1245).

sharēr ह्र्यर् । रिक्तता m. (of a vessel or the like) emptiness (cf. phala-sh^o, p. 692b, l. 14); the condition of being emptied of all one's property, poverty (cf. atha-sh^o, p. 63b, l. 50).

shrath कृद् । पीडापरिवर्तः m. (sg. dat. shraṭas कृटस्), tossing or rolling on the ground in pain, a throe, convulsion (cf. mōtānⁱ sh^o, p. 604b, l. 8) (El. tsrāt, f. trembling); cf. shath 2. —dinⁱ —दिनि ।

शरीरपरिवर्तनम् m. pl. inf. to toss or roll on the ground (in pain or through laziness). —lagānⁱ —लगनि ।

पीडोद्गमः m. pl. inf. throes to attack (a person), pain or fretting (due to unwillingness to carry out another's orders) to be felt. —lāth -लाट् । बाधासखाविव्कारः

m. (sg. dat. śhratas-lātas कृतस्-लाटस्), rolling and turning (as a symptom of pain or of laziness).

śhrata-śhrath कृत-कृत । पीडाभ्रमणम् f. (sg. dat. -śhrati -कृटि), rolling or tossing in pain; met. being distraught or at one's wit's end.

śhārawun^u शारवुनु n.s.g. (f. śhāravūn^u शारवन्तू), one who searches, etc. (see śhārun 1) (Śiv. 206, 1534).

śharwārⁱ शर्वरि । भारादिरहितः adj. e.g. free from a load (lit. or fig.).

śharwor^u शर्वरु । भाररहितः adj. (f. -vūr^u -वृरु), id.

śihēs चिह्यस्, see śyuh^u.

śhēta इत (cf. śhēwun and śhēzun), adj. e.g. extinguished, quenched (YZ. 515, of sorrow). Usually found in the following:— śhēta gōmot^u इत गोमंतु । शमितः, बुभुचाहतः perf. part. (f. -gōmūṣ^u -गोमन्तू), (of fire or the like) become extinguished, quenched (H. xii, 23; YZ. 524); (of a person) extinguished, i.e. famished with hunger, starving; (of a period of time) elapsed, wiped off (YZ. 7). —gashun -गकून । शान्तीभवनम् m.inf. (of fire) to become quenched, extinguished (cf. nār śh^o g^o, p. 647a, l. 24) (Rām. 58, 1028, 1784; YZ. 148). —karun -करुन् m.inf. to quench, extinguish (El. tsela k^o; Śiv. 122, 417; Rām. 731). -kāyur^u -कायुरु । शान्तिशीलकाष्ठम् m. kāyur^u, or wood of the Himalayan blue pine (p. 501a, l. 50), a fire of which is not lasting, but quickly goes out (see K.Pr. 101); any wood with similar properties.

śhēt^u शेटू, see śhyot^u.

śhōta शोट । दण्डभेदः m. a short stick, club, walking stick (according to El. s.v. tsōta, this is the word employed in Śrinagar, elsewhere dāṅg, q.v. is more usual) (cf. ranga-śh^o, p. 837a, l. 34) (H. iii, 1, 2); a pestle.

śhōt^u शोटू, sometimes written śhot^u शोटु । वामनाकारः, अर्पयज्ञः adj. (f. śhōt^u 1 शोटू, sg. dat. śhōcē कूच्य), short, not long, small (cf. atha-śh^o, p. 64a, l. 1; khōra-śh^o, p. 410b, l. 14; nāla-śh^o, p. 632a, l. 32; nārⁱ-śh^o, p. 649a, l. 25; narē-śh^o, p. 650a, l. 11) (El. tsout, tsūt, K.Pr. 219 (f. sg. dat.)); (of an animate being) short, dwarfish, low, the reverse of tall (Gr.Gr. 35, see śhōtīn; Gr.M.; K.Pr. 257); too short, not long enough, too small (Gr.M.; Rām. 743; K.Pr. 156, tsūt). —got^u -गटु । पीडास्थम् m. darkness or (temporary) blindness (due to terror, agony, or the like). —karun -करुन्, m.inf. to shorten (El. tsaut karun). —mōt^u -मोटु । ब्रह्मपुष्टः adj. (f. śhōt^u mōt^u शोटू मोटू), short and fat, short and stout, squat (cf. śhōt^ur^u mōt^ur^u, p. 1063b, l. 49).

śhōṭi gaṇḍa raṭun कूटि गंड रटुन । अवसरे निरोधः

m.inf. to seize with a little knot, to interrupt or stop another in midst of work (e.g. by asking difficult questions).

śhōt^u 2 शोटू f. (sg. dat. śhōcē कूच्य), refuse, offal (i.q. śhōth, q.v.) in the following:— śhōci-śūr कूचि-सूर । पामरः m. a thief of offal; hence, a rude boorish low-caste fellow, one who has no reputable employment.

śhōcēn sūr kāsun कूच्यन् सूर कासुन् । स्वाश्व-सनविधानम् m.inf. to console oneself in difficulties with pleasant hopes.

śhut, see śhōt^u and śhyot^u.

śhōtēga कूटेंग । अतिद्वस्वः m. a very small dwarf, a pigmy, Lilliputian.

śhath 1 इट । तीव्रवातः f. (sg. dat. śhati कृटि), a freezing wind-storm, a blizzard (lit. and met.) (cf. bayē-śh^o, p. 148b, l. 23; kala-śh^o, p. 435b, l. 2; pōhⁱ-śh^o, p. 648b, l. 7; par-śh^o, p. 751a, l. 23; śhina-śh^o, p. 885a, l. 11) (Rām. 206); a wind-storm genl. (cf. nāra-śh^o, p. 648b, l. 2) (Rām. 1610, nārañē śhata = flaring flames).

śhata-rūd इट-रूट । मरुदाकुला वृष्टिः m. a rainfall blown about by a violent wind-storm (and not falling straight down). -śhin -शीन । प्रकम्पनहिमम् m. snow falling during a blizzard (i.e. blown about in violent whirls and not falling straight down). -wōr^u -वोरु । नीविशेषः f. a certain kind of small boat capable of withstanding violent wind-storms (El. tsātavar, 'the smallest, lightest, and swiftest of all the bouts used on the Kashmir lakes. It is so light and small that it is not at all endangered by the prevalent wind-storms which are often very violent on the Wular and other lakes. It has but one or two boatmen in it.' L. 381 tsatarar; Śiv. 1682, 1804). Cf. contra śāka-wōr^u, s.v. śākh.

śhath 2 इट । उत्क्षेपणम् f. (sg. dat. śhati कृटि), shaking up and down (as in shaking out a garment to drive out the dust); winnowing grain (cf. atha-śh^o, p. 64a, l. 8; pot^u-śh^o, p. 788a, l. 32) (Gr.Gr. 126); cf. śhrath. —diñ^u -दिञ् । निर्मलीकरणाय समीक्षणम् f.inf. to give a winnowing (to); to examine something carefully in order to remove dirt, to pick, sift. —kadūn^u -कडुञ् । निर्मलीकरणम् f.inf. to shake out dust, etc., from anything.

śhata mārañē इट मारञ् । उच्चलनम् f. pl.inf. to bound up, fly up, bounce up, shoot up (cf. yāwanas śh^o mā^o, s.v. yāwun). —ta grāyē mārañē -त याय मारञ् । गर्वेण शरीरकम्पनम् f. pl. inf. to move the body in a swaggering fashion, to strut swaggeringly, bridle (due to pride in wealth, etc.).

ṣhaṭi baṭi nērun कृटि बटि नेरन् । निपुणीभवनम्
m.inf. to become dexterous, adroit, skilled, skilful.

ṣhaṭh 3 कृट् f. in the following:— **ṣhaṭh anūn^u** कृट्
अनञ् । ईषत्याकः f.inf. to give a short preliminary
boiling, stewing, or the like.

ṣhaṭa-büz^u कृट्-बञ्जु । ईषत्याकः f. slight cooking
in water, slight boiling or stewing; cf. **ṣhē-bazyun^u**,
p. 1055a, l. 21. -**gōg^ujū^u** (or -**gōg^uji^u**) -खञ्जू (-खञ्जि) ।
अर्धपाचितानुकसूदः f. a kind of soup made by slightly
stewing turnips in oil and water. -**hākh** -हाख् ।
ईषत्याकयुक्तशाकसूदः m. (sg. dat. -**hākas** -हाकस्),
green vegetables similarly stewed. -**ras** -रस् ।
मांसरसविशेषः m. gravy extracted from meat by long
cooking and flavoured only with a little salt and
pepper (given to a sick person).

ṣhāṭh कृट् । बाहत्तरणा f. (sg. dat. **ṣhāṭi कृटि**),
swimming (El. *tsāt*, Śiv. 1755); crossing (a river
or the like) by swimming. —**lāyūn^u** —लायञ्जु, f.inf.
to swim (El.). —**wāyūn^u** —वायञ्जू f.inf., id. (El.;
Gr.M.; Śiv. 1877, caus.).

ṣhāta-ṣhāṭh कृट्-कृट् । बाहत्तरणा f. the swimming of
a great number of people backwards and forwards;
the swimming of one person backwards and forwards
a great number of times (as in bathing or for
amusement) (K. 946).

ṣhēṭh कृट् । फेला in. (sg. dat. **ṣhēṭas कृटस**), food
fallen from the dish on to the ground at the time of
eating, remnants of food, leavings of a meal, orts;
cf. **ṣhyoṭ^u**. —**sīr^u** —सीर् । **अवशिष्टपिचुखण्डः** f. the
portion of the lump of cotton-wool left over in the
fingers on the conclusion of spinning (see **sīr^u** 2).
—**tu^u** —तुलु । **उच्छिष्टतृणम्** m. the leavings of grass-
fodder after a cow, or the like, has been fed.

ṣhēṭa-phol^u कृट-फोलु । फेलाफलम् m. a grain of
cooked rice or the like thrown from or fallen from
the dish on to the ground at the time of eating.

ṣhōṭh कृट् । संकरः, अवकरस्थानम् m. (sg. dat. **ṣhōṭas**
कृटस), rubbish, sweepings, dust, ashes, or the like
(cf. **kala-ṣh^o**, p. 435b, l. 6; **wōṭa-bari ṣhōṭa-bor^u**,
s.v. **wōṭh**); a place where such sweepings are
collected, a rubbish-heap, a dust-heap, ashpit (El.
tsot). Cf. **ṣhōṭ^u** 2 and **ṣhyoṭ^u**.

ṣhōṭa-pachin कृट-पचिन् । प्रशसानर्हः m. 'a rubbish-
bird', one who is unworthy of respect, a person of no
account among his fellows. -**phakīr** -फकीर् ।

अतिदुर्गतः m. (f. -**phākīrōn^u** -फकिराञ्जू). 'a rubbish-
beggar', one who is in extreme indigence, or in great
distress. -**shikār** -शिकार । **अनर्थमृगया** m. 'a chase
for rubbish', a pursuit of which the result is worthless.

-**yēch** -यक् । **संकरसंचारी** m. (sg. dat. -**yēchas** -यक्स्),

'a rubbish-demon', one who goes about, or occupies
himself amid refuse and rubbish.

ṣhōhaith चुहेट् or **ṣhahaith चुहेट् ।** चतुष्पष्टिः card. (pl. dat.
ṣhō(u)haithan चु(चु)हेटन) sixty-four (El. *tsūheṭ*;
Gr.Gr. 78; K. 485-6). This word is often pronounced
ṣhō(u)hōth चु(चु)हांट, Gr. Gr. 78.

ṣhath^r कृथर m. (sg. dat. **ṣhat^rras कृतरस्**), an
umbrella, sunshade, i.q. **chath^r**, q.v. (cf. **ṣhāyē-**
ṣhath^r, s.v. **ṣhāy**, and **ṣhatradōr^l**).

ṣhōhaithyūm^u चुहेटिमु or **ṣhahaithyūm^u** चुहेटिमु । चतुष्प-
ष्टितमः ord. (f. **ṣhō(u)haithim^u** चु(चु)हेटिमु), sixty-
fourth (Gr.Gr. 78). This word is often pronounced
ṣhō(u)hōthyūm^u चु(चु)हांटिमु, and so in the fem.

ṣhat^ujū^u कृट्जू or **ṣhatūj^u** कृट्जू f. a fly-whisk, or
chowry, used as a fan (K. 652, 1164).

ṣhāṭal कृटलन् । तरणाभिचः adj. e.g. an experienced
swimmer, a good swimmer (El. *tsāṭal*, f. *tsāṭal*,
a swimmer).

ṣhōṭama कृटम । अतिवामनः m. one who is very dwarfish,
a tiny dwarf, a pigmy.

ṣhaṭun कृटन् । उत्तेषणम् conj. 1 (1 p.p. **ṣhoṭ^u** कृटु; f.
sg. dat. **ṣhacē कृच्य**), to shake up and down; to
winnow (Gr.Gr. 126); to throw up into the air, to
cast abroad (L.V. 4); to do something suddenly and
violently (cf. **bākh ṣhatūn^u**, p. 99b, l. 1) (Rām.
1519, 1694; K. 78); (of fire or the like) to flare up
(Śiv. 1563). **ṣhoṭ^u-mot^u** कृटु-मंतु । उत्तेषः perf. part.
(f. **ṣhūt^u-mūt^u** कृटु-मंचू, sg. dat. **ṣhacē-macē कृच्य-**
मच्य), winnowed, etc., as ab.

ṣhētun कृटन् । अशुद्धीभवनम् conj. 3 (2 p.p. **ṣhētyōv**
कृच्योव्), to become impure, to become unclean, to
become refuse and untouchable (Rām. 1049). **ṣhētyō-**
mot^u कृच्यो-मंतु । उच्छिष्टीभूतः perf. part. (f. **ṣhētyē-**
mūt^u कृच्ये-मंचू), become impure, etc., as ab.

ṣhōṭun कृटन् । ह्रस्वीभवनम् conj. 3 (2 p.p. **ṣhōtyōv**
कृच्योव्), to become small or short, to turn out to be
too short (e.g. a garment when being tried on) (El.
tshtun, to be low; Śiv. 1565); to be shortened, cut
off (cf. **pōth ṣhōṭūn^u**, p. 796b, l. 34). **ṣhōtyō-mot^u**
कृच्यो-मंतु । ह्रस्वीभूतः perf. part. (f. **ṣhōtyē-mūt^u**
कृच्ये-मंचू), become short, shortened.

ṣhōṭin कृटिन् । ह्रस्वकल्या f. a little, or dwarfish, woman
(f. of **ṣhōṭ^u**, q.v., used only with reference to human
beings, Gr.Gr. 35). —**ṣhō** —हां । **ककारः** m. the
name used in schools for the letter **cha क** (or **sha क**)
when written in the Śāradā character.

ṣhōṭ^r^u कृट्क । ह्रस्वकल्या f. that which is short, dwarfish
(of a woman, or of any feminine inau. object).
—**mōṭ^r^u** —मट्क । **ह्रस्वा पुष्टा च** f. that which is short
and stout (as ab.). Cf. **ṣhōṭ^u** **mōṭ^u**, p. 1062a, l. 47.

ṣhatradōr¹ षट्दारि m. 'one who carries an umbrella', i.e. one before whom an umbrella is carried as a mark of dignity, a king, monarch, emperor (K. 904). Borrowed from Skt. *chatrādharī*. Cf. **chath^r** and **ṣaṭh^r**.

ṣhēṭ^rran ष्टरन् । उच्छिष्टाविधानम् f. (sg. dat. **ṣhēṭ^rrūn^u** ष्टरन्), rendering impure, causing impurity to occur.

ṣhēṭ^rrun ष्टरन् । उच्छिष्टीकरणम् conj. 1 (1 p.p. **ṣhēṭ^r^u** ष्टरन्), to render impure, to cause something previously pure to become impure, to defile (cf. **ōs ṣh^o**, p. 466, l. 28) (Gr.Gr. 7, K. 136); met. to render (pure food or the like) impure (by putting it into the mouth and eating it). **ṣhēṭ^r-mot^u** ष्टरन्-मत् । उच्छिष्टीकृतः perf. part. (f. **ṣhēṭ^r-mūṣ^u** ष्टरन्-मूच), rendered impure (as ab.).

ṣhōṭ^rran ष्टरन् । संक्षेपणम् f. (sg. dat. **ṣhōṭ^rrūn^u** ष्टरन्), making shorter, abridging, condensing (Gr.Gr. 121).

ṣhōṭ^rrun ष्टरन् । संक्षेपीकरणम् conj. 1 (1 p.p. **ṣhōṭ^r^u** ष्टरन्), to make (something long) short, to shorten, abridge, condense, abbreviate (Gr.Gr. 7, 121).

ṣhōṭ^rrith āsun ष्टरिथ आसुन् । अल्पकुटुम्बित्वम् m.inf. (of the head of a family) to have to do with a very small number of members of the family, (of a thing) to belong to a very small group, to be one of a very small number.

ṣhēṭ^rrāwun ष्टरावुन् । उच्छिष्टीकरणम् conj. 1 (1 p.p. **ṣhēṭ^rrōw^u** ष्टरोवु), i.q. **ṣhēṭ^rrun**, q.v. **ṣhēṭ^rrōw^u-mot^u** ष्टरोवु-मत् । उच्छिष्टीकृतः perf. part. (f. **ṣhēṭ^rrōw^u-mūṣ^u** ष्टरावू-मूच), i.q. **ṣhēṭ^r-mot^u**, s.v. **ṣhēṭ^rrun**, q.v.

ṣhōṭ^rrāwun ष्टरावुन् । ह्रस्वीकरणम् conj. 1 (1 p.p. **ṣhōṭ^rrōw^u** ष्टरोवु), i.q. **ṣhōṭ^rrun**, q.v. **ṣhōṭ^rrōw^u-mot^u** ष्टरोवु-मत् । ह्रस्वीकृतः perf. part. (f. **ṣhōṭ^rrōw^u-mūṣ^u** ष्टरावू-मूच), shortened, abridged, condensed.

ṣhaṭawan षटवन् । प्रस्फोटनभूतिः f. wages for winnowing, the cost of winnowing.

ṣhaṭa-wōr^u षट-वाक्. see **ṣaṭh¹**.

ṣōhatyūm^u चूहतिम् or **ṣu^o चू^o** ord. (f. **ṣo(u)hatim^u** चूचुहतिम्), four-hundredth (Gr.Gr. 80). The corresponding card. is **ṣōr hath** (Gr.Gr. 80).

ṣōhatyūn^u चूहतिन् or **ṣu^o चू^o** । चतुःशतः adj. (f. **ṣō(u)hatin^u** चूचुहतिन्), costing four hundred (rupees, etc.), worth four hundred.

ṣhēṭ^ryōr^u ष्टियोर । उच्छिष्टाचरणशीलः adj. (f. **ṣhēṭ^ryārēn** ष्टियार्यन्), one who deals in impure or unclean food, a seller, or maker of such; one whose conduct is impure or unclean.

ṣhēṭ^ryōr^u ष्टियाकू । उच्छिष्टता f. the condition of being impure or unclean (Gr.Gr. 142).

ṣhēṭ^ryār^z ष्टियारज् । उच्छिष्टता f. (of something previously pure), the condition of being, or having become, impure or unclean (Gr.Gr. 142, spelt °yār^z).

ṣhōṣ^u कुचु । अन्तःशून्यः adj. (f. **ṣhōṣ^u** कुचू), (of something, e.g. a fruit, apparently solid and full) empty, hollow, unsound, worthless (cf. **atha-ṣh^o**, p. 64a, l. 11); (Gr.Gr. 141; Śiv. 1551, 1639, 1667, 1779); met. deprived of all one's virtue, property, or the like; an empty walnut, a walnut with no kernel (cf. the next) (K.Pr. 229).

ṣhōṣa-kōn^u कुच-कोनु । अतिनिःसारः m. (f. **-kōn^u** -कात्र), utterly empty, worthless, without any value (of result, qualities, etc.); esp. an empty walnut, a walnut with no kernel (K.Pr. 156, 229, 236); cf. **kōn^u** 5. **ṣhōṣa-kōnⁱ mashwara** कुच-कानि मश्वर । निरर्थमन्त्रणानि m.pl. worthless advice.

ṣhaṣha षष्ठ । ऊर्वयभागः f.pl. the front soft part of the thighs.

ṣhīṣh हीष् । कश्मलः f. (sg. dat. **ṣhīṣhi** हीष्), a woman very slim from birth, a naturally slender woman (cf. **ṣhyūṣh^u** 2).

ṣhīṣhⁱ हीष्, **ṣhīṣh^u** हीष्. see **ṣhyūṣh^u** 1 and 2.

ṣhyūṣh^u ह्युष्, another spelling of **ṣhyūṣh^u** 1 and 2, q.v.

ṣhōṣhajyār ष्टोश्च्यार । लघुता m. lightness, relief from a burden (of the bodily form of man or beast); (esp.) relief (from anxiety or the like).

ṣhōṣhun^u ष्टोक्षुनु । लघुः adj. (f. **ṣhōṣhūn^u** ष्टोक्षुन्), lightened, become light (by the removal of a burden, lit. or met.).

ṣhōṣhanun ष्टोक्षुनुन् । लघ्नीभवनम् conj. 3 (2 p.p. **ṣhōṣhanyōv** ष्टोक्षुनोव), (of an animate being) to become lightened (by the removal of a burden) (Gr.Gr. 171); met. to become lightened (by the removal of anxiety or the like). **ṣhōṣhanyō-mot^u** ष्टोक्षुनो-मत् । लघ्नीभूतः perf. part. (f. **ṣhōṣhanyē-mūṣ^u** ष्टोक्षुनो-मूच), lightened, as ab.

ṣhōṣhanāwun ष्टोक्षुनावुन्, conj. 1 (1 p.p. **ṣhōṣhanōw^u** ष्टोक्षुनोवु), to cause to be lightened, to relieve from a burden (Gr.Gr. 171).

ṣhīṣhar हीष् । नीलता m. (of a human being) natural slimness, slenderness (cf. **ṣhyūṣh^u** 2).

ṣhīṣhyun^u हीष्कुनु । सूक्ष्मदण्डः m. a thin stick, a twig (cf. **ṣhyūṣh^u** 2).

ṣhōṣun कुचुन । निःसारीभवनम् conj. 3 (2 p.p. **ṣhōṣyōv** कुचोव, Gr.Gr. 226) to become hollow, empty, of no internal strength (esp. of something previously solid) (Gr.Gr. 226); met. to become of no value, to become deprived of wealth, of virtue, etc. **ṣhōṣyō-mot^u** कुचो-मत् । सारहीनीभूतः perf. part. (f. **ṣhōṣyē-mūṣ^u** कुचो-मूच), become hollow, as ab.

śhōsar शूसर । निःसारता m. emptiness, hollowness (e.g. as in the case of a walnut with no kernel) (cf. **atha-śh°**, p. 64a, l. 13) (Gr.Gr. 141; Śiv. 1474, 1753, 1806). Cf. **śhōś°**.

śhav श्व । अङ्कुरः, पशुसंततिः m. a young shoot, sprout, scion (esp. when unexpectedly sprouting with branches from a felled tree); the young of a domestic animal (e.g. a colt, calf, lamb, kid, or the like).

śhāwājī श्वावजि or śhāvūjī श्वावजू । कागी f. a she-goat, a nanny-goat (cf. **hurī-śh°**, p. 347a, l. 22) (El. *tsāwīj* and *tsāwīj*; L. 460 *tsāwīj*, a goat). **śhāw°jī-mōngur°** श्वावजि-मंगुर । कागपोतकः m. (f. -**mōngur°** -मंगुर), a kid.

śhāwul श्वावुल or śhāwul° श्वावुलु । कागः m. (sg. dat. **śhāwalas** श्वावलस, the f. is **śhāwājī**, q.v.) a he-goat, billy-goat, buck-goat (cf. **buda śh°**, p. 85b, l. 5; **wan-śh°**, s.v. wan 1) (El. *tsāwūt* and *tsāwūt*; Śiv. 313, 319, 354-5, 358, 361; H. iii, 5).

śhāwālī-basta श्वावलि-बस्त । अजचर्म f. goatskin. -**māz** -माज़ । अजमांसम m. goat's flesh (El. *tsāwīl-m°*).

śhēwun श्वेवुन । श्मनम् conj. 3 (2 p.p. **śhēvyōv** श्वेयोव), (of fire) to be extinguished (cf. **nār śh°**, p. 647a, l. 25); (of rage or the like) to be allayed, appeased; cf. **śhēta** and **śhēzun**. **śhēvyō-mot°** श्वेयो-मंतु । शान्तः perf. part. (f. **śhēvyē-müś°** श्वेये-मंचू), extinguished; allayed.

śhāwun° श्हावुनु n.ug. (f. **śhāvūn°** श्हावंचू), one who sucks (cf. **māchī ś°**, p. 547a, l. 30); one who sips, tastes.

śhēvīn श्वेविन् f. (of rain or the like) cessation (cf. **rūda-śh°**, p. 826b, l. 16). **śhēvīnēn** श्वेविन्न् adv. at the time of such cessation (cf. **rūda-śh°**, p. 826b, l. 18).

śhēvēr श्वेवर । शान्तिसामुख्यम् m. (of fire) the being on the point of being extinguished, the being nearly out.

śhēw°ran श्वेवरन् f. (sg. dat. **śhēw°rūn°** श्वेवरंचू), the act of extinguishing (a fire or the like) (cf. **nāra-śh°**, p. 648b, l. 7); allaying (rage or the like).

śhēw°run श्वेवरुन् । श्मनम् conj. 1 (1 p.p. **śhēw°r** श्वेवरु), to extinguish (a fire, conflagration, or the like) (Gr.Gr. 7); to allay, appease (rage, etc.), quench (thirst), etc. (Gr.M.). **śhēw°r-mot°** श्वेवरु-मंतु । शान्तीकृतः perf. part. (f. **śhēv°r-müś°** श्वेवरु-मंचू), extinguished (by someone), as ab.; appeased (by someone), as ab.

śhēw°rāwun श्वेवरावुन । शान्तीकरणम् conj. 1 (1 p.p. **śhēw°rōw°** श्वेवरोवु), i.q. **śhēw°run**, ab., q.v. (cf. **nār śh°**, p. 547a, l. 28). **śhēw°rōw°-mot°** श्वेवरोवु-मंतु । शान्तीकृतः perf. part. (f. **śhēw°rōv°-müś°** श्वेवरोवु-मंचू), i.q. **śhēw°r-mot°**, ab., q.v.

śhēwawun° श्वेववुनु m. (of rain or the like) cessation (cf. **rūda-śh°**, p. 826b, l. 21). **śhēwawānēn** श्वेववन्न् adv. at the time of cessation (cf. p. 826b, l. 23).

śhēway श्वेय । शान्तिः f. the being extinguished, extinguishment (cf. **śnāra-h°**, p. 648b, l. 11); (of rage, hunger, thirst, or the like) allayment, appeasement, abatement, cessation (cf. **d°h-śh°**, p. 198a, l. 16; **d°ha-śh°**, p. 198b, l. 28; **rūda-śh°**, p. 826b, l. 24; **tapa-śh°**, p. 1014b, l. 10).

śhāy श्याय । श्याया f. shade, shadow (cf. **gagar-śh°**, p. 280a, l. 13) (El. *tsāi*, *tsāya*; Gr.M.; Śiv. 104, 1063, 1433; Rām. 532; K.Pr. 2, 102, see bel.); a shadow (cf. **pot°-śh°**, p. 788a, l. 40) (El. *tsāc*; L.V. 67; Śiv. 896, 1133, 1479; Rām. 212); a shady place; a reflected image, a reflection; resemblance; a shadowy fancy, hallucination, illusive form (Rām. 1077); a shadowy figure, an object faintly or indistinctly seen (Rām. 231); colour of the face, complexion; beauty (Śiv. 1742). **zadal śh°**, 'a shade full of holes'; hence, a roof-thatch full of holes, a leaky or worn-out thatch (K.Pr. 2, 102). —**gashūn°**

—**गरंचू** । आन्वयुद्धवः, भूताद्याविशः f.inf. an accidental mistake of identification to occur (whether real or pretended), mistaken recognition to take place (K. 285); mental derangement to occur (believed to be due to possession by an evil spirit). —**karūn°** —**करंचू** f.inf. to shade; to cover, shelter (e.g. a person from rain) (K. 74). —**kāsūn°** —**कासंचू** । लज्जापनायनम् f.inf. to take away the shadow, to remove the false shame that prevents reconciliation of a person who has quarrelled with another. —**zālūn°** —**जालंचू** । श्यायादाहः f.inf. 'to burn the shadow', ceremonially to pace round a straw fire (on the conclusion of mourning for a death, or to ward off convulsions from a child or the like).

śhāyē-gyut° श्याय-गितु । श्यायाभ्रान्तिः m. the illusion caused by the appearance of a shadow (esp. of something itself unseen). —**hol°** —**हलु** । गूढस्थानम् m. a hidden, or secret, place; as adj. or adv. hidden, concealed (Rām. 653) (cf. **hol°** 2). —**rōzun** —**रोजुन्** m.inf. to remain in the shade, to stay hidden (Rām. 1571). —**śhath°r** —**शथर्** । सर्वाश्रयः m. 'a shade umbrella', a person of importance who supports many people.

śhēy श्येय । तृणविशेषः f. a kind of thatching grass (Śiv. 338).

śhēyē-dēmb श्येय-डेम्ब । तृणविशेषचित्रम् m. an artificial or floating island on which this grass grows spontaneously. —**gor°** —**गरु** । पटलक्यादनशिल्पी m. a

professional thatcher. -hor^u -हर् । दाहविशेषः m. a long thin strip of wood (cf. hūr^u 1, of which this is a masculine form), used in the tying of a thatched roof. -kān -कान् । तृणविशेषवाणः m. an arrow made from a stem of this grass. -lūr^u -लूर । तृणाच्छादिनगृहम् f. a thatched house (of brick or stone and two or three stories high). -nār -नार । तृणविशेषाग्निः m. a fire of this grass (which burns fiercely and is extinguished with difficulty). -pahōr^u -पहोर । तृणपटलकाल्यसदनम् f. a thatched hut. -tul^u -तुल । तृणविशेषतूलिका, चतुर्व्यमाचक्षत्समूहः m. a single stem of this grass; a very small amount of this grass.

śhōy ह्य f. in śhamba-śhōy, p. 1058a, l. 45, q.v.

śhāyēdār छायादार adj. e.g. shaded, shady (Gr.M. śhāyī-dār, a mere matter of spelling).

śhyūl^u झूल । क्रीडाविशेषः m. (sg. dat. śhilis झीलिस), N. of a certain game, in which a rope is attached to a stake fixed in the ground. The player holds the other end of the rope and runs round the post, while the others try to hit him with sticks. For a fuller description, see K.Pr. 44, where the game is called *śhilul*.

śhyon^u झ्युन् (f. śhēn^u झ्युन्), 1 p.p. of śhēnun, q.v. Used —, in the sense of 'cut', 'cut off', as in ösa-śh^o, p. 46b, l. 32; atha-śh^o, p. 64a, l. 14; māwālⁱ-śh^o, p. 611b, l. 28; nārⁱ-śh^o, p. 649a, l. 26; narē-śh^o, p. 650a, l. 12; nasta-śh^o, p. 658b, l. 12; nyōṭha-śh^o, p. 674a, l. 31; pakha-śh^o, p. 725a, ll. 21, 33; para-śh^o, p. 751a, l. 43; wuṭha-śh^o, s.v. wuṭh 1.

śhyun^u झ्युन् । केदनवस्तु m. (sg. dat. śhinis झिनिस), a goldsmith's cutting instrument or chisel (cf. śhēph śhyun^u ta grāy, p. 1061a, l. 3).

śhyond^u झ्युन् or (q.v.) śhond^u झ्युन् । केदरेखा m. (sg. dat. śhēndis झन्दिस), a certain mark of punctuation, the mark | equivalent to our semi-colon.

śhēndⁱ झन्दि । आदरः m.pl. affectionate respect, politeness. -jōrāh -जोराह । केदाङ्कसुगमम् m. a certain mark of punctuation, the double mark || equivalent to our full stop. —karānⁱ —करनि । अत्यादरविधानम् m.pl. inf. to show great politeness and hospitality. —ta wāv —त वाव । प्रीत्यादरः m. affectionate politeness.

śhyūnśh^u झ्युन्, see śhyūth^u 1 and 2.

śhyot^u झ्युत् । उच्छिष्टः adj. (f. śhēt^u झ्युत्, sg. dat. śhēcē झ्येच), (of food) remaining over (after eating) (and hence defiled) (cf. gagar-śh^o, p. 280a, l. 16; kāwa-śh^o, p. 495a, l. 34; yēcha-śh^o, s.v. yēch) (El. *śhut*, m. remainder; Gr.Gr. 26, 142; Gr.M.; II. x, 3, 5, 12; K.Pr. 220, *śhut*); cf. śhōt^u 2 and śhēth.

śhētⁱ-khāv झ्येति-खाव । उच्छिष्टभोजी m. (f. -khāvēn -खावन्), one who is habitually an eater of (another's) leavings. -wādul^u -वाडुल । उच्छिष्टोदकपात्रम् m. a large tub (see *dul*^u 1) for receiving water that has been rendered impure (e.g. by being used for washing up dishes after food, for rinsing out the mouth, or the like). -wōn^u -वोन् । उच्छिष्टोदकम् m. water that has been rendered impure, as ab. (K.Pr. 101). -wōn^u śhunun -वोन् कुनुन् । नष्टीकरणम् m. inf. to throw out the dirty water; to cast away like dirty water; hence, to destroy or render valueless another's work when on the point of success or completion.

śhyūth^u 1 झ्युत् or झ्युत् (also written śhūth^u झ्युत्) । अपचः m. (sg. dat. śhīshis झ्येसिस), a man of very low or degraded caste, an outcaste (said to be so vile as to feed on dog's flesh). śhīshⁱ-bāy झ्येसि-बाय । चण्डालजातिस्त्री f. his wife.

śhyūth^u 2 झ्युत् or झ्युत् (also written śhūth^u झ्युत्) । अतिह्रशतनुः, सूक्ष्मः adj. (f. śhīsh^u झ्येसि or śhīsh झ्येसि), naturally thin and slender; (of something inanimate) naturally slender, thin, fine. Cf. śhīsh.

śhēzun झ्येजुन् conj. 3 (2 p.p. śhēzyōv झ्येज्योव), to become extinguished, (of daylight) to fade away, become extinct (L.V. 22). Cf. śhēta and śhēwun.

śhējⁱ झ्येजि in śēla-śhējⁱ झ्येल-झ्येजि, śēlam-śhējⁱ झ्येलम-झ्येजि, see śēl.

śhēj^u झ्येजू, see śēlun.

śhōj^u झ्येजू, see śālun.

śhōj^u च्युजू f. a lamp (dim. form of śōg^u, q.v.) (YZ. 41, 140).

śhūj^u च्युजू, see śol^u, śalun.

śhūj^u-mūś^u च्युजू-मञ्जू, śhājyōv च्योव, see śalun.

śhājyōv च्योव, see śālun.

śhējyōv च्योव, see śēlun.

śaka चक, obl. form of śakh 1 and 2. Also used in the following:— śaka-lār चक-लार । शीघ्रधावनम् f. speedy running (after a person), speedy pursuit. -pal -पल । अतिगुरुः m. i.q. śōka-pal, s.v. śōk^u, q.v. -tahōr^u -तहोर । श्रीर्षदैहिकभोजनम् f. a funeral feast. -śūr^u -चूर । अत्ययोगिनी f. a very industrious woman (*quasi*, as busy as a sparrow, see śūr^u 4).

śakáo (L. *ś*^o), see śakav.

śōk^u चुक । अम्लः adj. (f. śōk^u चुक, Gr.Gr. 36), sour, acid-tasting, tart (cf. kanda-ś^o, p. 454a, l. 46) (El. *tsauk*; Gr.Gr. 30, 36, 140; Gr.M.; W. 21, 113, 115; K. 979; K.Pr. 30, 71, 146, 170). In derivatives from this word, *k* does not become *c* (cf. śōkēr, and Gr.Gr. as ab.) (Gr.M.). —bam-śūth^u —बम-च्युत् m. a sour kind of quince (see p. 109a, l. 27) (El. *tsok*

bamtsunt; W. 116 *tsök-bamtsunt*). —**dön^u** —**दोन** m. a sour kind of pomegranate (see p. 223a, l. 46) (El. *tsök dön*). —**nār hyuh^u** —**नार ह्युह** । अत्यन्तस्वादयुक्तः adj. (f. —**nār hish^u** —**नार हिश**), like acid fire, so sour as to be uneatable or undrinkable, unbearably acid (cf. K.Pr. 137).

ṣōka-ala चुक-अल । सूदविशेषः f.pl. a kind of sour pickle made of pieces of gourd, pumpkin pickle. —**bata** -वत । विहतभक्तम् m. boiled rice which has fermented till it is sour. —**crāth** -च्राँठ । अत्यन्तः adj. e.g. very tart, very sour. —**hākh** -हाख । विहतशाक-विशेषः m. (sg. dat. —**hākas** -हाकस्), a kind of pickle made of vegetables boiled and mixed with the juice of sour grapes and condiments, and then fermented to acidity by exposure to the sun, pickled greens. —**ladur** -लदुर । चुक्रिका m. a certain vegetable found in the hills, used like rhubarb, and medicinally as an astringent (cf. *ladur*) (El. *tsokaladur*; W. 115 *tsōka ladur*; L. 72 *tsok ladlar*, *Polygonum polystachyum*; *tsoka ladar*, 76). —**pākh** -पाख । विहतपूयपीडा m. (sg. dat. —**pākas** -पाकस्), the pain of a gathering bruise. —**pal** -पल । अनुत्यानसमर्थता m. (owing to fatness, heaviness of body, or the like) inability to rise (of an entire body, or of a particular limb); cf. **ṣaka-pal**, s.v. **ṣaka**. —**poṭ^u** —**पेट** । निर्णेजनाय जले क्रित्रीर्यपटः m. wet cloth which has been dipped in a preliminary dye before dyeing it crimson. —**rath** -रथ । विहतवधिरम् m. (sg. dat. —**ratas** -रतस्), blood which has gone sour, i.e. bloody pus in a deep swelling. —**ṣū^u** —**सू** । शाकभेदः f. a certain wild herb used in the preparation of a sour condiment. —**ṣēr** -चेर । अक्षचिरा f. a sour species of apricot (El. *tsoki-tsera*, m.; W. 116 *tsōka-tsera*). —**ṣūth^u** —**सूठ** । अक्षपालीवतफलम् m. a kind of apple (described by El. as sour and small) (W. 116).

ṣōk^u tōj^u चुक टौजू f. a sour kind of small pear (see *tōj^u*) (El. *tsök tōnj*; W. 116 *tsōka-tōnj*).

ṣok^u ṣṣk । आधारभागः m. (lit.) something circular; hence (esp.) the circular base or bottom of a receptacle, or its support, such as the ring under a cup, rose-bowl, or the like (cf. *gūd^uwa-ṣ^o*, p. 278b, l. 21; *khōsⁱ-ṣ^o*, p. 417b, l. 22; *phōhari-ṣ^o*, p. 687b, l. 1; *tāla-ṣ^o*, p. 997b, l. 2 (El. *tsuk*). —**gaṣhun** —**गहण** । आधारभङ्गः m.inf. the base of a bowl, cooking vessel, or the like, to be broken, the bottom to be burnt (K.Pr. 216). —**ṣalun** —**चलुन** । आधारभङ्गः m.inf. id. —**yun^u** —**यिनु** । आधारशीर्णोभवनम् m.inf. this part of a bowl, cooking-pot, or the like to become worn out.

ṣākⁱ-gav चक्रि-गव । अधस्ताज्ञपम् m. (a jar, etc.), of

which the lower part is gone (i.e. broken). —**khōs^u** —**खोसु** । साधारणभाजनम् m. a drinking cup with a ring base. —**pūt^u** —**पटू** f. the rudder of a ship (Gr.M.). —**wār** -वार m. a bowl with a ring base (cf. *narakun^u ṣākⁱwār*, p. 651a, l. 21). —**vūt^u** —**वटू** । लघुसूत्रादितनुगुटिका f. a little ball of thread on the spindle of a spinning-wheel.

ṣaki bēhun चक्रि व्यङ्ग । निष्क्रियीभवनम् m.inf. (of a cup or the like) to sit, or remain steady, on its base; met. to lose one's employment. —**phērun** —**फेहन** । मूलतो निपतनम् m.inf. to be cast down from its base (lit. and met.). —**yun^u** —**यिनु** । अधस्ताकीर्णम् m.inf. to become worn out or decayed at the base.

ṣōk^u ṣṣk । चतुरस्रकाष्ठम् m. a rectangular frame (large or small, of wood or other material) (cf. *dōsa-ṣ^o*, p. 252a, l. 39; *gōrⁱ-ṣ^o*, p. 298a, l. 46; *kañi-ṣ^o*, p. 461b, l. 34; *linga-ṣ^o*, p. 526b, l. 32; *lari-ṣ^o*, p. 431b, l. 15; *wōbⁱ-ṣ^o*, s.v. *wōb^u*).

ṣōkⁱ-gand चक्रि-गंड । आधारबन्धनम् m. the fastening at the corners of the rectangular frame used for the foundation in building a house. —**wār** -वार । मूलचतुष्पाश्र्वभागः m. the rectangular framework used for the foundation in building a house.

ṣuk^u ṣṣk । ईषदाहः, प्रेम m. the light burning pain caused (e.g.) by contact with a spark; the mark caused by such a burn; the burning sensation caused by eating something pungent; loving sympathy. **ṣukⁱ lagānⁱ** चक्रि लगनि । पीडाग्निः m. pl. inf. little burns, as ab., to occur (to someone); burning in the mouth from eating something pungent to occur.

ṣakadar चक्रदर । प्रदेशविशेषः m. N. of an alluvial plateau below *Vij^obrōr^u*, q.v. where there was once a famous temple dedicated to Viṣṇu Cakradhara (RT.Tr. II, 461); a wielder of a discus (cf. *ṣakh^or*); hence, a N. of Vishnu (Viṣṇu) (cf. Śiv. 710) or (Śiv. 1161) Shiv (Śiva).

ṣākⁱdār चक्रिदार । आधारयुक्तः adj. e.g. (of dish, bowl, or the like) possessing a circular, or ring, base.

ṣ^okh चख । अपिदानम्, मिष्टसूदः m. (sg. dat. *ṣ^okas* चकस्), the act of setting on fire, kindling, setting alight; N. of a certain greasy uncooked sweet relish eaten with food. *ṣ^oka-khāv* चक-खाव । आस्तादवज्ञोजनशीलः m. one who is in the habit of eating this relish.

ṣakh 1 चख । सगुणं लोटम् m. (sg. dat. *ṣakas* चकस्), a round clod of earth with grass, etc., growing on it, a round lump of turf (suitable for building an embankment), peat (cf. *dēmba-ṣ^o*, p. 217b, l. 38; *hili-ṣ^o*, p. 331a, l. 10) (L. 62, Rām. 42). **ṣakanaṣ** चक-नाव् f. a barge for carrying peat or

vegetable manure gathered from the Dal lake (K.Pr. 66).

ṣakh 2 ख । तिलनिष्कासनयन्त्रम् m. (sg. dat. **ṣakas** चकस्), the revolving bar of an oil-press to which the bullock's neck is attached (cf. **tīla-wā-ṣo**, p. 999a, l. 30).

ṣakh 3 ख । अतिरोषः f. (sg. dat. **ṣakhi** खि), rage, passion, anger (cf. **pot^u ṣo**, p. 788a, l. 43) (El. *tsak*; Gr.M.; Śiv. 203, 1462; K. 139, 847, 908; H. vii, 2; YZ. 405). — **anūn^u** — अननू, f.inf. to bring anger (to a person), to cause anger to be felt (by, dat.), to provoke, anger, enrage (Rām. 460). — **khasūn^u** — खसून । कोपोन्नवः f.inf. anger to rise (to, dat.), anger to be felt (by, dat.) (El.; Rām. 309, 473, 785, 865, 917, 1377, 1453; K. 443). — **karūn^u** — करनू, f.inf. to be in, or fly into, a passion (Gr.M., K. 359). — **yiñ^u** — यिनू । मन्दुदीन्यागमः f.inf. anger to come (to, dat.), anger to be felt (by, dat.), to be provoked (subject, dat.) (El.; Rām. 532, 551; K. 325, 441, 680; K.Pr. 115).

ṣakhi gashun खि गशुन । क्रुद्धीभवनम् m.inf. to go into anger, to become angry (K. 40, 163, 192, 233); — **hot^u** — हंतु adj. (f. **-hūṣ^u** — हंचू), smitten by wrath, full of rage (H. vii, 14).

ṣākh 1 ख । चतुष्कम् m. (sg. dat. **ṣākas** चाकस्), a group of four, a four, a double pair (cf. **dūra-ṣo**, p. 239a, l. 4) (Gr.Gr. 83); used as a multiplicative, as in **trih ṣākh bāh**, three fours (are) twelve (cf. Gr.Gr. 86, W. 104); cf. **ṣula**. — **pēnⁱ** — पनि । ससृहीभवनम् m.pl.inf. loving longing to befall a person, or to be experienced.

ṣāka-wōr^u चाकावूर । नीकाविशेषः f. a state barge with rowers seated before and behind the raised canopy for the passenger (El. *tsakavār*, m.; Śiv. 1363). Cf. contra, **ṣhaṭa-wōr^u**, p. 1062a, l. 26.

ṣākhāh khandā चाखाह खण्डा । प्रायः चतुष्कम् m. a group of a little less than four, about four, four or so (Gr.Gr. 83).

ṣākh 2 ख, thou enteredst, see **abun** (cf. K. 251, 323, 506, 600).

ṣēkh 1 ख । गुदम् f. (sg. dat. **ṣēki** खिकि), a woman's pudenda (used in obsc. abuse) (cf. **kō-ṣo**, p. 493b, l. 39). **ṣēka-phōkh** खैक-फुख । निग्यगुदसाह्यम् m. (sg. dat. **-phōkas** — फुकस्), 'a puff, or breath, from this'; hence, (on the part of a woman) lascivious feelings, shameless immodesty.

ṣēkh 2 ख । लघुतरकुहालविशेषः f. (sg. dat. **ṣēki** खिकि), a kind of small mattock used in vegetable gardens and the like, a vegetable hoe.

ṣēkhalun खखलुन । सीत्यासस्मितम् conj. 1 (this verb is impersonal. 1 p.p. **ṣēkhol^u** खखलु; 2 p.p. **ṣēkhajyōv**

खखज्योव), to jest with a smile, to smile with, or at, a joke (K. 139, 179, 222).

ṣukhāmbiyul^u सुखंबिलु । चतुःशाखाख्यानम् m. a place in a tree or the like where it spreads out into four branches (united at the base).

ṣakh^r खखर or (q.v.) **ṣakr** चकम् m. (sg. dat. **ṣakras** चकस्), a wheel; a circle; a discus (the missile) (cf. **ṣakadar**) (Śiv. 710; Rām. 224; K. 59, 872, 881–2, 884, 1059); a circle of individuals, a group of individuals (L.V. 63); a wide extent of country extending from sea to sea; (in astrology) a particular part of a person's fate (e.g. **lōnⁱ-ṣo**, the part of a woman's fate concerned with her marriage) (Rām. 421); (in mystic Śaivism) one of the seven circles or convolutions (Skt. *cakra*) along the spinal cord (Skt. *susumnā*) (see L.V. pp. 12 ff.) (Śiv. 1891).

ṣakras phērun चकस् फेरुन m.inf. to walk in a circle (e.g. round someone or something) (Śiv. 1221).

ṣakhur^u खखुर । लेपखण्डः m. a piece of dried plaster (that has fallen off a wall on drying).

ṣakh^r खखर । कोपः f. anger (esp. that of a child or of a subordinate). — **kaḍūn^u** — कडनू । कोपमचेपः f.inf. to vent such anger (on someone).

ṣakh^r खखर । कुलालचक्रम् f. a potter's wheel. Cf. **ṣak^{uj}**.

ṣākh^r चाखर । छत्रिमकासः f. a feigned cough (e.g. to warn a thief, or to awake a sleeper) (Gr.Gr. 33, 37). Cf. **ṣās**.

ṣōkhrur^u सुखुर । रोगविशेषः m. 'four leg', a certain disease accompanied by rheumatic pains in the waist and thighs, so that the sufferer has to walk on all fours, ? a kind of lumbago.

ṣōkhūr^u सुखूर । चतुष्पादः adj. (f. **ṣōkhūr^u** सुखूर), four-legged (usually of something inanimate).

ṣukhōr^u सुखोर । चतुःखारीमितः adj. (f. **ṣukhōr^u** सुखार), weighing four *khārs* (see **khār 3**); able to contain four *khārs*; suitable for carrying, or able to carry, four *khārs*.

ṣōkhrōw^u सुख्रोव । चतुःखुरविततः adj. (f. **ṣōkhrōw^u** सुख्राव), (of cloth) woven with four shuttles (see **khraṅ**).

ṣōkhāth सुखौठ । चतुःखण्डः adj. e.g. (of some whole) in four parts, divisions, or sections (cf. **khāth**).

ṣak^{uj} चकजू or **ṣakūj^u** चकजू । चक्रिका f. (f. of **ṣakul**, q.v., Gr.Gr. 35), a single wheel of a wheeled vehicle or machine (cf. **ratha-ṣo**, p. 847a, l. 18; **yēndra-ṣo**, s.v. **yēnd^r**); a circular, flat, revolving object, such as a millstone or a potter's wheel (cf. **grata-ṣo**, p. 305a, l. 1; **krāla-ṣo**, p. 470b, l. 25; and **ṣakh^r**) (K.Pr. 18; a single buttock, a

hip (El. *tsakij*; K.Pr. 38, 235); cf. **ṣakajal** and **ṣakul**. **ṣak^uje-hor^u** चक्रज्य-हृद् । कटिप्रोथयुग्मम् m. a pair of buttocks, the buttocks, the hips.

ṣōkōj^u चुकाजू, see **ṣōkōl^u**.

ṣakajal चक्रजल । वर्तुलपट्टाकारः adj. e.g. wheel-shaped, circular and flat. Cf. **ṣak^uju^u** and **ṣakul**.

ṣōkūjal चुकूजल । चतुष्कोणः adj. e.g. four-cornered, rectangular, square (Gr.M. *ṣōkūjal*). Cf. **ṣōkūnal**.

ṣ^ukal चकल । स्वादिष्टभोजनम् m. one who is in the habit of eating the savoury relish named **ṣ^ukh** (q.v.).

ṣakul चकुल or **ṣakul^u** चकुलु । चक्राकारखण्डम् m. (sg. dat. **ṣakalas** चकलस, Gr.Gr. 58), a flat circular piece (of something), a disc (cf. **dāla-ṣ^o**, p. 210b, l. 24; **gōḡ^uji-ṣ^o**, p. 279a, l. 18; **muji-ṣ^o**, p. 558b, l. 12; **nadārⁱ-ṣ^o**, p. 623a, l. 47; **rāma-ṣ^o**, p. 833b, l. 25; **shōmⁱ-ṣ^o**, p. 882b, l. 48; **ṣāmanē-ṣ^o**, p. 1072b, l. 32) (Gr.Gr. 35); a flat piece of land (cf. **drāman-ṣ^o**, p. 245b, l. 38). Cf. **ṣak^uju^u** and **ṣakajal**.

ṣēkal चैकल । कुयोनिः f. (a woman) who has vile pudenda, an unchaste woman (cf. **ṣēkh**).

ṣōkil चुकिल । शाकविशेषः f. a certain wild herb the leaves of which have a pleasant acid taste (? Indian sorrel).

ṣōkōl^u चुकोलु । चतुष्कालिकः adj. (f. **ṣōkōj^u** चुकाजू), of, or belonging to, four times, occurring at four times (e.g. a meal).

ṣōk^u-mot^u चुकु-मंतु । समुद्रतवाधः adj. (f. **ṣōk^u-mūṣ^u** चुकु-मंचू), soured; hence, harassed, afflicted (by distress, fatigue, or the like). Cf. **ṣōkun**.

ṣōkun चुकुन । अस्त्रीभवनम्, क्रुद्धीभवनम् conj. 3 (2 p.p. **ṣōkyōv** चुक्योव्), to become sour, acid, acrid (K.Pr. 146); to be sour, acid (El., W. 113); (of someone usually mild in temper) to become angered (Gr.Gr. 128).

In the sense of 'acidity', the causal of this verb is **ṣōk^urāwun**, but in the sense of 'anger', its causal is **ṣuk^urāwun** (Gr.Gr. 174).

ṣōkyō-mot^u चुक्यो-मंतु । अस्त्रीभूतः, क्रुद्धीभूतः perf. part. (f. **ṣōkyē-mūṣ^u** चुक्ये-मंचू), become sour; become angered, indignant.

ṣōkūnjāl चुकूजल, see **ṣōkūjal**.

ṣōkūnal चुकूनल । चतुष्कोणः adj. e.g. four-cornered, quadrangular, (of, e.g. a stool, a board, or a piece of land). Cf. **ṣōkūjal**.

ṣakr चक्र or (q.v.) **ṣakh^r** चखर् m. a circle (a corruption of Skt. *calvra*), used in the compound **shailā-ṣakr**, p. 880a, l. 38, q.v. See **ṣakh^r** for other uses.

ṣ^ukar चकर । भयम् m.pl. alarm (caused by apprehension of the recurrence of former injury); cf. **ṣ^ukātⁱ**. —**ṣānanⁱ** —चाननि । विभीषिकादानम् m.pl.inf. to

cause such alarm (esp. in threatening or scolding a child).

ṣak^ur^u चकृ । यत्नपरिवर्तनवस्तु, जिधुवनम् f. the handle for moving the large wheel of a spinning-wheel (cf. **yēndra-ṣ^o**, s.v. **yēnd^r**) (El. *tsakar* m.; K.Pr. 131); sexual intercourse (of man or of beast) (esp. when violent).

ṣak^ura-māday चकर-मौडय । पङ्के अवगाहनम् f. stirring up mud at the bottom of clear water; met. to sully virtuous qualities by sinful conduct.

ṣak^uri-madun चकरि-मदुन । अतिरतशीलः m. one habitually addicted to venery, a libertine.

ṣōkēr चुकर । अस्वत्वम्, क्रुद्धीभवनम्, विरोधः m. sourness, acidity (El.; Gr.Gr. 30, 140); mutual animosity (e.g. occurring between friends or the like), opposition, hostility. Note that this word is not **ṣōcēr**, as we might expect; see **ṣōk^u** (Gr.M.). —**nērun** —नेरुन । विरोधीज्ञवः m.inf. such mutual hostility to arise (between people).

ṣōkur^u चुकरु । सख्यविशेषपुपः m. a certain kind of sour cake. **ṣōkra-bākar** चुक्र-बाकर । कोलाहलः f. noise of tumult, uproar, Babel.

ṣukur^u चुकरु । जलाटवलियुक्तः m. a sulky or angry-natured man, with a frowning forehead, a scowler.

ṣakrākār चक्राकार m. the shape of a discus, a mark resembling a discus (K. 397); as adj. e.g. wheel-shaped. See **ṣakh^r**.

ṣōk^urun चुकरुन or **ṣuk^urun** चुकरुन । अस्त्रीकरणम्, क्रोधयुक्तीकरणम्, कोपाङ्गीतीकरणम् conj. 1 (1 p.p. **ṣō(u)k^ur^u** चु(चु)करु), to make sour, acidify, cause to turn sour; to make (the face, etc.) angry, to show an angry face, to frown, scowl, show moroseness (Gr.Gr. 7).

ṣakrēshōr चक्रेश्वर m. 'Lord of the discus' (cf. **ṣakh^r**), a N. of Vishnu (Viṣṇu) (cf. Śiv. 710); a N. of Shiv (Śiva) (Śiv. 1179, 1221, 1508).

ṣōk^urāwun चुकरावुन । अस्त्रीकरणम् conj. 1 (1 p.p. **ṣōk^urōw^u** चुकरोवु), to make sour, acidify, cause to turn sour; to make (the face, etc.) angry, to show an angry face (as in scolding a child) (cf. **buth^u** ṣ^o, p. 142a, l. 24) (in this sense **ṣuk^urāwun**, q.v., is to be preferred, Gr.Gr. 174). Regarding the distinction between **ṣōk^urāwun** and **ṣuk^urāwun**, see **ṣōkun**.

ṣuk^urāwun चुकरावुन । क्रुद्धीकरणम्, क्रोधाङ्गीतीकरणम् conj. 1 (1 p.p. **ṣuk^urōw^u** चुकरोवु), to make angry, to anger (see **ṣōkun**) (Gr.Gr. 174); to make (the face) angry (as in scolding a child) (see the preceding).

ṣakrawarth चक्रवर्ध adj. e.g. (sg. dat. **ṣakrawartas** चक्रवर्तस), (as an epithet of a king) ruling a wide

tract of country (extending from sea to sea, cf. **ṣakh^r**), ruling as a universal monarch, ruling as an emperor (Rām. 1280; K. 5, ^ocart).

ṣōkish वृकिय । कोपविरोधः f. sourness, acidity; angry sourness, angry moroseness (Gr.Gr. 128).

ṣukōsh^hlad वृकाशिलद् । चतुराहिकोपवासी adj. e.g. one who fasts for four days, one who has eaten nothing for four days.

ṣ^akāṭⁱ वृकटि m.pl. in **ṣ^akāṭⁱ ṣānānⁱ वृकटि ज्ञाननि** । विभीषिकादानम् m.pl.inf. to intimidate (a child or the like, by scolding, punishment, or the like, so that he shrinks from another interview). Cf. **ṣ^akar**, and the next.

ṣ^akāṭh वृकट् । संकोचः f. (sg. dat. **ṣ^akāṭi वृकटि**), shrinking, withering, shrivelling (e.g. a limb from cold, or a flower, or leaf).

ṣākuth ज्ञाकुथ । प्रदक्षिणम् m. (sg. dat. **ṣākatas ज्ञाकत्स**), circumambulation, going round, circuit; going round (someone or something) (keeping him or it on the right, as a token of reverence). —**lagun** —लगुन् । दीर्घमार्गधमापातः m.inf. (instead of going by the direct route) to have to go a long way round.

ṣ^akaṭan वृकटन् । संकोचः f. (sg. dat. **ṣ^akaṭiⁿ वृकटञ्**), (from cold or the like) shrinking, withering, shrivelling.

ṣ^akaṭun वृकटुन् । संकोचः conj. 3 (2 p.p. **ṣ^akaṭyōv वृकट्योव**), to shrink, shrivel, wither (e.g. from cold). **ṣ^akaṭyō-mot^u वृकट्यो-मंतु** । प्राप्तसंकोचः perf. part. (f. **ṣ^akaṭyē-mūṣ^u वृकट्ये-मंजू**), shrivelled, shrunken, as ab.

ṣakav वृकव् or **ṣākav ज्ञाकव्** । पक्षिविशेषः m. a certain bird, the ruddy sheldrake or *Casarca rutila* (L. 128 *tsakáo*).

ṣala 1 वृल (cf. **ṣalun**) in **ṣala-lār वृल-लार्** । शीघ्रापयानम् m. (lit.) running in flight (from someone); hence (in reading or the like) hastily running (through the matter), galloping through (a book, a recitation, or the like). —**ṣitta -वृत्त** sg. voc. O restless mind! (L.V. 72).

ṣala 2 वृल । मा adv. a particle used to emphasize a prohibitive negative. Thus **ma gaṣh**, do not go, but **ṣala ma gaṣh**, do not go on any account; so **ṣala ma kar**, do not do (it) at all. —**bā -वा** । मा भातः adv. id., but used in addressing a male person of equal rank. —**biñ -विञ्** । मा भगिनि adv. id., but used in addressing a female of equal, or superior, rank. —**sō -सा** । मा भोः adv. id., but used in addressing an elder male, or a male of superior rank.

ṣāl 1 वृल । प्रदक्षिः f. (sg. dat. **ṣāli वृलि**), the palm of the hand stretched out and hollowed (cf. **atha-ṣ^o**, p. 64a, l. 16; **yēd^u-ṣ^o**, s.v. **yēd**); the amount con-

tained in such a palm, a handful of this nature (cf. **āshⁱ-ṣāla**, p. 48a, l. 1; **nūna-ṣāl**, p. 641a, l. 26; **pā-ṣāl**, p. 748a, l. 33) (Śiv. 662, 702, 1250, 1255, 1688; Rām. 1039).

ṣāl 2 वृल f., in **pōtra-ṣāl** (p. 804a, l. 29, and Rām. 612) and in **yēd^u-ṣāl**, a form of indigestion, s.v. **yēd**, qq.v.

ṣail वृल or **ṣōl वृल** m. a garment (borrowed from Skt.) in the word **kō-ṣail** (Śiv. 750), p. 494a, l. 9, q.v.

ṣēl वृल । बलात्प्रवेशनम्, संघट्टः, अन्तारोषः m. forcing something additional into a receptacle already full, stuffing into, cramming into (cf. **atha-ṣ^o**, p. 64a, l. 18) (Gr.Gr. 124); (of a number of persons) the being crowded together (in, e.g., a small room, where the bodies are in close contact to each other and there is no space even to sit down); squeezing, crushing, pressing (K.Pr. 10); squeezing, shampooing (El.); impediment, obstruction (due to crowding) (cf. **tāli-ṣ^o**, p. 997b, l. 26); inward anger, taking offence, umbrage, soreness, resentment (at some piece of rudeness or disrespect). —**dyun^u -दिनु** । बलात्प्रवेशनम् m.inf. to force, stuff, cram, into a receptacle. —**gaṣhun -गकुन्** । संघट्टावाप्तिः, रोषः m.inf. the being crowded together to occur, crowding to happen; umbrage or resentment to be experienced (on account of some piece of disrespect).

ṣēla-mōnd^u वृल-मंडू । संवाधेन विकृतिः f. the being spoiled by being crushed, the being squeezed out of shape. **ṣēla-ṣējⁱ वृल-वृजि** or **ṣēlam-ṣējⁱ वृलम-वृजि** । परस्परसंघट्टेन, बलात्प्रवेशनेन adv. crowdedly, with mutual crowding, closely packed. **ṣēla-ṣēl वृल-वृल** । संवाधः f. (sg. dat. **-ṣēj^u -वृजू**), the being crowded together, crowding (e.g. a number of people packed together in too small a room).

ṣōl वृल । वृलिः f. a fireplace, hearth (esp. a temporary arrangement for immediate use) (cf. **kañi-ṣ^o**, p. 461b, l. 36) (El. a fireplace, Gr.Gr. 16).

ṣōla वृल । अजुखभाववालः m. a simple-natured child, a little simpleton.

ṣōl^u वृलु । आच्छादनम्, मीनविशेषः, कीटविशेषः m. a screen, cover (for concealment) (cf. **bōma-ṣ^o**, p. 107a, l. 48; **būta-ṣ^o**, p. 141b, l. 15; **d^ahi-ṣ^o**, p. 198b, l. 34); a kind of small fish (described as having a large head); a kind of insect (described as swarming in cold water in the hot season); used as a pejorative suffix in **khanda-wāv-ṣ^o**, p. 403a, l. 37; **yēcha-ṣ^o**, s.v. **yēch 1**.

ṣol^u वृलु adj. (f. **ṣūj^u वृजू**) (1 p.p. of **ṣalun**, q.v.) used —^o to indicate 'departing from', 'abandoning' as in **dōdⁱ-ṣ^o**, p. 190b, l. 24; **nāmⁱ-ṣ^o**, p. 636a, l. 17;

ranga-**ṭ**°, p. 837a, l. 36; rōt-**ṭ**°, p. 847b, l. 46; wati-**ṭ**°, s.v. wath 1; yēd^u-**ṭ**°, s.v. yēd; so wūta-**ṭ**°, moving like a camel s.v. wūth (El. *tsaul*, escaped).
bala बल । चतुष्कम् m. a group of four, a four. Cf. bākh.

bēlam-bējī अलम-अजि । बलात्प्रवेशेन adv. i.q. bēla-bējī, p. 1070b, l. 29, q.v.

bēllun अलुन, see bēlun.

bālan बालन् । बालनी f. (sg. dat. bālūn^u बालन्), a small shovel, or spoon-like instrument, used for stirring up a fire (El. used in a kāg^u-^u, or portable brazier; K.Pr. 129); anything of a similar shape (cf. pamba-**ṭ**°, p. 733b, l. 37).

balun बलुन । पलायनम् conj. 2 (1 p.p. bōl^u बलू, f. (L.V. 33) bōj^u बलू). The causal of this verb is bālanāwun बलनावुन् or bāl'rāwun बलरावुन्, qq.v., Gr.Gr. 174), to run away, to flee, abscond, to escape (cf. hēth **ṭ**°, p. 366b, l. 41; pānas **ṭ**°, p. 736a, l. 47; path **ṭ**°, p. 792b, l. 3; shāl bālith, etc., p. 879b, l. 40) (El.; Gr.Gr. 5, 28, 108, 194, 205, 209; Gr.M.; L.V. 28, 31, 33, 75, 86; Śiv. 279, 1064, 1539, 1663; Rām. 33, 92, 172, 375, 498, 529, 913, 1198, 1207, 1257, 1329, 1717; K. 138, 151, 239, 242, 468, 559-630 passim, 658, 661, 691, 761, 823, 825, 882, 999; H. ii, 7-9; v, 6; vi, 8; viii, 4, 11, 13; ix, 1, 4; xii, 25; K.Pr. 147, 154, 173, 239); to depart, go away, disappear (cf. bōcha bālūn^u, p. 80a, l. 18; bōm balun, p. 107a, l. 40; dōd **ṭ**°, p. 188a, l. 44; shēkh **ṭ**°, p. 876b, l. 46; sankath **ṭ**°, p. 922a, l. 44; thakun **ṭ**°, p. 974a, l. 1; bād bālūn^u, p. 1054a, l. 7; brūth **ṭ**°) (Śiv. 165, 287, 424, 585, 661, 794, 804, 871, 922, 930, 962, 1112, 1118, 1153, 1162, 1239, 1241, 1283, 1463, 1571, 1627, 1632, 1775, 1813, 1844, 1848, 1895; Rām. 10, 23, 31, 60, 98, 114, 124-6, 302, 387, 461, 674, 678, 901, 994, 1008, 1065, 1080, 1085, 1088, 1110, 1126, 1173, 1177, 1192, 1264, 1321, 1361, 1364, 1398, 1461, 1492, 1494, 1559, 1572, 1641, 1703, 1782; K. 174, 413, 464, 696; YZ. 31, 402; K.Pr. 17, 60, 62, 160, 187); to go away (from), depart (from), abandon (obj. in abl.) (Rām. 27, 838-9, 965, 1031, 1121; K. 202, 513; YZ. 28, 141, 273, 519-20, 525); to go, proceed, move along, be in motion (Rām. 889-90, K. 375); to disappear, be worn away (cf. nam balānī, p. 635b, l. 30); to come away, be removed (suddenly) (cf. nūṭ^u bālūn^u, p. 663b, l. 11; bōk^u **ṭ**°, p. 1067a, l. 47); (of some evacuation) to run out quickly, be suddenly discharged (cf. dāl bālūn^u, p. 210a, l. 25; dasth balānī, p. 256a, l. 48; dāth balun, p. 257b, l. 21; yēd bālūn^u, s.v. yēd); to depart, go suddenly, be suddenly accomplished (cf.

nām¹ balun, p. 636a, l. 27; rakañ or rikiñ bālūn^u, p. 832a, ll. 38, 49).

hēth balun to take and run off, to carry off, elope with (K. 653); to take away (YZ. 17, 33, 508).

nirīth balun (words, etc.) to emerge and become suddenly uttered (p. 721b, l. 2) (Śiv. 1187, K. 239, YZ. 465). trōvith balun, to abandon (YZ. 151).

bōl^u-mot^u बलू-मंतु । पलायितः perf. part. (f. bōj^u-mūṭ^u बलू-मंतू), fled, departed, etc., as ab. (Gr.Gr. 109, K. 468).

balan-shāy बलन्-शाय् f. a place of refuge, asylum (El.). -wōl^u -बोलू n.ag. (f. -wājēñ -वाज्यञ्), an absconder, a (military) deserter (El.).

bālān gashun बलान् गकुन् m.inf. to go along, proceed (cf. bālith **ḡ**°, bel.) (Rām. 403). —yun^u —यिन् m.inf. to come hurriedly, to flee home (cf. bālith **y**°, bel.) (Rām. 1184).

bālith gashun बलिथ गकुन् । अपगत्य यानम् m.inf. to run away (to a distance), abscond (Rām. 336, 1089, 1112, 1379, 1551, 1725); cf. bālān **ḡ**°, ab.

—yun^u —यिन् । पलायागमनम् m.inf. having absconded to come, to arrive as an absconder (from somewhere else) (Rām. 339, 1369). Cf. bālān **y**°, ab.

This verb is sometimes used impersonally, as in dushmanan bōl^u, by the enemies it was fled, i.e. the enemies fled (Gr.M.).

bālun बालुन । सहनम् conj. 1 (1 p.p. bōl^u बोलू, f. bōj^u बलू; 2 p.p. bājyōv बाल्योव्), to bear, endure (cf. atha **ṭ**°, p. 64a, l. 20) (Gr.M.; Śiv. 271, 419, 824, 1247, 1253, 1446, 1758; Rām. 196, 203, 218, 291, 617, 643, 1027, 1289, 1386, 1570, 1575, 1581, 1711; YZ. 60, 346; K.Pr. 239, 241).

bālān-bāna बलान्-वान् । बालिशीलता m. the habit, or nature, of endurance, endurance, patience, long-suffering. -wōl^u -बोलू । बालिस्त्रिभावः n.ag. (f. -wājēñ -वाज्यञ्), one who bears or endures, resigned, long-suffering, unruffled by nature, imperturbable.

bēlun अलुन (by some written bēllun अलुन्) । बलात्प्रवेशनम् conj. 1 (1 p.p. bēyol^u अलू, f. bēj^u अलू; 2 p.p. bējyōv अल्योव्), to force (something) into (a receptacle), to stuff into, cram into (Gr.Gr. 25, 26, 124); to train with vigorous practice, to train intensively (cf. English 'cram') (L.V. 69).

bēlī bēlī अलि अलि । बलात्प्रवेश freq. part., as adv. with continued forcible cramming.

bēlith mandith अलिथ मदिथ । बलात्स्थाप conj. part. as adv. having crammed having trampled, cramming in and trampling down. —thawun —थवुन् । बलात्प्रवेशनम् m.inf. to cram into, force into (and leave there).

ṣalanāwun जलनावुन् । अघयापनम् conj. 1 (1 p.p. **ṣalanōw^u** जलनोवु). This verb is one of the causals of **ṣalun**. The other is **ṣal^rrāwun**, q.v., see Gr.Gr. 174), to cause to run away, to put to flight (Rām. 867, K. 999).

ṣal^rrāwun जलनावुन् । पलायनम् conj. 1 (1 p.p. **ṣal^rrōw^u** जलरोवु). This verb, like **ṣalanāwun**, is a causal of **ṣalun**, see Gr.Gr. 174) to cause to run away, to put to flight (K. 1023).

ṣēlis अलिस, see **ṣyol^u**.

ṣālawun^u जालवुनु n.ag. (f. **ṣālavūn^ū** जालवन्), one who bears, one who endures (Śiv. 1254).

ṣam जम । चर्म f. skin, hide, bark, rind (of man, beast, tree, fruit, or the like) (cf. **hāpath-ṣ^o**, p. 342b, l. 47; **khar-ṣ^o**, p. 407a, l. 38; **nuñ^ū ṣ^o**, p. 641a, l. 47; **pot^u ṣ^o**, p. 788a, l. 45; **shēza-ṣ^o**, p. 903b, l. 13; **samūr-ṣ^o**, p. 914a, l. 45; **sōra-ṣ^o**, p. 931a, l. 23) (El.; Gr.Gr. 148; W. 111 *ṣom*; Śiv. 166, 816, 894; Rām. 635; K.Pr. 217); according to El. the word also means 'volume': cf. **ṣarmun**. —**māḍi yīn^ū** —मॉडि यिन् । दृढीभवनम् f.inf. the skin to be kneaded (p. 548b, l. 40), i.e. to become hardened, or toughened, by practice; hence, genl. to become hardened to heavy labour by continued practice. —**phalūn^ū** —फलन् । खेदाग्निः f.inf. the skin to become worn away (**phalun 2**) (esp. by helping to carry a heavy load or the like).

ṣama-dāji जम-दजि (or **-dūj^u** -दजू) । दोषेऽपि गुणाख्यानम् f. (out of friendship or the like) telling or recounting a person's good qualities even when he is patently committing a fault; pretending a virtue when one has it not (cf. **gāna-ṣamadūj^ū**, p. 288a, l. 25); **-dand** -दंड । शारीरिकसाह्यदानम् m. bodily help, i.e. help given by a friend with some part of his body (such as his hands, feet, or back); **-dor^u** -दरु । दृढचर्मा adj. (f. **-dūr^ū** -दूरु) (of anything animate or inanimate) hard-skinned, tough-skinned, hard-barked. **-ṣūr^ū** -चूरु । अजिनपत्रा f. 'a skin-sparrow', i.e. a bat.

ṣami āsun जमि आसुन् । भारवाहित्वम् m.inf. 'to remain on the skin', i.e. the responsibility of carrying out (some duty) to lie (upon someone).

ṣām जाम, see **āsun**.

ṣēm^ū अम, see **ṣyom^ū**.

ṣom^u 1 जम adj. (f. **ṣūm^ū** जम), made of skin, used —^o as in **sōra-ṣ^o**, made of pigskin, p. 931a, l. 25.

ṣom^u 2 जम adj. (f. **ṣūm^ū** जम) (of some liquid) reduced to a small amount (by evaporation or the like), used —^o, as in **ada-ṣ^o**, p. 12a, l. 31; **ras-ṣ^o**, p. 844b, l. 33. See **ṣamun**, of which this word is 1 p.p.

ṣōmbun चंबुन् । छिद्रीकरणम् conj. 1 (1 p.p. **ṣōmb^ū**

चंबु), to pierce, bore (e.g. a pearl, the nose, or the lobe of the ear) (cf. **kan ṣ^o**, p. 447b, l. 22; **nas ṣōmbūn^ū**, p. 654b, l. 8) (El., L.V. 75, Śiv. 1290); **ṣōmb^ū. mot^u** चंबु-मंतु । छतरन्त्रः perf. part. (f. **ṣōmb^ū-mūṣ^ū** चंबु-मचू), bored, pierced, as ab.

ṣēmbēr अंब्यर् or **ṣēmēr** अम्यर् । ह्रस्वत्वम् n. shortness, (esp. in the sense of shorter than proper) being too short.

ṣēmbor^u अंबर् or **ṣēmbur^u** अंबर्, or **ṣēmor^u** अमर्, **ṣēmur^u** अमर् । ह्रस्वतायुक्तः, अवटीटः adj. (f. **ṣēmbūr^ū** अंबर्, **ṣēmūr^ū** अमर्) (of any member of the body, esp. the nose) having it too short, flat-nosed, snub-nosed, flat and dull without eyelashes (cf. **āchī-ṣ^o**, p. 8b, l. 45). Cf. **ṣēpot^u**.

ṣamadāji जमदजि, **ṣamadūj^ū** जमदजू, see col. a, l. 28. **ṣōmōkh^u** चूर्मखु । चतुर्मुखः m. having four faces, four-faced; (of a mountain or the like) four-peaked.

ṣamal 1 जमल । सत्वविशेषः m. something possessing a skin or bark; hence, the felled trunk of a tree from which the branches have been lopped (esp. when still retaining its bark).

ṣamal 2 जमल । दृढचर्मा adj. e.g. possessing a skin, as in **nūna-ṣ^o**, p. 641a, l. 28; esp. hard-skinned, tough-skinned.

ṣāman जामन् । आमिचा f. (sg. dat. **ṣāmūn^ū** जामन्), cheese (El. m., Gr.M. f.).

ṣāmanē-(or **ṣāmūn^ū**)-**mōnd^u** जामन-(जामन्)-खंडू । आमिचालोष्टम् f. a ball of cheese, an entire cheese, a cake of cheese (Gr.Gr. 75). **-ṣūr^ū** -टीरु । आमिचालोष्टम् f. a large mass of curds before making into cheese. **-ṣakul** -चकुल् । आमिचाखण्डम् m. (sg. dat. **-ṣakalas** -चकलस्), a circular piece of cheese (prepared as a relish).

ṣamun जमुन् । अल्पीभवनम्, संगतीभवनम् conj. 2 (1 p.p. **ṣom^u** जमु), and conj. 3 (2 p.p. **ṣamyōv** जम्योव). The causal of this verb is **ṣōm^rrāwun**, q.v.) (of some liquid or juice in a green plant) to be reduced in amount (by drying, evaporation, boiling down, or the like) (cf. **ras-mas ṣ^o**, p. 844a, l. 3); (of advice or the like) to be agreed to, adopted. Cf. **ṣamaṭhun**.

ṣom^u-mot^u जम-मंतु । अल्पीभूतः perf. part. (f. **ṣūm^ū-mūṣ^ū** जम-मचू), reduced (by cooking, evaporation, etc.), as ab.

ṣamith gaṣhun जमिष् गङ्गुन् । तिरस्कृतीभवनम् m.inf. to become abashed or ashamed (owing to being tongue-tied); to be disgraced (in the eyes of respectable people by the circulation of evil reports).

ṣamyō-mot^u जम्यो-मंतु । अल्पीभूतः, संगतीभूतः perf.

part. (f. **ṭamyē-müṭ^u** चम्ये-मञ्जू), become reduced, as ab.: (of advice or the like) agreed to, adopted.

ṭamph चंफ or (q.v.) **ṭāph** चाँफ । **ṭānūm** m. (sg. dat. **ṭampi** चाँपि), persuasion, cajolery, blandishment, inducement (to another to do something). Cf. **ṭāph**.

ṭāmp (El. *ts^o*), see **ṭhāph**.

ṭāmph चाँफ, see **ṭāph**.

ṭēmph चेंफ, see **ṭēph**.

ṭamar चमर् । **chamarēn** चमर्यञ्च or **ṭamar-bāy** चमर्-बाय्, a worker in leather, currier, shoemaker, cobbler, harness-maker (El. *tsamar, tsomor*; Gr.Gr. 148; W. 111 *tsómūr*). -**bāy** -बाय् । **chamarāyā** f. his wife.

ṭamar चमर् in **ṭamar-gāv** चमर्-गाव् । **chamarāṣṭā** गी: f. the Yak (*Bos grunniens*) (highly valued for its bushy tail, used as a fly-whisk); **ṭamar-wōl^u** चमर्-वोलु । **chamarakāt** m. a maker of fly-whisks (see **ṭāmar**).

ṭāmar चामर् । **chamar** m. the tail of the *Bos grunniens* (used over a god or a great person as a ceremonial fly-whisk) (L.V. 73; Śiv. 1175, 1515; K. 932, 985, 1132, 1151). See **ṭamar**.

ṭamur^u चमूर् । **śakṣm** m. iron (this is a Burushaskī word, and in various forms is current over the whole Dard country. In Ksh. it is reported as an old word, now seldom used).

ṭēmēr चम्यर् । **ḥṣṭv** m., i.q. **ṭēmbēr**, q.v.

ṭēmōr^u चमर् or **ṭēmūr^u** चमूर् । **ḥṣṭv** m. चवटीट: adj. (f. **ṭēmūr^u** चमर्), i.q. **ṭēmbor^u**, q.v.

ṭō-mara चमर् । प्रायश्चारि card. about four (Gr.Gr. 84).

ṭamarēn चमर्यञ्च, see **ṭamar**.

ṭamaruw^u चमरुव् adj. (f. **ṭamariv^u** चमरिव्), made of iron, iron (see **ṭamur^u**) (Rām. 631; II. xii, 16, 17, *tsamruw^u*; K.Pr. 190). **ṭamaruw^u kara ṭāpun** चमरुव् कर चापुन् । **atīkṣṭasāy** चिधानम् m. to chew peas of iron; hence, met. to be occupied in some very difficult work (cf. II. as ab.). In II. xii, the word is explained by the pandit as 'leathern', but the meaning 'made of iron' is certainly the correct one. So also in K.Pr. 190. In the modern language it is confused with **ṭam**, leather.

ṭōm^arāwun चमरावुन् । **āṣṭīkṣṭam**, **sangatīkṣṭam** conj. 1 (1 p.p. **ṭōm^arōw^u** चमरोवु). This verb is the causal of **ṭamun**, q.v.) to reduce (the amount of some liquid, or of the juice in a green plant, or the like, by drying, evaporating, boiling down, or the like); to cause (some advice, or course of conduct) to be agreed to, assented to, adopted.

ṭēmīs चमिस्, see **ṭyom^u**.

ṭāmōt^u चामतु perf. part. of **ṭsun**, q.v. (f. **ṭāmüṭ^u** चामञ्जू), entered (lit. and met.) (cf. **brēshēs ṭsun**

and **brēshēs ṭāmüṭ^u**, p. 126b, ll. 40, 36; **mādi ṭsun** and **mādi ṭāmōt^u**, p. 548b, ll. 33, 37; **pāt ṭsun**, and **pāt ṭāmōt^u**, p. 789a, ll. 8, 41; **path ṭsun**, p. 791b, l. 28, and **path ṭāmōt^u**, p. 792b, l. 5) (Gr.Gr. 110; Rām. 652, 686).

ṭūmth, see **ṭūth^u**.

ṭum^ath चुमट or **ṭum^uth^u** चुमटू or **ṭumūth^u** चुमटू । **āṣṭīkṣṭasāy** चिधानम्: पिपीलिकाकीटविशेष: f. (sg. dat. **ṭum^ati** चुमटि or **ṭum^athi** चुमटि), a nip, a pinch (cf. **kapar-ṭ^o**, p. 463b, l. 46; **phēkⁱ-ṭ^o**, p. 720b, l. 48); a kind of red ant. — **hēn^u** — **hān^u** । **āṣṭīkṣṭasāy** चिधानम् **chāpanam** f.inf. to take a nip, to draw a person's attention by pinching him.

ṭamathun चमटुन् । **parvīṭībhāv**: conj. 3 (2 p.p. **ṭamathyōv** चमटोव्) (of something naturally juicy) to dry up, wither (cf. **ṭamun**) (El. to wither, decay).

ṭamathyō-mot^u चमटो-मंतु । **śānībhūt**: perf. part. (f. **ṭamathyē-müṭ^u** चमटो-मञ्जू), dried up, withered, as ab.

ṭamatkār चमत्कार् m. admiration, surprise; a show, spectacle, wonderful object (Śiv. 1777).

ṭan चन् । **nūṣāḍidūrg^u**: f. the odour of a cowhouse (arising from the mixture of fodder, cowdung, and urine). — **wōthūn^u** — **chān^u** । **dūrg^unyōtrām**: f.inf. such an odour to arise.

ṭēni चेनि, see **ṭyūn^u**.

ṭōn चून्, see **ṭōr**.

ṭun चुन् in **tāzak-ṭun**, q.v.: in **ṭun-kun** (K.Pr. 38), see **ṭōr**.

ṭūnū (El. *ts^o*), see **ṭ^anun^u**.

ṭūn चुन् । **chūṣ^u**: m. powder (cf. **khandā-ṭ^o**, p. 403a, l. 2) (El. *tsūn*, broken filings) (Gr.Gr. 20); filings (El. *tsūn*, i.e. *ṭū*).

ṭūna-mōth karūn^u चुन-मट करञ्जू । **chūṣ^u** चिधानम् f.inf. to make (something) a fistful of powder, to crush to powder (and so destroy). -**trōmba** -चुम्ब । **sāy** चिधानम्: m. N. of a certain food-grain (? a variety of buckwheat) (cf. **trōmba**).

ṭōnca चोच, see **ṭōca**.

ṭanda चंद m. a garment (noted only in YZ. 234, 541). Cf. **canda**, a pocket.

ṭandī चंडी f. 'The Furious', a N. of Durgā, the wife, or energetic form, of Shiv (Śiva) (Śiv. 1515); a hasty, impetuous woman (L.V. 77).

ṭünd^u चंडू । **āghāt**: f. (sg. dat. **ṭanjē** चञ्ज्य), a blow, stroke, hit (cf. **atha-ṭ^o**, p. 64a, l. 22; **cōtⁱ-ṭ^o**, p. 177a, l. 44; **dōbīnē-ṭ^o**, p. 184a, l. 21; **kala-ṭ^o**, p. 435b, l. 8; **kañi-ṭ^o**, p. 461b, l. 38; **lōri-ṭ^o**, p. 531a, l. 17; **macilⁱ-ṭ^o**, p. 548a, l. 35; **nala-ṭ^o**, p. 632a, l. 33; **phēkⁱ-ṭ^o**, p. 720b, l. 50; **para-ṭ^o**, p. 750a, l. 49; **shēmshēri-hūnz^u** ṭ^o, p. 884a, l. 37; **wōdī-ṭ^o**, s.v.

wōd) (Gr.M.; Rām. 969; K.Pr. 62); (of wind) a sudden blow, gust (cf. wāwa-ṣ°, s.v. wāv 1) (Gr.M.); met. a sudden, violent, unbearable calamity (cf. nāra-ṣ°, p. 648b, l. 11; tāli-ṣ°, p. 997b, l. 33; tāpa-ṣ°, p. 1015a, l. 26; tapāli-ṣ°, p. 1016a, l. 20). —layūn^ū —लायून् f.inf. to strike a blow (e.g. with a sword) (on, dat.) (H. iii, 5, 6). —yiñ^ū —यिञ् f.inf. a blow to come, a blow, or hurt from a blow, to be received (K.Pr. 261).

śanjē śanjē karun शंज्य शंज्य करुन् । पुनःपुनस्ताडनेन शीणीकरणम् to enfeeble (a person, esp. a child) by repeated blows, or by blows given by a number of people.

śāṅḍikh शंडिख । सभाविशेषः f. (sg. dat. śāṅḍiki शंडिकि), a meeting, assembly (esp. of gamblers or similar reprobates).

śandan शंदन् in wānī wānī śandan वनि वनि चंदन्, s.v. wanun 1, q.v.

śandun शंदुन् । चन्दनम् m. (sg. dat. śandanas चंदनस्), sandal-wood (cf. rakh-ṣ°, p. 830b, l. 15; rakta-ṣ°, p. 831b, l. 34) (El.; L. 78 śandun, probably a misprint; L.V. 42; Śiv. 973, 1080, 1155, 1613, 1902; Rām. 692, 739, 1080; K. 425-6, 528, 926, 976; K.Pr. 159, 229).

śandan-bura शंदन्-बुर । चन्दनलक m. the bark of the sandal tree (cf. bura 2); a powder made from a bark-like strip of sandal-wood (cf. bura 1). -dār -दार adj. e.g. bearing sandal-wood, i.e. sprinkled, or covered, with sandal-wood (YZ. 57, of a bed). -hār -हार । प्रालम्बिकाविशेषः m. a kind of necklace of three, five, or seven strands (the candra-hār of India, of which name this word is a corruption) (L. 262 chandanhār). -kōj^ū -काजू । चन्दन-शिला f. a flat stone on which sandal-wood is ground to powder. -kwōj^ū -काजू । चन्दनशिला f., id. -kūñ^ū -कून् । चन्दनशिला f., id. -mōkun -मौकुन् । चन्दनखण्डम् m. a small lump of sandal-wood used for being reduced to powder on a grinding stone.

śāṅḍun (El. ṣ°), a common misspelling for śhāḍun, q.v.

śandār शंदर् or śandār शंदर् । चन्द्रः m. (sg. dat. śa(a)ndras शं(त्रं)द्रस्), the moon (cf. bāla-ṣ°, p. 104a, l. 42; phal-ṣ°, p. 692a, l. 18; punim^ū-ṣ°, p. 741a, l. 40; yēndār ta ṣ° nabun, s.v. yēndār) (El. śandār, the new moon, crescent-shaped moon; L.V. 9, 22, 109; Rām. 406, 575, 1484, 1486, 1774; YZ. 34; K.Pr. 253); a moon-shaped ornament worn on the head (used esp. by children).

śandra-grohun शंद्र-ग्रहन् । चन्द्रग्रहः m. (sg. dat. -grahanas -ग्रहन्स्), an eclipse of the moon. -hāl -हाल । धान्यविशेषः m. a kind of paddy with a soft

white grain. -kalā -कला f. a digit of the moon; the crescent of the moon immediately before or after the new moon (Śiv. 98 (N.P.), 1490). -kalādār -कलादार m. he who wears the crescent moon, i.e. who has it for his crest, a N. of Shiv (Śiva) (Śiv. 75). -kalapush^ū -कलपुशु । चन्द्रभूषणभूषितशिरोवस्त्रम् m. a kind of round cap ornamented with moon-shaped pieces of gold, silver, etc. -shēkhar -शेखर m. he who has the moon for his crest, a N. of Shiv (Śiva) (Śiv. 1586). -tōc^ū -टौचु । चन्द्राकारभूषणोपेतः शिरोवस्त्रविशेषः f. a kind of child's cap ornamented as ab. -ṣūḍ -सूड m., i.q. -shēkhar, ab. (Śiv. 976, 1035, 1538, 1574); a N. of Vishnu (Śiv. 740). -wār -वार । चन्द्रवारः m. Monday (El. tsandarwār, Gr.M., W. 106 tsandarwār). Cf. sūmwar.

śand^{ar}rakh शंदरख । चन्द्रकः m. (sg. dat. śand^{ar}rakas शंदरकस्), one of the moon-shaped marks, or eyes, on the expanded tail of a peacock (cf. mōr-ṣ°, p. 587b, l. 49).

śandrama शंद्रम or śandrama शंद्रम (śandram चंद्रम्, m.e., Śiv. 334, 475; Rām. 1002) । चन्द्रमाः m. the moon (El. sandramma (so sometimes sounded); L.V. 93; Śiv. 38, 128, 166, 334, 424, 434, 475, 955, 1009, 1147, 1189, 1574, 1654; Rām. 197, 399, 400-1, 438, 543, 616, 1002, 1017, 1083-5, 1188, 1225, 1262, 1276, 1341, 1655; K. 57, 130, 676, 923, 929).

śandrāyēn शंद्रायन् or śandrāyēn शंद्रायन् in śandrāyēn śāpun शंद्रायन् श्रापुन् । चान्द्रायनाख्य-व्रतविधानम् m.inf. to keep a certain very severe fast for an entire lunar month. It is called in Skt. cāndrāyana, which appears as śandrāyēn śāpun in Śiv. 595.

śong (El. ṣ°), see ṣōḡ^ū.

śōḡ^ū शोगु, see ṣōḡ^ū.

śōḡij^ū शोगिजु, see ṣōḡij^ū 1, 2, and 3.

śāḡun शोगुन्, see ṣāḡun.

śēḡun 1 श्यगुन् m. (sg. dat. śēḡanas श्यगन्स्), happiness, jollity, the being amused. —hyon^ū —ह्युन्, m.inf. to take happiness, to be amused (K.Pr. 249).

śēḡun 2 श्यगुन् । प्रमोदनम् conj. 1 (this verb is impersonal: 1 p.p. śyong^ū श्यंगु, f. śēñj^ū श्यंजू; 2 p.p. śēñjyōv श्यंज्योव्), to rejoice, to exult, show happiness (on succeeding in carrying out one's intentions) (El. to be happy). Cf. śring 1.

śēḡaṅ shyag^ū f. in ranga-ṣ°, p. 837a, l. 39, q.v.

śingar शिंगर । झुतानि m.pl. (but sometimes śingara शिंगर, f.pl.), leaping, bounding (in joy). —śānānī —शाननि । भीतिदानम् m.pl.inf. 'to cause jumps to enter'; hence, to terrify or intimidate (a child,

servant, or the like, by frequent beatings, scoldings, or the like).

bingara tulañē बिङगर तुलञ्ज । झुतोत्यापनानि f. pl. inf. to leap or jump for joy.

sunih, incorr. for **ṣ^hñē**, see **ṣ^hñ^u**.

sanjē संज्य, see **ṣ^hñd^u**.

ṣ^hñj^u संज्यू, **ṣ^hñjyōv** संज्योव, see **ṣ^hṅgun**.

ṣ^hñj^u संज्यू, see **ṣ^hōj^u**.

sanjēyār संज्ययार् । ताडनपात्रीभूतः m. a receiver of blows, i.e. an obstinate boy, or the like, who refuses to learn or obey orders, and is hence subject to frequent chastisement. Cf. **ṣ^hñd^u**.

ṣ^hēkh खेख, see **ṣ^hēkh** 1 and 2.

ṣ^hēkal खेकल्, see **ṣ^hēkal**.

ṣ^hōnamath सुनमथ् or **ṣ^hunamath** सुनमथ् । चतुर्नवतिः card. (pl. dat. **ṣ^hō(u)namatan** सु(सु)नमतन्), ninety-four (Gr.Gr. 80).

ṣ^hōnamatyum^u सुनमतिमु or **ṣ^hunamatyum^u** सुनमतिमु । चतुर्नवतितमः ord. (f. **ṣ^hō(u)namatim^u** सु(सु)नमतिमू), ninety-fourth (Gr.Gr. 80).

ṣ^hānun^u सुनुन् । गुल्फः, चूर्णफलम् the internal malleolus (El. *tsannu*); the ankle (El. *tsannu*); a peach (the fruit) (cf. **bōṭa-ṣ^h**, p. 138b, l. 38) (El. *tsinū*, *tsannu*, *Amygdalus Persica*; W. 116 *tsannu*; L. 348 *tsannu*, 462, *tsannu*). **ṣ^hānanⁱ-ōt^u** सुननि-ओटू । चूर्णफलगुटिका f. a peach-stone. -**wath^r** वथर् m. a peach leaf.

ṣ^hānun जानुन् । प्रवेशनम् conj. 1 (1 p.p. **ṣ^hōn^u** जोनु. f. **ṣ^hōn^u** जाजू; 2 p.p. **ṣ^hānōv** जाजोव. This verb is the causal of **aṣun**, q.v.), to cause to enter, to bring in, put into (dat.) (cf. **atha ṣ^h**, p. 64a, l. 24; **bāzar ṣ^h**, p. 154b, l. 36; **khaphari phamb ṣ^h**, p. 406a, l. 13; **khyol^u ṣ^h**, p. 426a, l. 47; **wāguj^u ṣ^h**) (El.; Gr.Gr. 12, 13; Gr.M.; W. 65; Śiv. 1645, 1911; Rām. 416; K. 36, 365-6, 816, 896); to invite (into), lead into (cf. **gara ṣ^h**, p. 295b, l. 3; **jin ṣ^h**, p. 375a, l. 11) (K. 298, 494, 715, 900, 1130; H. iii, 7); to bring into existence (in something) (cf. **phuth ṣ^hānūn^u**, p. 717a, l. 5; **dāg ṣ^h**, p. 194a, l. 19; **khroḷ^u ṣ^h**, p. 412b, l. 46; **k^aṭh ṣ^h**, p. 486a, l. 17);

to cause some condition to occur (in) (esp. when the condition is new or unexperienced) (cf. **ala ṣ^h**, p. 23a, l. 49; **batha ṣ^h**, p. 139b, l. 29; **chag ṣ^hānūn^u**, p. 158b, l. 8; **cār ṣ^h**, p. 174b, l. 4; **dōdur^u ṣ^h**, p. 192b, l. 7; **khur^u ṣ^h**, p. 411b, l. 45; **lār ṣ^hānūn^u**, p. 530a, l. 25; **lōsa ṣ^h**, p. 533a, l. 16; **maza ṣ^h**, p. 614b, l. 9; **nēkh-pūr^u ṣ^h**, p. 629b, l. 18; **nath ṣ^hānūn^u**, p. 660a, l. 25; **pātⁱ ṣ^h**, p. 789a, l. 50; **pot^u ṣ^h**, p. 788a, l. 49; **path ṣ^h**, p. 792b, l. 9; **pay ṣ^h**, p. 812a, l. 1; **rāshē ṣ^h**, p. 843a, l. 35; **shram ṣ^h**, p. 893a, l. 28; **tūra ṣ^hānāñē**, p. 1021a, l. 17; **ṣ^hakar ṣ^hānāñē**, p. 1069a,

l. 50; **ṣ^hakāṭⁱ ṣ^hānāñē**, p. 1070a, l. 9; **ṣ^hingar ṣ^hānāñē**, p. 1074b, l. 49; **ṣ^hāph ṣ^hānūn^u**, p. 1077b, l. 31; **ṣ^hingar ṣ^hānāñē**; **zōzur^u ṣ^h**) (Gr.M.; Rām. 470; K. 620; H. ix, 2); to cause something to begin working, to start in action, to set going (into something) (cf. **drōt^u ṣ^h**, p. 249a, l. 44; **khallas ṣ^h**, p. 397a, l. 26; **khayal ṣ^h**, p. 426b, l. 27; **nakh ṣ^h**, p. 628a, l. 33; **pēd ṣ^hānūn^u**, p. 681b, l. 12; **panda ṣ^h**, p. 738b, l. 5; **pōth^r ṣ^h**, p. 800a, l. 35; **thaph ṣ^hānūn^u**, p. 981a, l. 17; **wād ṣ^h**, s.v. **wād**; **wadanas ṣ^h**, s.v. **wadun**) (Gr.M.; K. 326, 331); to apply (a patch or the like) (cf. **dūj^u ṣ^hānūn^u**, p. 203a, l. 24).

ṣ^hānan-wād जानन्-वाद । बाधनम् m. harassing, oppression, annoyance (to compel someone to undertake something difficult).

ṣ^hēnun 1 जेनुन् or **ṣ^hēnun^u** जेनुन् m. (sg. dat. **ṣ^hēnanas** जेननम्), consciousness, understanding, intelligence (Śiv. 1043, 1339, 1406, 1415, 1592; K. 212, 301, 311).

ṣ^hēnun 2 जेनुन् । संज्ञानम् conj. 1 (1 p.p. **ṣ^hyūn^u** ज्यून, Gr.Gr. 19; 2 p.p. **ṣ^hēnōv** जेजोव. The causal of this verb is **ṣ^hēnanāwun** जेननावुन् or **ṣ^hīn^rawun** जेन्रावुन्, Gr.Gr. 174), to know by a sign, to recognize, distinguish, identify (K. 186, 195, 210); to recognize (as such-and-such), to understand (a thing to be such-and-such) (L.V. 28, Śiv. 1545, Rām. 627, K. 141, YZ. 421); hence, to accept when seen, to experience, gain the experience (of anything) (L.V. 6); to recognize as authoritative, to meditate upon (instruction given) (L.V. 51-4, 80; Śiv. 1704). Cf. **ṣ^hēntun**.

ṣ^hunnō सुनो । चतुःसंखालिषड्कः m. the figure 4, the written sign for four.

ṣ^hunun (El. *ts^o*), see **ṣ^hānun^u** and incorr. for **ṣ^hunun**.

ṣ^hunnun, see **ṣ^hunun**.

ṣ^hānanāwun जाननावुन् conj. 1 (1 p.p. **ṣ^hānanōw^u** जाननोवु), i.q. **ṣ^hānun**, q.v., to cause to enter (Śiv. 126).

ṣ^hēnanāwun जेननावुन् । संज्ञापनम् conj. 1 (1 p.p. **ṣ^hēnanōw^u** जेननोवु), to cause to recognize, or to be recognized, by a sign, to indicate by a sign, wink, or the like (cf. **ṣ^hēnun**, **ṣ^hīn^rawun**, and **ṣ^hīn^rawun**) (Śiv. 1884).

ṣ^hunānāwun (El. *ts^o*), see **ṣ^hunānāwun**.

ṣ^hōnūr जोनूर् m. N. of a celebrated wrestler in the service of Kams (Kāmsa), who was killed by Krushn (Kṛṣṇa) (K 368, 440), in Skt. *Cāṇūra*.

ṣ^hīnis जेनिस, see **ṣ^hyūn^u** 1.

ṣ^hōns (El. *ts^o*), **ṣ^hūns** (El. *ts^o*), see **ṣ^hōnz**.

ṣ^hānt (El. *ts^o*), see **ṣ^hāth**.

ṣ^henta (? spelling) m. a funeral pyre (El.). ? Cf. Skt.

vīta. śintabal m. the place of a funeral pyre, a funeral pyre (EL).

śēntā अन्ता or śintā अन्ता f. thinking, thought; thought, care, anxiety (Rām. 555; K. 500, 1158); i.q. śinth, q.v. —bariūn^u —बरिजू f.inf. to be anxious, to be full of care (K. 65).

śūnt (El. ts°), see śūth^u.

śenth (El. ts°), see śūth^u.

śinth अन्ति f. (sg. dat. śinti अन्ति), care, anxiety; i.q. śēntā, q.v. —karūn^u —करजू f.inf. to care (for, gen., as in cyōn^u śo karān, oaring for thee) (L.V. 72).

śūnth अन्त, śūnth^u अन्तु, see śūth^u.

śūnth अन्त, śūnth^u अन्तु, see śūth^u.

śāntal (El. ts°), see śhātal.

śūntal अन्तल, śūntul^u अन्तुलु, see śūtal, śūtul^u.

śēntun अन्तुन् conj. 1, i.q. śēnun 2, q.v. to meditate upon, think upon (K. 408, 505); mani śo, to consider in one's mind, to determine (on a particular course of conduct) (K. 410).

śāntal अन्तल । चञ्चलः adj. e.g. unsteady, restless, unstable, inconstant, changeful, volatile, fickle (Gr.M.; Śiv. 334, 1340, 1539; Rām. 74, 1624); tremulous, agitated (Rām. 173, 986, 1285).

śēnawun^u अन्तवन्तु । संज्ञापनपूर्वकम् n.ag. (f. śēnaviūn^u अन्तवन्तु), one who recognizes, distinguishes, identifies (Śiv. 1515); esp. the Supreme, considered as the source of all sensation (Śiv. 1342); (as adv.) by identification, by recognition, by means of identification.

śēnawān अन्तवन् । संज्ञापनम् f. making known, information, indication, pointing out. —diñ^u —दिञ् f.inf. to point out, show (El. tsenacain dīngi).

śāntalōz^u अन्तलाञ् । चाञ्चल्यम् f. unsteadiness, restlessness, instability, inconstancy, volatility, fickleness.

śōnaway अन्तवय् । चत्वार्येव card. even four, the four, all four (Gr.Gr. 85). See śōr.

śēnyuk^u अन्त्युक, see śyūn^u.

śōnz अन्तु or śōnz^u अन्तु । चेटि f. (sg. dat. śōnzi अन्ति), a female slave, a (household) slave-girl, a housemaid (El. tsāns, tsōns; Śiv. 437, 1237; Rām. 1038; K. 29, 637, 727, 913, 928, 979, 1132, 1150). śōnza-kūt^u अन्तकट् । दासीपुत्री f. (sg. dat. -kacē -कच्य), the daughter of a slave-girl. -kath -कट् । दासीपुत्रः m. (sg. dat. -kaṭas -कटस्), the son of a slave-girl.

śōnz^u अन्तु । दासः m. a male slave or male servant (esp. one employed as a messenger).

śōn^u अन्तु, see śānun.

śānā चू । शान्ताङ्गारः, गर्बः f. a lump of charcoal, charcoal (when a single lump is not referred to, the pl. śānē (see below) is generally used in this sense)

(cf. bothⁱ-śo, p. 140b, l. 44; lasa-śo, p. 532b, l. 35; mal-śo, p. 564a, l. 35; śōka-śo, p. 1067a, l. 30; śūra-śo, s.v. śūr 1; yēngar-śo, s.v. yēngur) (Gr.Gr. 164, Gr.M.); a black mark made by charcoal (cf. dēka-śo, p. 204b, l. 30); anything small and black and hard (like a little bit of charcoal) (cf. rōnga-śo, p. 837b, l. 47); self-conceit, self-complacency, vanity (cf. dēka-śo, p. 204b, l. 32; gāṭa-śo, p. 310b, l. 2).

śānē चू, f.pl. charcoals, a collection of charcoal (e.g. for fuel) (cf. khāra-śo, p. 407b, l. 48; kāṭha-śo, p. 487b, l. 19; kūth^u-śo, p. 493b, l. 22; pana-śo, p. 735a, l. 32; payēn-śo, p. 817b, l. 4; t^ola-śo, p. 995a, l. 39; wan-śo, s.v. wan 1) (El. tsingya m., tsingyi; Rām. 621, 1081, 1495). —āshnāv-आशनाव् = چنه آشتا m. 'a charcoal relation', i.e. a mere acquaintance, one only slightly known, or a distant cousin (K.Pr. 159, 'people from the villages often pay a visit to the city during the winter season bringing with them charcoal for sale. They sell their load, put up for a night in some person's house, and are off again the following morning'). —bōr^u —बोर । शान्ताङ्गारभारः m. a load of charcoal (carried in leather bags from the forests to the towns). —gāṭhañē —गङ्गाञ् । मनस्तापावाग्निः f. pl. inf. to become charcoals, to be burnt to charcoal; met. anguish, mental pain (due to someone else's evil conduct) to be experienced. —hāgur^u —हागुर् । पक्षिविशेषः m. (sg. dat. -hāgaras -हागरस्), a certain bird (said to resemble a crow, and to be edible). —hanā -हना । शान्ताङ्गारमात्रम् f. a single piece of charcoal. —khikhur -खिखुर् or -khikhur^u -खिखुर् । शान्ताङ्गारभारविशेषः m. a kind of wicker or straw basket, in which small charcoal is brought from the forest into the towns for sale. —karāñē —करञ् । विनाशनम् (हान्युत्पादनम्) f. pl. inf. to turn into charcoal; to destroy; to cause mental anguish (by injuring another by evil conduct). —mōndur^u —मन्डुर् । शान्ताङ्गारलोष्टम् m. a large block of charcoal. —mōndūr^u —मन्डूरु । शान्ताङ्गारखण्डः f. a lump of coarse charcoal. —mūt^u —मूट् f. (sg. dat. -macē -मच्य), an earthenware vessel for holding charcoal, a coal box (K.Pr. 220, tsunih-m°). —mōyā -मया । शान्ताङ्गारमात्रम् f. a single piece of charcoal (Gr.Gr. 165). —phol^u —फोलु m., id. (Gr.Gr. 164). —phōti tyōngul nērun -फुति त्थुंगुल नेरन् । उत्कषेण ख्यातिः m.inf. a spark to issue from a basket of charcoal; hence, (owing to belonging to a particular family or owing to special associates) to acquire a wide reputation (whether good or bad). —yēngur^u —यंगुर् । शान्ताङ्गारवाहिपात्रविशेषः m. a kind of basket (made of withies sewn together with string) used for carrying the coarse charcoal

used by goldsmiths and blacksmiths. -yēt^u -यैत । शान्ताङ्कारवाहिका f. (sg. dat. -yēcē -यच्च), a kind of long withy basket (wide at top and narrow at bottom, carried, hung from the shoulders, on the back) for conveying charcoal (from the forest to the towns).

śūn^u शून । मौनम् f. silence, inability to retort (in an argument).

śānur^u शानुर । शान्ताङ्कारकृत् m. a charcoal-burner.

śīn^orun शीञ्चन । संज्ञापनम् conj. 1 (1 p.p. śīn^or^u शीञ्चन्), to cause to be known by a sign, hint, point out, indicate by a hint, wink, or the like (caus. of śēnun 2. Cf. śēnanāwun, Gr.Gr. 174).

śīn^orāwun शीञ्चरावुन् । संज्ञापनम् conj. 1 (1 p.p. śīn^orōw^u शीञ्चरोवु), i.q. śīn^orun, q.v.; cf. Gr.Gr. 174 (El. to point out, to show).

śēpi शपि, śēp^u शप, see śyop^u.

śōpa, etc., see śhōpa.

śōp^u शपु in dōsa-śōp^u, p. 252a, l. 42, q.v.

śop^u शपु । दन्ताघातः m. a bite (with the teeth, and on someone else) (cf. dr^aka-ś^o, p. 243a, l. 3; gali-ś^o, p. 283a, l. 50; guli-ś^o, p. 284a, l. 32; hūni-ś^o, p. 337a, l. 19; kāwa-ś^o, p. 495a, l. 37; wūta-ś^o, s.v. wūth) (El. tsūp, Gr.M.); when —^o, this word is sometimes used to mean a small amount of something eatable, as we should say 'a bite of something', see dōda-ś^o, p. 190a, l. 50; nūna-ś^o, p. 641a, l. 29; the compound nāvi-ś^o, p. 667a, l. 7, means 'a little worn-out uncomfortable boat'. —hyon^u —ह्यनु । दन्ताघातः m.inf. to take a bite, to bite (Gr.M.; H. x, 7). —kadun —कडुन् । दन्तीर्भक्षणम् to take a (single) bite (out of something, e.g. from an apple, or similar fruit) (K.Pr. 238); to swallow in a single bite.

śapis yun^u शपिस यिनु । दन्ताघातैषणा m.inf. to attack in order to bite (e.g. a dog attacking a person).

śōp^u शोपु (f. śōp^u शोपु) 1 p.p. of śāpun, q.v., gnawed, chewed, masticated, used —^o, as in ada-ś^o, p. 12a, l. 34; ōp^u-śōp^u, p. 40a, l. 18.

śūp (El. ts^o), see śop^u.

śēpacē शपच्च, see śēpot^u.

śēpicē शपिच्च, see śēpyut^u.

śōpacēl शपच्चल् । चतुष्पाश्रय्यूलः adj. e.g. bulky on all four sides, having the lower part bulky and heavy (so that he or it is too heavy to be lifted) (cf. pacēl).

śaph 1 शफ । अन्नविशेषः (sg. dat. śapi शपि), the bowels (of man or beast) (cf. dōmb^u-ś^o, m., p. 217b, l. 50) (K.Pr. 61). śapi nūn pyon^u शपि नून यनु । अतिव्यथीभवनम् m.inf. 'salt to fall on the bowels', to become distraught, overwhelmed with grief, out of one's mind for sorrow (caused by the loss or destruction of property or the like).

śaph 2 शफ । धान्यभूः f. (sg. dat. śapi शपि), a paddy-field, a field in which rice is grown, and where the paddy is deposited as it is reaped (El. a sheaf of grain); cf. dā-ś^o, a single paddy-plant, p. 231a, l. 14. —gūn^u āsūn^u —गञ्ज आसञ्ज । बञ्जवीविकासंभवः f.inf. 'the paddy-plot to be dense'; hence, to be very prosperous or well-to-do (esp. with reference to one who lives by cultivation or some other profession).

śapi-dānē शपिदाञ्ज । शेषभूमायितधान्यम् m. reaped paddy, as laid down on the field to dry. —thawun —थवुन् । धान्यशायनम् m.inf. to lay down the reaped paddy on the field to dry (as each handful of the plant is cut, it is so laid down).

śaph 3 शफ the act of biting, a bite (Gr.Gr. 134), in the following:— śapa-śaph शप-शफ । दन्तीर्भवाभवि. दन्तादन्ति m. or f. (sg. dat. -śapas -शपस् or -śapi -शपि), mutual biting (as in a dog fight, or when horses fight). Note that this word may be m. or f. Cf. śāph.

śāph शफ । अदनम् m. or f. (sg. dat. śāpas शपस् or śāpi शपि). This is the verbal noun of śāpun, q.v., and may be either m. (Gr.Gr. 123) or f. (Gr.Gr. 127)), the act of guawing, biting, chewing (cf. atha-ś^o, p. 64a, l. 28) (Gr.Gr. 66); mumbling with the gums (cf. atha-ś^o, as ab.). —aśūn^u —अश्ञ्ज । आस्तादप्रवेशः f.inf. masticating to enter, i.e. a flavour (of some eatable) to be experienced for the first time (used esp. of children). —dīn^u —दिञ्ज । परामर्शः f.inf. to give mastication, to chew (something); met. to ponder over, meditate upon, ruminate upon (e.g. upon some advice or the like, given by another). —śānūn^u —शानञ्ज । आस्तादानुभावनम् f.inf. to cause the flavour (of some eatable) to be experienced for the first time.

śāph शफ or (q.v.) śamph शफ । सान्नुम् f. (sg. dat. śāpi शपि), coaxing, wheedling, blandishment, cajolery (to induce another to do something) (Gr.Gr. 66). —karūn^u —करञ्ज f.inf. to coax, wheedle, to speak kindly words to, send salutations to (K. 982). Cf. śamph.

śēph शफ । खत्रणः f. (sg. dat. śēpi शपि), a skin wound, a wound skin-deep, a cut on the outside only, a surface cut (esp. when accidental). —dīn^u —दिञ्ज । व्रणविधानम् f.inf. to wound, cut (as ab., also on clothes, cloth, or the like). —hēn^u —ह्यञ्ज । ह्येदविधानम् f.inf. to cut (as ab.) the skin, one side of a cloth, or the like (with a knife or the like). —lagūn^u —लगञ्ज । व्रणह्येदसंभवः f.inf. to have the mark of a cut or the like made (on the skin, cloth, etc., as ab.) (K.Pr. 224, tsyp); met. (in accomplishing some task) loss in one particular to be experienced.

ṣēph रैफ् । अत्यल्पभागः f. (sg. dat. **ṣēpi रैपि**), a very small part of anything. **ṣēpi-ṣēpi रैपि-रैपि** । अत्यल्पोऽल्पः adv. little by little, scrap by scrap, morsel by morsel (u.w. vbs. of giving or the like).

ṣōpah (El. *ts°*), see **ṣhōpa** and **ṣhōp°**.

ṣōphera सुफेर । चतुर्मागैखानम् m. a place where four ways meet, a cross-roads (Śiv. 1625).

ṣapli (? spelling) f. a kind of sandal (i.q. **pulahor°**, p. 730*b*, l. 5) (L. 251). Borrowed from Hindi *cappal*.

ṣapal जपल् । दन्तादनशीलः, दन्ताघातशीलः adj. e.g. one who habitually bites, a biter (a man, dog, horse, or the like) (Gr.Gr. 134).

ṣāpal ज़ापल् । दन्ताघातशीलः, दंद्रादनशीलः adj. e.g., i.q. **ṣapal**, q.v.

ṣapol° जपलु or **ṣapul जपुल्** । दन्ताघातशीलः adj. (f. **ṣapūj° जपजू**), i.q. **ṣapal**, q.v. (cf. **atha-ṣ°**, p. 64*a*, l. 31).

ṣēpal अपल् । केदाङ्कयुक्तः adj. e.g. marked with surface cuts.

ṣopol° जुपलु । चतुष्पलमितः adj. (f. **ṣopūj° जुपजू**), weighing four *pals* of about two ounces each (cf. **pal 2**).

ṣāpun ज़ापुन् । अदनम् conj. 1 (1 p.p. **ṣōp° ज़ोपु**), to gnaw, bite, chew, masticate (cf. **atha ṣ°**, p. 64*a*, l. 36; **gār ṣ°**, p. 295*a*, l. 20; **marṣ ṣ°**, p. 594*b*, l. 10; **maṣha ṣapañē**, p. 609*a*, l. 39; **nār ṣ°**, p. 647*a*, l. 31; **ṣamaruw° kara ṣ°**, p. 1073*a*, l. 33; **ṣandrāyēn ṣā°**, p. 1074*b*, l. 28) (El.; Śiv. 577, 595; Rām. 724, 921, 936, 1538, 1573, 1578, 1656; K.Pr. 120); to mumble with the gums.

ṣōp°-mot° ज़ोपु-मंतु । अर्दितः (sic) perf. part. (f. **ṣōp°-mūṣ° ज़ापू-मजू**), crushed with the teeth, chewed, masticated, gnawed.

ṣōpith ṣhunun ज़ापिथ् कुनुन् । भर्त्सनेन तिरस्करणम् m.inf. to overwhelm (some subordinate) with abuse.

ṣepan (El. *ts°*), see **ṣhapan**.

ṣipun (El. *ts°*), see **ṣhapan**.

ṣōpēndul° चूयंदुलु or **ṣōpēndur° चूयंदुरु** । चतुष्पार्श्वबन्धनम् m. confined in four directions; hence (of a man or beast) confined by the two hands, or fore legs, and the two feet, or hind legs, being seized by hand or bound by ropes.

ṣāpanāwun ज़ापनावुन् conj. 1 (1 p.p. **ṣāpanōw° ज़ापनोवु**), to cause to gnaw (caus. of **ṣāpun**, q.v.) (so El., ? really 'to cause to be gnawed').

ṣipiñ त्रिपिञ् । नखाघातः f. to nip, or pinch, between the nails of the thumb and forefinger.

ṣēpēr अयर् । ब्रह्मता m. (too much) shortness, the condition of being too short (e.g. when one arm is

shorter than the other, and so on). Cf. **ṣēmbor°**, **ṣēpot°**, and **ṣyop°**.

ṣōpōr° सुपोर् or (q.v.) **ṣōwā-pōr° सुवा-पोर्** । चतुष्पार्श्वतः adj. and adv. in all four directions, all round (u.w. vbs. of progression, searching, etc.) (Śiv. 641, 1529, 1641 (*ṣapōr*, m.c.); II. ii, 3, 5). **ṣōpōr° सुपांरि** or (q.v.) **ṣōwā-pōr° सुवा-पांरि** । परितः adv. in all four directions, all round (Gr.Gr. 160; Śiv. 729, 764, 805, 810, 1183, 1460, 1515; II. xii, 21, 24); from all four directions, from all round (u.w. vbs. of going, coming, and the like) (Gr.Gr. 160, Śiv. 582).

ṣupūr° सुपूर । चतुष्पूरः adj. (f. **ṣupūr° सुपूर**, sg. dat. **ṣupōrē सुपोर्य**), (of a house) four-storied; (of a box or the like) four-shelved.

ṣēpot° अपटु । अवटीटः adj. (f. **ṣēpūt° अपटू**, sg. dat. **ṣēpacē अपच्य**), having a flat nose, flat-nosed (cf. **ṣēmbor°**, **ṣēpēr**, and **ṣēpyut°**; also **nas-ṣēpot°**, p. 654*b*, l. 11).

ṣupot°रु जुपत्तु । चतुष्पत्रः m. having four leaves, four-leaved (of a plant or the like).

ṣōpyun° ज़ापिनु । अक्षात्परित्यक्तः (sic) m. the refuse of chewing, what is discarded or expelled from the mouth after chewing.

ṣēpyut° अपिटु । विपिटः adj. (f. **ṣēpit° अपिटू**, sg. dat. **ṣēpicē अपिच्य**), shortened, shrunken and globular, snub (e.g. of the nose). Cf. **ṣēpot°**.

ṣār चर् । कलङ्कः m. a stain, blot, stigma, disrepute (due to some sin, blame, or the like). — **gaṣhun** — गह्वरु । मध्यतः कलङ्कावाप्तिः m.inf. a stigma to arise (in the course of any procedure, between two persons or actions mutually connected or the like). **ṣār-ṣār चर्-चर्** । तोदनम् m. repeated interruptions interfering with another's work.

ṣāra-gād चर्-गाड् । काकिलीक्रीडाविशेषः f. N. of a certain game played with cowries.

ṣar 1 चर् । चारः m. a spy, a detective.

ṣar 2 चर् । कृमिभेदः m. a bed-bug (L. 156). **ṣara-gānd चर्-गाण्ड्** । दुर्गन्धविशेषः f. the evil smell emitted by bugs. **ṣara-tōph चर्-टुफ्** । कृमिविशेषदंशः f. (sg. dat. **-tōpi -टुपि**), a bug-bite. — **wōmād -वुमाद्** । कृमिविशेषबाह्यस्म f. 'a bug-stink'; hence, an outburst or swarming forth of many bugs.

ṣar 3 चर् । शाकादिबद्धभारः m. a kind of rope into which green vegetables are twisted up in the autumn, so as to be preserved for consumption in the winter months (cf. **hāka-ṣ°**, p. 326*b*, l. 42, and p. 879*b*, l. 36; **pañi-ṣ°**, p. 746*a*, l. 45) (L. 463 *tsarāh*, with suff. of indef. art.; K.Pr. 192). The word **phari-ṣ°**, p. 703*a*, l. 12, means a certain preparation of roasted fish. Cf. **ṣūr° 2**.

ṣar 4 चर m. in *parinī-ṣar*, p. 774b, l. 39 (K.Pr. 166).

(cf. ṣ^oran.

ṣar 5 चर, *ṣara* चर, in *ṣar-aṣar* चर-अचर, *ṣara-aṣara* चर-अचर, see *ṣarāṣar*.

ṣār चार m. motion, or progression (esp. of a heavenly body) (cf. *graha-ṣār*, p. 301a, l. 30).

ṣēr 1 चैर । चिरम् m. a long time, lateness, delay (El. f.; Gr.Gr. 21; Gr.M.; W. 93; Śiv. 1709; Rām. 1721; H. v, 6; K.Pr. 3); cf. *brēth*. — *gashun* — गकुन । चिरकालसंभवः m.inf. a very long time to occur, delay to occur (to a person) (i.e. to be late) (Gr.M.; Rām. 946, 1153, 1561; H. iii, 1; v, 9).

ṣēra-vēr चैर-वेर । चिरकालेऽपि adv. even very late (in the day spoken of; u.w. vbs. of coming or the like).

ṣīrⁱ चीरि । चिरकालेन adv. late in the day, in the latter part of the day; after delay, with delay (Rām. 237; H. iii, 1). — *on^u* — अन् । ईषदन्धः adj. (f. — *ūn^u* — अन्), a little blind, dim-sighted (on account of inflamed eyelids or the like). — *bōgin* — वागिन । आगामिनि तद्दिवसकाले adv. somewhat late in the day, in the afternoon. — *hōg^ri* — हृग्नि । चिरवेलायाम् adv. late in the day, after evening. — *pahān* — पहान । प्रायश्चिरेण adv. somewhat late in the day, in the afternoon, after some time (Gr.Gr. 94). — *pahānas* — पहानस । प्रायश्चिरेण adv., id.

ṣērūk^u चैरकु । चिरकालिकः adj. gen. (f. *ṣērūc^u* चैरकु), of, or belonging to, the later part of the day; born, or produced, long ago, of long standing.

ṣēr 2 चैर m. *Pinus excelsa* (El.).

ṣēr 3 चैर । चिराफलम् f. (according to El. and W. there is also *ṣēra*, m., q.v.), an apricot, *Prunus Armeniaca* (cf. *bāla-ṣ^o*, p. 104b, l. 9; *bōṭa-ṣ^o*, p. 138b, l. 39; *phaka-ṣ^o*, p. 689a, l. 24; *papa-ṣ^o*, p. 748b, l. 25; *ṣōka-ṣ^o*, p. 1067a, l. 32) (Gr.Gr. 21; L. 348; L.V. 92; K.Pr. 12, 119, 214).

ṣēra-ōṭ^u चैर-आँटू । चिरासारकोशः f. (sg. dat. — *ācē* — आँच), the stone of the apricot fruit, an apricot stone. — *hāputh* — हापुथ । संखटभक्षणशीलः m. (sg. dat. — *hāpatas* — हापतस), a bear (who eats) apricots; met. one who habitually eats mixed food (regardless of its dirtiness or cleanness). — *kujⁱ* — कुजि or — *kuj^u* — कुजू । चिरालता f. an apricot shrub. — *kul^u* — कुलु । चिरावृचः m. an apricot-tree. — *krēkh* — क्रैख । पिच्छा m. (sg. dat. — *krēkas* — क्रैकस), the gum that exudes from an apricot-tree (looked upon as resembling a jewel in a ring). — *mēthañē* — मेटञ । प्रेमातिशयीभावः f. pl. 'the (sour) apricots to become sweet', hearty mutual affection to succeed mutual hostility. — *nom^u* — नम । शुष्कचिरालकम् m. a dried apricot (looked upon as dried skin). — *nāmⁱ-wugra* — नमि-वुय । शुष्कचिरालकमिखावः m. a sweet dish

made by cooking dried apricots in water with spices, etc. — *phulay* — फुलय । चिरापुष्पविक्रामः f. the season of apricot-blossoms. — *papañē* — पपञ । चिरापरिपाकः f. pl. the apricots to ripen, the ripening of apricots; met. the ripening of (the prospect of obtaining) great profits. — *pōsh* — पोश । चिरापुष्पम् m. the apricot-flower. — *wugra* — वुय । चिरापुटपाकः m. apricot stew. — *vūn^u* — वंजू । चिरावृचषण्डम् f. an apricot orchard.

ṣīrⁱ-hūt^u चीरि-हूटू । चिरावृचदारुषण्डम् f. (sg. dat. — *hacē* — हच), apricot wood (used for making knife-handles, fancy boxes, or the like).

ṣēra चैर m. an apricot, i.q. *ṣēr 3*, q.v., which is fem. Noted only in El. (who gives both *tsēr*, f., and *tsēra*, m.), in *ṣoḷa-ṣera* (W. 116), p. 1067a, l. 33, and *ṣetha-ṣera* (W. 116), p. 1051a, l. 2. Possibly the word is really fem. plur. nom. of *ṣēr 3*.

ṣēri चैरि, see *ṣyūr^u*.

ṣīrⁱ 1 चीरि f. a bird (El. *tsīr*). Cf. *ṣūr^u* 4.

ṣīrⁱ 2 चीरि, see *ṣēr 1* and *3*, and *ṣyūr^u*.

ṣor (El. *ts^o*) in *tsor karun*, to conquer (El.) and *tsor karanwól^u*, a conqueror (El.). Cf. *ṣor^u* 2.

ṣōr चौर । चत्वारि card. (f. *ṣōra* चौर, Rām. 136; pl. dat. *ṣōran* चौरन् or *ṣōn* चुन्), four (Gr.Gr. 23, 76, 83 (declined), 160; Gr.M.; Śiv. 12, 200, 515, 800-1, 1594, 1642, 1695, 1712, 1768; Rām. 355, 568, 634, 740, 796; K. 185, 649, 827, 1018; H. iv, 4 (*ṣōn*); vii, 5; viii, 5 (*ṣōn*); x, 1, 2, 5 (*ṣōn*), 6, 12 (*ṣōn*); xii, 1, 23; YZ. 158 (*ṣōn* for *ṣōn*)). — *hath* — हथ । चतुःशतम् card. (pl. dat. *ṣōn hatan* चुन् हतन्, Rām. 536), four hundred (Gr.Gr. 80).

ṣōn-hond^u चुन्-हन्दू । चतुःसंन्धी adj. gen. (f. — *hūnz^u* — हजू), of, or belonging to, four. *ṣōn-kun nazar* चुन्-कुन् नजर f. vision, or view, in (all) four (directions), seeing in every direction (K.Pr. 38, *ṣun^o*).

ṣōnaway चुनवय् or (q.v., s.v.) *ṣōshēway* चुशवय् । चत्वार्येव card. emph. i.q. *ṣōray* bel., q.v. (Gr.Gr. 85, Śiv. 1716).

ṣōri-lati चौरि-लटि । चतुर्वारम् adv. four times. — *māsi* — मासि adv. for four months, during four months (K. 43). — *phiri* — फिरि । चतुर्वारम् adv. four times. — *pōrⁱ* — पौरि । चतुर्व्यार्थतः adv. in, or from, four directions only (Gr.Gr. 160). — *rēti* — रैति adv. in four months, after four months (K. 832). — *vizi* — विञ्जि । चतुर्वैलम् adv. on four occasions, at four times.

ṣōray चौरय् or *ṣōray* चौरय् । चत्वार्येव card. emph. the four, all four, even four, only four (Gr.Gr. 83; Śiv. 803, 1529).

ṣor^u 1 चर । चरः m. an oblation (such as grain, clarified

butter, etc., offered to a deity or spirit and cast into the sacrificial fire) (cf. **prīta-ṣ°**, p. 769*b*, l. 36).

ṣār-wōr^u षरि-वाङ् । भक्तविशेषः f. a kind of earthen vessel in which such oblations or similar food is cooked or contained (cf. **pēṇḍa-ṣ°-w°**, p. 738*b*, l. 50; **prīta-ṣ°-w°**, p. 759*b*, l. 37); meton. the actual oblation (as ab.) (cf. **shrāda-ṣ°-w°**, p. 891*a*, l. 38); a certain dish consisting of rice cooked with *ghī* and salt. **ṣār-wāri-phol^u** षरि-वारि-फोलु । भक्तविशेषः m. a dish of rice cooked with turmeric, offered on a Saturday or on a Tuesday, or on some other occasion, to Bhūtas (see **būth 1**), Bhairavas (see **bōraw**) or the like. **ṣārī-wāri-lēj^u** षरि-वारि-लज्जू । भक्तविशेषीखा f. the pot in which this dish of rice, *ghī*, and salt is cooked.

ṣor² २ वृ । अधिकः adj. (f. **ṣūr^u 1 वृ**) and adv., copious, abundant, very much, too much, excessive (cf. **phala-ṣ°**, p. 692*b*, l. 15) (El. *tsaur*, much, more, *tsōr*, adv. very, and *tsur*, abundant, superfluous; Gr.Gr. 9, 138; Gr.M.; W. 21, 22, 96; Rām. 775, 1137, 1617, 1632, 1701; K. 7, 12, 68, 133, 179, 190, 250, 263, 341, 362, 364, 527, 532, 572, 579, 583, 704, 722, 741, 747, 798, 919, 1052, 1080, 1087, 1102, 1142, 1168; K.Pr. 94, 217-8, 245, 250).

ṣar-pōthin षरि-पाठिन । बाहुबल्येन adv. in great abundance, abundantly, copiously, excessively.

ṣoruy षरय् adj. and adv., very much, very, exceedingly (El. *tsōru*; Rām. 420 fem.).

ṣor¹ १ वृ । चुलीमुखम् m. the opening on the top of a cooking-stove, on which the cooking-vessels are placed (cf. **ok^u-ṣ°**, p. 19*b*, l. 3; **dāna-ṣ°**, p. 221*a*, l. 40; **pot^u-ṣ°**, p. 788*b*, l. 3); met. a similar-shaped rimmed depression on the body (cf. **āchⁱ-ṣōrⁱ**, p. 8*b*, l. 48; **āshⁱ-ṣōrⁱ**, p. 48*a*, l. 3; **mēnga-ṣōrⁱ**, p. 578*a*, l. 43).

ṣāri-wōl^u षरि-वोलु । अल्पपाकी m. one who cooks very little food, i.e. a man who (owing to the smallness of his family) cooks only small meals.

ṣōrⁱ-pākh षरि-पाख । पूर्णपाकः m. (sg. dat. **-pākas** -पाकस्), (of meat or the like) thorough cooking (till tender).

ṣor² २ वृ (f. **ṣōr^u २ वृ**), 1 p.p. of **ṣārun**, q.v., gathered, collected, selected; used —°, as in **ada-ṣ°**, p. 12*a*, l. 38.

ṣorūi (El. *ts°*), incorr. for **sōruy**, p. 931*b*, l. 24, q.v.

ṣūr 1 वृ । चौरः, मूलखननम् m. a thief, burglar (cf. **canda-ṣ°**, p. 172*b*, l. 45; **dōda-thañi-ṣ°**, p. 190*a*, l. 39; **dōda-ṣ°**, p. 190*b*, l. 2; **dōh^ai-ṣ°**, p. 200*b*, l. 42; **gar-ṣ°**, p. 296*a*, l. 23; **gurⁱ-ṣ°**, p. 299*a*, l. 16; **hāra-ṣ°**, p. 344*b*, l. 47; **khōda-ṣ°**, p. 392*b*, l. 40;

kāmi-ṣ°, p. 444*a*, l. 20; **mandēn-ṣ°**, p. 577*b*, l. 48; **nāmⁱ-ṣ°**, p. 636*a*, l. 29; **par-ṣ°**, p. 751*a*, l. 25; **pot^u ṣ°**, p. 788*b*, l. 5; **sūn^u-ṣ°**, p. 916*a*, l. 23; **thāla-ṣ°**, p. 976*b*, l. 12; **ṣhōci-ṣ°**, p. 1062*b*, l. 5; **ṣaccē-wārⁱ-ṣūr**, s.v. **ṣōt^u**) (El. *tsūrē*; Gr.Gr. 18, 28, 50, 51; Gr.M.; W. *ṣur*, 7, 11, 18; L.V. 43, 101; Śiv. 279, 328, 1067, 1311, 1321, 1381; Rām. 1426; K. 148; H. iii, 3; viii, 9; x, 12; xii, 1; YZ. 180, 257, 281; K.Pr. 66, 74, 77, 125, 168, 176, 221 ff., 236); met. one who secretly does prohibited actions (cf. **ḡsa-ṣ°**, p. 307*a*, l. 32; **ṣōta-ṣ°**, s.v. **ṣōth**); (facetiously, or quasi-facetiously) a person, an individual, in phrases such as **nōmⁱ ṣ°**, p. 637*a*, l. 40; any person or thing that causes violent damage or destruction (cf. **buñulⁱ-ṣ°**, p. 115*b*, l. 47; **lōnⁱ-ṣ°**, p. 525*b*, l. 33; **nāra-ṣ°**, p. 648*b*, l. 12) (H. vii, 12); met. a deadly wasting disease (cf. **and^arⁱ-ṣ°**, p. 32*b*, l. 22; **rata-ṣ°**, p. 846*b*, l. 30); (in cultivating crops) weeding and clearing out the roots (cf. **ala-ṣ°**, p. 22*b*, l. 38). —**dyun^u** —दिनु । मूले खननविधानम् m.inf. to weed and clean the roots of a crop. —**ṣaṭul^u** —षट्ठु । चौरादिः m. thief-swindler, a man who is a thief and also a swindler, a thoroughly bad lot. —**zōr^u** —ज़ारु । चीर्ययूतादिः f. thieving and gambling, a life of profligacy and criminality.

ṣūra-bāy चूर-बाय् । चौरभायां f. a thief's wife. **-buzⁱ** -बुज़ि or **-buz^y** -बुज़् । चौरसात् adj. e.g. dependent on theft, i.e. liable to theft, liable to be stolen. **-ḡūd^u** -गूदु । चौराचारगुदम् m. the vulva of a thief, the pudendum of an unchaste woman who is a thief, or who works in conspiracy with thieves; hence, meton. such a woman (in this meaning f.). **-hāṣh** -हाह् । चीर्यमिथ्याभिग्रंसनम् f. (sg. dat. **-hāṣi** -हाहि), a false charge of theft; cf. **ṣūri-h°**, s.v. **ṣūr^u**. **-khōd** -खुड् । अचटुरन्ध्रम् m. the cavity at the back of the throat, behind the uvula. **-khod^u** -खंडु । अविचारियोनिः m. 'a thief vulva', the pudendum of a woman who is secretly unchaste. **-kōk^ur^u** -ककूरु or **-kūk^ur^u** -ककूरु । अङ्गसंकोचनम् f. huddling up the limbs (in cold weather or the like) (cf. **kakūr^u** or **kūk^ur^u**). **-kal** -कल् । चौरवदपेचा f. looking longingly (at something, as if one wished to steal it). **-kōṇḍal** -कण्डल् । चौराचरणा f. (sg. dat. **-kōṇḍūj^u** -कण्डजू or **-kōṇḍali** -कण्डलि) 'a thief fire-bowl', a woman who habitually acts like a thief, a thoroughly dishonest woman. **-kāphūr^u** -काफूरु । गुडसंभाषणम् f. secret intrigue or plotting (esp. among thieves in order to rob someone); cf. **kōphir**, of which **kāphūr^u** is the abs. noun. **-kaṭh** -कट् । चौरपुत्रः m. (sg. dat. **-kaṭas** -कटस्), a thief's son (an abusive term) (Gr.Gr. 132); met. any

badly-conducted or naughty boy. -nagör^ū -नगांरु ।
चौरसंसर्गिणी f. a woman who associates with thieves
 (usually unchaste, shameless, and dishonest). -pūt^ū
 -पुत । **चौरपौतः** m. a thief's son (Gr.Gr. 131); a term
 of affection used playfully by elders to a baby (Gr.Gr.
 131). -pav -पव । **चौर्याभ्यासः** m. the artful practices
 of a thief, a thief's dexterity. -syuw^ū -सिवु । **चौरगृह्यः**
 m. 'domesticated by a thief', an apprentice thief,
 a boy adopted by a thief and taught the profession.
 -tōjē -टुञ्ज f.pl. or -tōli -टुलि m.pl. । **चौरसदृशनेत्रमध्यमः**
 ('thief's eyeballs', bloodshot eyes (K.Pr. 159, -fōlⁱ);
 cf. tōjē and tōli. -ṣūñ^ū -चूं । **चौराचारा** f. 'a thief-
 coal', a woman who habitually conducts herself like
 a thief, a trollop, trull. -ṣūr -चूर । **चौरबाहुस्यम**
 f. thief upon thief, the appearance of a number of
 thieves (in some locality, due to bad government).
 -ṣōt^{aj} -चूतंजि or -ṣōt^{aj} -चूतंजू । **चौर्येण व्यभिचारिणी**
 f. a loose woman who is at the same time a thief.

ṣūr 2 चूर (El.) i.q. ṣyūr^ū, q.v.

ṣūrī चूरी or **ṣūri चूरी**, f. i.q. ṣūr^ū, q.v., in the
 following:— **canda-ṣūrī**, pocket-picking, p. 172b,
 l. 47; **nāmī-ṣūrī**, stealing with the nails (in
 gambling), p. 636a, l. 33.

ṣūrū (El.) in **lanē-ṣūrū**, *Xanthium strumarium*, p. 525b,
 l. 13, i.q. ṣyūr^ū, q.v.

ṣūr^ū चूरू or (q.v.) **ṣūrī चूरि** or **ṣūri चूरी** । **चौर्यम**
 f. theft (cf. **dōh^{al}-ṣo**, p. 200b, l. 44; **khōḍa-ṣo**,
 p. 392b, l. 12; **pot^ū ṣo gaṣhūñ^ū**, p. 788b, l. 8) (El.
tsūri; Gr.M.; Siv. 852, 1393; K. 148-51; H. xii, 1);
 the secret doing of forbidden actions (cf. **nāmī-ṣo**,
 p. 636a, l. 34; **ṣōta-ṣo**, p. 1086b, l. 42). —**kariñ^ū**
 —**करंजू** f.inf. to steal (El. *tsūri k^o*; H. xii, 1; K.Pr.
 207, 237). —**karanāvñ^ū** —**करनावंजू** f.inf. to cause
 theft to be committed (K.Pr. 149).

ṣūri चूरि । **गूढम्** adv. by theft (Rām. 683, 1162);
 stealthily, secretly, furtively (El.; Rām. 411, 659,
 760, 861, 1143, 1196, 1206, 1292, 1415, 1781-2; K.
 158, 389, 642; YZ. 422). —**bēhun** —**ब्यङ्गन** ।
गूढस्थितिः m.inf. 'to sit furtively', to remain hidden,
 keep concealed (from fear of another or the like).
-hāṣh -हाह् f. (sg. dat. -hāṣi -हासि), a false accusation
 of theft (YZ. 422); cf. **ṣūra-h^o**, p. 1080b, l. 32).
 —**hyon^ū** —**ह्यनु** m.inf. to take by theft, to steal
 (something) (K. 736). —**nyun^ū** —**निनु** m.inf. to carry
 off by theft, to steal (El. *tsūri ninyi*, Gr.M., YZ. 416).
 —**pōthⁱ** —**पाठि** or —**pōthin** —**पाठिन** adv. stealthily,
 secretly, furtively (H. iii, 1 (*pōthin*); xii, 6, 7, 17
 (*pōthⁱ*)). —**rōzun** —**रोजुन** । **गूढनिवासः** m.inf. to
 remain hidden, to abide in safe concealment.
 —**thawun** —**थवुन** । **गूढस्थापनम्** m.inf. to put away

in hiding, to hide (something). —**ṣūri** —**चूरि** ।
गूढं गूढम् adv. stealthily, secretly, furtively (all the
 time).

ṣūri चूरि f. i.q. cīri, a slip of paper, a document, in
lag^{na}-ṣo, p. 512b, l. 14, q.v.

ṣūr^ū 2 चूरू (for 1, see **ṣor^ū 2**) । **गुणादिवहसुष्टिः** f. a hand-
 ful, or wisp, of grass, straw, or the like, used —^o (cf.
dēli-ṣo, p. 268, l. 3); a wisp as sb. fashioned for some
 use (cf. **bumbi-ṣo**, p. 107b, l. 48; **nakha-ṣo**, p. 628b,
 l. 33; cf. **ṣar 3**); a number of articles (such as plates)
 piled one over the other (cf. **tōkⁱ-ṣo**, p. 991a, l. 41).

ṣūr^ū 3 चूरू । **अन्योन्यहस्तलनाडना** f. clapping the hands
 together (in sport, in keeping time to music, etc.)
 (cf. **dōyē atha ṣūr^ū waziñ^ū**, to clap with both
 hands, s.v. **z^{ah}**) (K.Pr. 60).

ṣari-mōñḍ^ū tulūñ^ū चरि-खंडू तुलंजू । **सनिन्दोपहासः**
 f.inf. to clap the hands in derision, publicly to ridicule
 (a person) (cf. **mōñḍ^ū 2**) (cf. K. 222, 232). —**pop^ū**
 -पपु । **पाणिवादनम्** m. a kind of game consisting in
 clapping the hands.

ṣūr^ū 4 चूरू । **चटका** f. a hen-sparrow (cf. **ranga-ṣo**,
 p. 837a, l. 44; **sōñi-ṣo**, p. 917b, l. 26; **ṣaka-ṣo**, p. 1066b,
 l. 41; **ṣama-ṣo**, p. 1072a, l. 37) (El. *tsar*; Gr.M.;
 W. 18, *tsar*; L. 282, *tsari*; Rām. 694; K.Pr. 31,
 217-8, 240). A cock sparrow is **kōñtur**, q.v.

ṣari-ōl^ū चरि-ओलु । **चटकानीडम्** m. a sparrow's
 nest. —**bacē** -बच । **चटकापत्यम्** (चाटकीरः) m. a young
 sparrow, a sparrow-chick. —**dōd** -दद । **चटकाचीरम्**
 m. 'sparrow's milk', i.e. something very difficult or
 impossible to obtain (like our 'pigeon's milk').
-labhājⁱ -लहजि or **-labhūj^ū** -लहजू । **श्रीषधिवीजविशेषः**
 f. 'sparrow's broom', N. of a certain medicinal seed,
 commonly found growing on house roofs, and used as a
 remedy for indigestion and as an antiperiodic (L. 76).
-nam -नम । **चटकानखः** m. a sparrow's claw; met.
 any similar shaped small object. —**puribⁱ** -पुरिबि ।
चटकारचकः m. 'the second husband of a sparrow's
 widow', a scarecrow for frightening small birds from
 ripened crops. —**t^hūl** -तूल । **चटकाण्डम्** m. a sparrow's
 egg. —**t^hl** -तल् । **तूदफलभेदः** m. a kind of mulberry
 (described as small and of unpleasant taste). —**tōmul**
 -तुमल । (कण्टकारिका-) **वीजविशेषः** m. (sg. dat.
-tōmalas -तुमलस्), 'sparrow's rice', the N. of a
 certain creeping plant, used medicinally.

ṣūr चूर m. powder, fine fragments. In **ṣaṭa-ṣūr**, s.v.
ṣaṭh.

ṣracē च्रच्य, see **ṣrūt^ū**.

ṣuragī चूरगी । **चौरता** f. theft, thieving, the practice of
 thieving.

brōj^ū ब्राजू (often written **ṣrōj** ब्राज्) । **चर्मकारस्त्री**.

दूतविशेषस्त्री f. a leather-worker's wife (see **ṣrôl^u**); the wife of a city police-spy or a female doing this work (see **ṣrôl^u**) (Gr.Gr. 36).

ṣarikh चरीख । **अतिकोमला** f. a very delicately formed woman (with each limb delicate and soft).

ṣarakôz^u चरकाजू । **चारभावः** f. the profession, or employment, of a spy, detective, or the like. See **ṣar 1**.

ṣrôl^u च्रोल् । **चर्मकारः**, **दूतविशेषः** m. (f. **ṣrôj^u च्राजू**, q.v.) a leather-worker, carrier, shoemaker (of untouchable caste) (Gr.M.); a kind of police-spy or detective (there being usually one in charge of each quarter of a town. A woman (**ṣrôj^u**) may sometimes occupy the post) (Gr.Gr. 36; H. v, 7; K.Pr. 107, 221, 224); a jailor (YZ. 370, 381). According to K.Pr. 144, the word is the name of a Moslem sect, which has the choice of three employments. They can become, jailors, or bootmakers, or beggars. Moslems outside the sect do not eat with them. For their origin, see K.Pr. 98.

ṣrôl^u-zāphal च्रालि-ज़ाफल । **आभ्युदयिकजातीफलम्** m. a nutmeg brought in former times to a house by a friend or relation, as a harbinger of good luck, on the occasion of a festival (such as that on the birth of a son).

ṣ'ral चरल् । **कलङ्कितः** adj. o.g. stained or marked (in regard to some particular quality), in disgrace or bad repute (for something). Cf. **ṣ'r**.

ṣūrlad चूरलद् adj. (as subst., f. **ṣūrladīn चूरलदिन्**), suffering from a deadly wasting disease (cf. **rata-ṣ'o**, p. 846b, l. 34).

ṣōram चोरम् । **चतुर्थी तिथिः** f. (sg. dat. **ṣōrūm^u चोरम्**), the fourth lunar day of a lunar fortnight (cf. **shrūka-ṣ'o**, p. 892a, l. 39; **sankāṣa-ṣ'o**, p. 922a, l. 48; **tik¹-ṣ'o**, p. 1049b, l. 12) (Rām. 1767, K. 676).

ṣūrim^u चूरिम्, see **ṣūryum^u**.

ṣarmun चर्मन् m. (sg. dat. **ṣarmanas चर्मन्स**), a skin, a hide (L.V. 66). Cf. **ṣam**.

ṣ'ran चरन् । **रन्ध्रम्** f. (sg. dat. **ṣ'rūn^u चरन्**), a hole, chink (cf. **bar-ṣ'o**, p. 116b, ll. 30, 32; **m'tra-ṣ'o**, p. 605b, l. 24) (El. **ṣ'ran**, K.Pr. 251). Cf. **ṣar 4**.

ṣaran चरन् m. a foot (a corruption of the Skt. *caraya*, as in **shōba-ṣ'o**, p. 869a, l. 25) (Śiv. 155-6, 169, 191, 228, 381, 628, 798, 987, 1266; K. 398, 1000).

ṣarana-kamal चरन-कमल् m. a lotus-foot, a foot beautiful as a lotus, (as a reverential term) a foot (cf. **pāda-kamal**, p. 681a, l. 8) (Rām. 1644).

ṣarōn चर्वन् । **अञ्जनविशेषः**, **अभ्यविशेषः** m. a kind of condiment made of sheep's or goat's liver spiced with very hot pepper, etc., and salt; an offering to demons, etc., made of this condiment.

ṣarun 1 चरन् conj. 1 (1 p.p. **ṣor^u चर्ह**; 2 p.p. **ṣaryōv**

चर्योव), to do, perform, carry out (meditation, austerities, or the like) (Śiv. 312; K. 612, 619, 704). **ṣarun 2 चरन्** conj. 3 (2 p.p. **ṣaryōv चर्योव**), to go forward, progress, walk (L.V. 38).

ṣarun 3 चरन् । **उपचितीभवन्म** conj. 3 (2 p.p. **ṣaryōv चर्योव**), to increase, become more than sufficient, to be larger than required, remain over and above (cf. **nam ṣarānⁱ**, p. 635b, l. 34) (Gr.Gr. 118; K. 7, 1025); cf. **ṣor^u 2**. **ṣaryō-mot^u चर्यो-मंतु** । **उपचितीभूः** perf. part. (f. **ṣaryē-miṣ^u चर्ये-मंचू**), more than is required, remaining over and above.

ṣārūn चारुन् । **विचयन्म**, **संगोधनम्** conj. 1 (1 p.p. **ṣōr^u चोर्ह**), to gather, collect, pick (as a bird), pick up (cf. **dōdas kānqⁱ ṣārānⁱ**, p. 190b, l. 40; **lēkh ṣārūn^u** and **lēka ṣārānē**, p. 518a, ll. 15, 41; **tulⁱ ṣārānⁱ**, p. 1000b, l. 33; **wōhav ṣārūn**) (Gr.M.; Śiv. 193, 526, 1183, 1515, 1913; K.Pr. 61, 106); to select, separate, sort (cf. **chātⁱ krēhānⁱ ṣārānⁱ**, p. 166a, l. 42) (Gr.Gr. 11, 12; Gr.M.; L. 464; Śiv. 1032, 1579, 1845; H. vi, 14); to clear (from dirt or the like), pick out, weed, purify (by picking out impurities).

ṣōr^u-mot^u चोर्ह-मंतु । **वित्तितः**, **संगोधितः** perf. part. (f. **ṣōr^u-miṣ^u चोर्ह-मंचू**), picked, selected, etc., as ab.; cleaned, cleansed, purified, etc., as ab.

ṣōrith चोरिथ conj. part. (see also s.v.) in **ṣōrith kaḍun चोरिथ कडुन्** m.inf. to extract, select out (from its surroundings); quote (from a book) (Gr.M.). — **thawun —थवुन्** । **संगोध्य स्थापनम्** m.inf. to select and put (aside); to select, choose (e.g. a name) (Śiv. 436); to cleanse (from impurities) and put (aside).

ṣōron^u चूरन् । **कुहस्तपादः** adj. (f. **ṣōrūn^u चूरन्**), one who has lost both his hands and both his feet, or who is so crippled (by disease or fracture) that he cannot use any of these four limbs. A compound of **ṣōr** and **ron^u**, qq.v. — **gaṣhun —गकुन्** । **हस्तपादहीनीभवन्म** m.inf. to become so maimed or crippled.

ṣūrun चूरन् । **योन्याघातः** conj. 1 (1 p.p. **ṣūr^u चूर्ह**), to have violent sexual connexion, etc., with a woman, esp. to rape a virgin.

ṣrang च्रंग् m.pl. palpitations, quivering, writhing, in the following:— — **barānⁱ —वरन्** । **संतापः** m. pl. inf. to suffer palpitations; hence, to be in great anguish (mental or physical). — **dinⁱ —दिन्** । **पीडयाङ्गविविधः** m. pl. inf. to writhe in anguish.

ṣring 1 च्रिङ् । **विनोदः** m. exultation, delight, skipping for joy, etc. Cf. **ṣēngun 2**.

ṣring 2 च्रिङ् in **ṣringa-wād च्रिङ्-वाद** । **अल्पशः**, **अल्पशी दानम्** m. distribution little by little, using little by little in giving away.

ṣṛṅg^u चूङ्ग । **प्रहृत्वर्धमानम्** m. a certain measure of grain,

flour, or the like, half a handful, half as much as can be contained in the hollow of the hand (i.e. the palm stretched out and hollowed) (El. *chrong*).

ṭōrong^u चूरंगु । शारी m. a chessman, draughtsman, or piece in a similar game (Śiv. 280, 1614). **ṭōrāngⁱ-pūṭ^u** चूरंगि-पट्ट । अष्टापदः f. (sg. dat. -pacē -पच), a chequered cloth or board used in gambling, a chess board, a draught board.

ṭaranāmreth चरनामृथ m. (sg. dat. **ṭaranāmreṭas चरनामृतस**), 'foot-nectar', the water in which the feet of a god or venerated person have been washed (borrowed from Skt. *caranāmṛta*) (Śiv. 1398). Cf. **ṭaran. ṭaranārabind चरनारबिंद** m. a foot-lotus, a lotus-like foot (borrowed from the Skt. *caranāravinda*) (Śiv. 1424). Cf. **ṭaran.**

ṭōrinis चौरिनिस, see **ṭōryun^u**.

ṭūranāwun चूरनावुन । योन्याघातविधापनम् conj. 1 (1 p.p. **ṭūranōw^u चूरनोवु**), to cause (a man) to have violent sexual intercourse, etc. (with oneself or with another woman).

ṭariṅ चरिञ् । अन्तःकोपः f. inward wrath, jealousy (Gr.Gr. 117, 118). Cf. **ṭariū^u**.

ṭariū^u चरू (sometimes written **ṭariṅ चरिञ्**, Gr.Gr. 192) । अन्तःकोपः conj. 1 (this verb is throughout impersonal, and in tenses formed from the past participle is always in the feminine gender. The person is indicated by a pronominal suffix in the dative. Thus, **ṭarēs चर्यस**, there will be inward anger to him, i.e. he will be inwardly angry. **ṭūr^us चरूस**, there was inward anger to him, he was inwardly angry. See 30 Gr.Gr. 118, 182, 188, 192, 203, 215, 220, 234, 248-9, 254; 1 p.p. f. **ṭūr^u चरू**), inward wrath, hidden resentment, jealousy, to occur or be (to a person) (Gr.Gr. 117). **ṭūr^u-mūṭ^u चरू-मूत्** । अन्तःकोपभावः perf. part. f. hidden resentment that has occurred (to 35 a person).

ṭrār चार m. N. of a place in Kashmir, where there is a shrine of the saint *Nānu'd-dīn* (L. 250, 293. *Chharar Sharif*, see **chrār sharif**, p. 165b, l. 43; K.Pr. 220). Here pretty painted portable braziers, or *kāngris* (see 40 **kāg^ur^u**), which are often given as presents, are made. **ṭrāra-kāg^ur^u चार-कांग्रू** । हसन्तिकाविशेषः f. a brazier made in this place.

ṭarēr चर्यर् । आधिक्यम् m. increase, abundance, excess (cf. **phala-ṭ^o**, p. 692b, l. 16) (El. *tsarir*, m. increase, 45 and *tsarir*, f. abundance; Gr.Gr. 138, Gr.M., Rām. 1152).

ṭiris चौरिस, see **ṭyūr^u**.

ṭōras (El. *tsō*) or **ṭōrabh** (El. *tsorats*), f. a wedge (as for splitting wood) (El.; ? i.q. **tōriū^u** and **tōrabh**,

q.v.); a certain tool for cutting leather (H. xi, 14, *ṭōrabh*).

ṭrot^u च्रुट । चक्राकारत्वम् m. the condition of being wheel-shaped; anything wheel-shaped; a potter's wheel (El. *tsrut* m.). Cf. **ṭrūt^u**.

ṭrōṭⁱ च्राटि । शब्दविशेषः f. the noise caused by one thing falling repeatedly on a similar thing, esp. the noise produced in sexual intercourse. Cf. **ṭrath**, **ṭrōṭh**.

ṭrūt^u च्रूट । चक्रिका f. (sg. dat. **ṭracē च्रच**), a potter's wheel (El. *tsrut* f.); any circular disc, large or small, a round cake, a tabloid (cf. **hanga-ṭ^o**, p. 338b, l. 47; **lācha-ṭ^o**, p. 507a, l. 30; **mīli-ṭ^o**, p. 565b, l. 51; **nāga-ṭ^o**, p. 623b, l. 49; **nōhⁱ-ṭ^o**, p. 625b, l. 23; **tōndūra-ṭ^o**, p. 1010a, l. 18); cf. **ṭrot^u**. **ṭrūt^u gaṭhūn^u च्रूट गहूनु** । आहतिनाशः f. inf. to become a disc, to be squashed flat by a blow from above, to be struck by a blow from above and so destroyed.

ṭrath च्रट । ऊर्ध्वपतनशब्दः m. (sg. dat. **ṭratas च्रटस**), the noise caused by falling from a height on to the ground or on to water, smash, splash (cf. **atha-ṭ^o**, p. 64a, l. 40; **nāwa-ṭ^o**, p. 666b, l. 33, the splash of a boat on the water; hence, sea-sickness) (L.V. 1); cf. **ṭrōṭⁱ** and **ṭrōṭh**. **ṭrataḥ bēhun च्रट व्यहन्** । निर्व्यापारीभवनम् m. inf. to be hopelessly without employment (of one whose business, official position, possessions, or the like has been so destroyed that it is impossible to set it up again).

ṭrēth 1 च्रेट m. (cf. **ṭēr 1**) delay, procrastination, excessive time (occupied in the performance of something) in the following:— **lagun —लगुन** । विलम्बितनिष्पत्तिः m. inf. delay (in the accomplishment of some work) to occur.

ṭrēth 2 च्रेट m. i.q. **ṭēth**, q.v. pounding, crushing, reducing to powder, in the following:— **ṭrēth dyun^u च्रेट दिनु** । परिश्रान्तीकरणम् m. inf. to exhaust a person (by continually pressing him on to complete some urgent work) (cf. **ṭēth dyun^u**, p. 1086b, l. 9).

ṭrōṭh च्रूट । अधोनिपातशब्दः m. the noise of falling from a height, esp. the noise caused by the buttocks or thighs coming into contact with the ground in a fall on a slippery or muddy road, flop, plop. Cf. **ṭrōṭⁱ** and **ṭrath**.

ṭrūth च्रूथ in **ṭrūth ṭalun च्रूथ तलुन** । बुद्धिविपरीतीभवनम् m. inf. the wits to become clouded (e.g. owing to the weakness of old age).

ṭarēth चरथ or **ṭarīth चरिथ** । चरितम् m. (sg. dat. **ṭarētas चर्यतस**), behaviour, act or acts, deeds, conduct, goings on (El. *tsaret*, f. a spectacle); Gr.M. *tsarīth*; L.V. 38; Śiv. 711; K. 3, 35, 139, 247, 324, 332, 505, 607, 615, 638, 688, 731, 919, 936, 940, 981);

a biography, account of adventures, history (of a person) (K. 749); an account of any particular appearance, dress, or the like (of a person).

śōrith ज़रिथ् m. an essence (El. *tsorit*, where only it has been noted. The spelling is doubtful). Cf. **śārun**.

śurēṣṣ वृच्छू, see **śuryot**^u.

śorash, see **śōras**.

śarṣun शर्षुन् । चारक्रिया conj. 1 (1 p.p. **śorb**^u शर्षु), to discuss, consider, investigate; to watch, wait for expectantly (K. 149, 653, 920); (in Ksh. esp.) malevolently to spy on another, secretly to hunt out another's defects (cf. **pot**^u ṣ°, p. 788b, l. 11). **śorb**^u-**mot**^u शर्षु-मंतु । चारकर्मपात्रीकृतः p.p. (f. **śūrb**^u-**mūb**^u शर्षु-मंचू), malevolently spied upon.

śarāśar शराशर् or (Śiv. 624) **śara-aśara** शर-अशर, or (K.) **śar-aśar** शर-अशर् m. that which is movable and that which is immovable, the animate and the inanimate, i.e. the whole universe (borrowed from Skt. *caricara*) (L.V. 16; Śiv. 105, 155, 370, 624, 868, 935; K. 320, 509).

śārav शारव् । पक्षिविशेषः m. a certain bird (described as having black wings and a red beak).

śiriv^u शीरिव्, see **śiryuw**^u.

śiryum^u शूरिमु । चतुर्थः ord. (f. **śūrim**^u शूरिमु), fourth (Gr.Gr. 76; Śiv. 1645, 1712; Rām. 181, 382, 385, 1052, 1152, 1206, 1278; K. 699; II. viii, 11; xii, 1; K.Pr. 70).

śoryun^u शोरिनु । चयनोच्छिष्टम् m. (sg. dat. **śōrinis** शोरिनिस), that which is picked off or out, i.e. the refuse picked off or out and thrown away in preparing vegetables, etc., for use (cf. **gōg**^o-**ji**-ṣ°, p. 279a, l. 30; **muji**-ṣ°, p. 558b, l. 13; **phamba**-ṣ°, p. 698b, l. 2; **pōshē**-ṣ°, p. 779a, l. 40; **puṣē**-ṣ°, p. 813a, l. 27).

śuryot^u शूर्यंतु । चातुर्मासिकः adj. (f. **śurēṣṣ**^u वृच्छू), four months old.

śiryuw^u शीर्युवु । दाहविशेषमयः adj. (f. **śiriv**^u शीरिव्), made of apricot-wood (cf. **śir**ⁱ-**hūt**^u, p. 1079b, l. 9).

śas शस् m. a tearing blow, a wrench (to a limb or the like) (cf. **zanga**-ṣas, s.v. **zang** 1; K. 1026, *zangi*-ṣ°, a wrench given (in wrestling) to a leg). Cf. **śasta** and **tās**.

śas शस् । न्यङ्कारः disrespect, insult, humiliation, public abuse (Gr.Gr. 33, 37, 134; Rām. 1665); terror, great fear or sorrow (Rām. 798); a hole, aperture, cavity, chasm (Rām. 1169, K. 111).

śās 1 श़ास् । कासः f. a cough (cf. **śākha**r) (El. *tsās*, m. and *tsāns*, f.; Gr.Gr. 33, m., and so, also, to be inferred from I.K. vi, 18; K.Pr. 109). — **karūn**^u — करंजू । मिह्वः f.inf. to conceal or deny knowledge, show evasion, esp. to deny that one has property

which has been entrusted to one. — **yiñ**^u — यिञ् । कासरीगीत्यन्तिः f.inf. a cough to come, to be attacked by a cough, or disease involving such.

śās 2 श़ास्, I entered, or he entered for him, see **śsun**, p. 70a, l. 23.

śōsh^u श़ोशु or (q.v.) **śōh**^u श़ोहु । कषायः adj. (f. **śōsh**^u श़ाशू), (of something edible or drinkable) acrid, astringent (cf. **aḍa**-ṣ°, p. 12a, l. 40) (Gr.Gr. 138); (as subst. m.) anything edible or drinkable which is astringent, an astringent.

śushākāl शुशाकल् । चतुष्खण्डः adj. e.g. made up of four parts, sections, branches, compartments, or the like (cf. p. 878a, l. 30) (K.Pr. 229, of a walnut).

śāshēr or **śāshyēr** श़ाशर् (also by Paṇḍits written श़ाशर्) । कषायत्वम् m. astringency (Gr.Gr. 138, 141). Cf. **śōh**^u and **śōsh**^u.

śōshēv श़शव् । चतुःशततनुकः adj. e.g. (of cloth) woven with four hundred threads.

śōshⁱ-**śōshēway** श़शि-श़शवय् । समयचत्वार्येव card. even all four (Gr.Gr. 85).

śōshēway श़शवय् । चत्वार्येव card. even all four (Gr.Gr. 83, 85; Śiv. 1521). See **śōr**.

śāsal श़ासल् । कासरीगी adj. e.g. afflicted with coughing, subject to coughing (Gr.Gr. 134).

śāsilad श़ासिलद् । कासयुक्तः adj. e.g. (as subst., f. **śāsiladiñ** श़ासिलदिञ्), id. (Gr.Gr. 135).

śasun श़सुन् । अतिहसनम् conj. 1 (1 p.p. **śos**^u श़ंसु, 2 p.p. **śasyōv** श़स्योव्. This verb is impersonal, as in **śosun** श़ंसुन्, it was laughed by him, he laughed) to laugh long and loudly, to go into a fit of laughing (Gr.Gr. 208, 225; Rām. 332, 1094, 1457).

śāsⁱ **śās**ⁱ **yun**^u श़सि श़सि यिनु । संघशोऽतिहसनम् m.inf. (of a number of people) all to laugh loud and long.

śasith yun^u श़सिथ् यिनु । बहलीभवनम् m.inf. to come in fits of laughter; hence, to come joyfully (K. 24); to come, or be, assembled in multitudes (more than there is space for), (of fruit) to be produced in great quantities (so that there is not sufficient room on the tree), and so on (Rām. 282).

śōsur^u श़सुर् । संलापः, कर्णै जपत्वम् m. long continued conversation (esp. when scandal or criticism of others) (cf. **katha**-ṣ°, p. 486b, l. 19); slandering, tale-bearing, backbiting.

śusir^u श़सीर्, see **śusyūr**^u.

śasta श़स्त adj. e.g. wrenched off, torn off (Rām. 603). Cf. **śās**.

śōsatath वृसतथ् or **śusatath** वृसतथ् । चतुःसप्ततिः card. (pl. dat. **śō(u)satatan** वृ(वृ)सततन्), seventy-four (Gr.Gr. 79).

ṣōsatatyum^u वृसततिम् or ṣusatatyum^u वृसततिम् ।
चतुःसप्ततितमः ord. (f. ṣō(u)satatiṃ^u वृ(चु)सततिम्),
seventy-fourth (Gr.Gr. 79).

ṣusyūr^u वृस्यूर् । चतुःसेटकमितः adj. (f. ṣusīr^u वृसीरू,
sg. dat. ṣusērē^u वृसेर्ये), weighing four seers (of about
two pounds each).

ṣeta (El. ts^o), see ṣhēta.

ṣēti षेति, ṣit^u षिट्, see ṣyūt^u.

ṣit षित्, see ṣēth 1.

ṣot (El. ts^o), see ṣhōth.

ṣot^u १ षट् । बलिविशेषः m. a kind of Hindū oblation or
offering scattered into the air before the house door or
on to the roof of the house, intended for the Yōginis,
or female attendants on Shiv (Śiva), as they travel in
the air. It is supposed to ward off, or carry away,
misfortune. It consists mainly of rice with pieces of
sheep- or goat-liver or -heart, and is generally offered
on Tuesday or Saturday. —khitra-pāl —खिच-पाल् ।
शैरवबन्धुपितबलिभेदः m. this offering united with a
similar offering to certain Bhairavas, see khitra-pāl
and bōrav.

ṣatī-khāv षटि-खाव् । बलिभुक् m. an eater of these
offerings, a man who habitually eats them.

ṣati-kani lagun षटि-कनि लगुन् । उपहारीभवनम्
m.inf. for the relief of another from calamity, to offer
oneself as an oblation.

ṣot^u २ षट्, 1 p.p. of ṣatun, q.v. (f. ṣūt^u षट्, sg. dat.
ṣacē^u षच्ये), cut, cut off, used —° (cf. aḍa-ṣ^o, p. 12a,
l. 42; ṣsa-ṣ^o, p. 47a, l. 6; atha-ṣ^o, p. 64a, l. 46;
dalī-ṣ^o, p. 212a, l. 4; gulī-ṣ^o, p. 284a, l. 23;
khōra-ṣ^o, p. 410b, l. 17; kala-ṣ^o, p. 435b, l. 16;
kana-ṣ^o, p. 448a, l. 36, Gr.Gr. 75; lātī-ṣ^o, p. 535b,
l. 46; murī-ṣ^o, p. 588b, l. 43; māwālī-ṣ^o, p. 611b,
l. 30; nala-ṣ^o, p. 632a, l. 34; nārī-ṣ^o, p. 649a, l. 28;
narē-ṣ^o, p. 650a, l. 14; nas-ṣ^o, p. 654b, l. 13;
nyōtha-ṣ^o, p. 674a, l. 35; pakha-ṣ^o, p. 725a, l. 35;
panja-ṣ^o, p. 740b, l. 25; wuṭha-ṣ^o, s.v. wuṭh 1;
yēba-ṣūt^u, s.v. yēba; zangi-ṣ^o, s.v. zang 1; zēvi-
ṣ^o, s.v. zēv) (El. tsut); (of a loan) taken, borrowed;
ṣot^u wōt^u षट् वोट् । अण्णादियहणम् m. the action of
taking a loan (to provide funds for a feast or the like).

El. gives tsaut, torn, to which, by confusion with
ṣhōt^u, q.v. he also gives the meanings 'little, short'.

ṣōt^u वृट् । पिष्टकः f. (sg. dat. ṣōcē^u वृच्ये), bread, a cake,
a small flat loaf (cf. atha-ṣ^o, p. 64a, l. 42; bēbi-ṣ^o,
p. 77b, l. 27; kōm^u-ṣōcē, p. 443b, l. 20; kaṇ^a-ka-ṣ^o,
p. 457b, l. 39; krūla-ṣ^o, p. 470b, l. 44; kāshī-ṣ^o,
p. 480a, l. 38; kōṭhī-ṣōcē, p. 489a, l. 27; makāyi-
ṣ^o, p. 563b, l. 9; m^a-tra-ṣ^o, p. 605b, ll. 26 ff.; pana-
ṣ^o, p. 734b, l. 3; pōsh-ṣ^o, p. 778b, l. 8; pithī-ṣ^o,

p. 818b, l. 12; tila-ṣōcē, p. 990a, l. 17; tōm^a-ṣ^o,
p. 1006b, l. 32; tōṇdūra-ṣ^o, p. 1010a, l. 19;
wushki-ṣ^o, s.v. wushka) (El. tsōt, tsut; Gr.Gr. 74,
162, 163; Gr.M.; L. 458; W. 113; H. v, 7, 8;
K.Pr. 77, 103, 224). -mōnd^u -मंड् । पूपादिः f. (sg. dat.
ṣōcē-mōnjē^u वृच्य-मंज्ये), cakes and the like, bread
etcetera, used —°.

ṣōcē-bar^ag वृच्य-वरग् । तनुपूपः m. a thin cake,
a pancake. -chal -चल् । पूपखण्डः f. a piece of cake
(generally about half) (Gr.Gr. 162); cf. -tilim, bel.
-han -हन् f. a little loaf (W. 113). -kādūr^a -कादुर् ।
पिष्टककान्दविकः m. a bread-baker, one who bakes and
sells bread. -katur^a -कतुर् । अपूपकपालः m. a
bread-herd, a large sherd or earthenware platter,
on which loaves are baked. -mōnd^u -मंड् । पुष्टापूपः
m. a thick fat kind of loaf or cake. -mōnjē^u -मंज्ये ।
अपूपविशेषः f.pl. globular shaped cakes cooked with
ghee, etc. -mūth^ar -मूथर् । अपूपप्रदानम् f. cakes
presented to his schoolmaster and his school-fellows,
on the occasion of a boy completing his learning of
the alphabet (see mōth^ar 1). -tilim -तिलिम् ।
पूपखण्डः f. a small piece of a loaf (less even than
a quarter; cf. -chal, ab.) (Gr.Gr. 163). -tōv^u -ताव् ।
अपूपपचनी f. an iron griddle or the like for baking
bread. -wor^u -वर् । पूपविशेषः m. a kind of small-
sized loaf or cake (K.Pr. 220). -wārī-har -वरि-हर् ।
पूपार्थयुद्धम् f. 'a quarrel about little cakes', i.e. a
quarrel among mean-hearted, beggarly, or low people
about some petty matter. -wārī-būr -वरि-बूर् ।
पिष्टकचौरः m. 'a thief of little cakes', i.e. a mean,
beggarly, or low fellow.

ṣūt (El.), ṣuṭ (K.Pr. 156), incorr. for ṣhōt^u, q.v.

ṣūt (El. tsūt) (? spelling) m. a chief (El.).

ṣāṭh षट् m. (sg. dat. ṣāṭas षटस्), cutting (Gr.Gr. 146)
used in the following:— ṣāṭh-kapath षट-कपट् ।
गणना m. 'cutting and cutting out' (cf. kapatun)
(amongst tailors, carpenters, and the like) the calculation
of material used in cutting away and adding pieces (to
form the completed whole). ṣāṭh-wāṭh षट्-वाट् ।
गणना m. (sg. dat. -wāṭas -वाटस्), 'cutting and
joining,' id. ṣataph-ṣāṭh, see s.v. ṣataph.

ṣāṭa-būr षट-बूर् । निःशेषतश्छेदनम् m. cutting to
powder, tearing a garment or the like to tiny rags.
-ṣāṭh -षट् । छेदादिदि f. cutting or tearing apart;
setting at variance (two people). -wāṭh -वाट् ।
छेदनसंयोजनम् f. (sg. dat. -wāṭi -वाटि), cutting and
joining, i.e. tailoring (cutting out the cloth and sewing
it up properly); surgery, a surgical operation.

ṣāṭh वाट् । शिष्यः m. (sg. dat. ṣāṭas वाटस्), a pupil
(in a school or of a tutor), an apprentice (of some

artisan or the like), a pupil (of a spiritual preceptor) (cf. *kūs^u ष^o*, p. 479b, l. 35; *pēnji-ष^o*, p. 739a, l. 19; *zith ष^o*, s.v. *zyuth^u*) (Gr.M.; W. 146; Śiv. 1887 *śāta*, pl.; K. 1083, 1088; H. v, 1; K.Pr. 257). **ṣāth ṣō** षाठ् षो or (q.v.) *ṣātuṣ ṣō* षाट् षो । चकार: m. the name used in schools for the Śāradā letter corresponding to the Nāgarī letter च, whether it represents ca or ṣa.

ṣāta-bōj^u षाट-बोजु । सतीर्थ: m. a fellow-pupil, a school-fellow (K. 1084, 1086). -**bāy**-बाय् । शिष्यस्त्री f. the wife of a pupil (of a teacher, or of a spiritual preceptor). -**gad^ara**-गदर । शिष्यार्भक: m. 'a beloved little pupil', a very young pupil (under seven years of age). -**hāl**-हाल् । पाठशाला m. (sg. dat. -**hālas**-हालस्, Gr.Gr. 69). a school, a college (El.; Gr.Gr. 69; Gr.M.; L. 463; K. 485, 1076, 1078, 1136; H. viii, 4, 11). -**kūr^u**-कूर् । शिष्यकन्या f. a girl pupil (of a teacher, or of a religious preceptor); the wife of a male pupil, as ab. -**kōth^u**-कठु । पद्मासनम् m. 'the pupil's knee', a certain posture in sitting (in which thighs, knees, shanks, and feet, all rest on the ground). -**nēcyuṣ^u**-न्यचिषु । शिष्यपुत्र: m. the son of a pupil (of a teacher, or of a religious preceptor). -**pāndⁱtōz^u**-पंडिताजू । कन्या हस्तविप: f. 'pupil's paṇḍitship', little by little to interfere with another's means of livelihood, in order dishonestly to capture it.

ṣēth 1 अथ or (Śiv. 334) **ṣit** चित् m. (sg. dat. **ṣētas 1** अतस्), the pure spirit, the soul (Skt. *cit*) (cf. *sath-ṣēth* or *sāṣṣith*, p. 945a, l. 28) (L.V. 76, 93; Śiv. 180, 252, 274, 334, 577, 982, 1110, 1214, 1242, 1293, 1338-9, 1344, 1415, 1515, 1547, 1558, 1767; Rām. 9).

ṣēth 2 अथ m. (sg. dat. **ṣētas 2** अतस्), consciousness, sensation, understanding, intelligence (Skt. *cetanā*, *caitanya*) (Śiv. 268, 1043, 1069, 1311, 1374, 1426, 1484, 1538, 1562; K. 11, 78, 168); memory, remembrance, recollection.

ṣētas 2 अतस्, sg. dat. commonly used to mean 'in memory' or 'in so-and-so's memory' (K. 858, 999, 1135, 1139, 1161). For **ṣetas 4**, see s.v. —**anun**—अनुन् m.inf. to bring to (one's) memory, to call to mind, remember (K. 503, 1140). —**pyon^u**—यणु m.inf. to fall to the memory, to come to remembrance, be remembered (El. *tsetas pyinge*; L.V. 87; Rām. 793, 936, 1138, 1390, 1392, 1555; K. 499, 504). —**rōzun**—रोजुन् m.inf. to remain in memory, always be remembered (K. 336). —**thawun**—थवुन् or —**thāwun**—थावुन् m.inf. to bear in mind, keep in memory, remember, recollect (Gr.M.; Rām. 662, 1296, 1574). —**yun^u**—यिनु m.inf. to come to (a person's) memory, to be remembered.

ṣēth 3 अथ or (q.v.) **ṣitt** चित् m. (sg. dat. **ṣētas 3**

अतस्, for 4, see s.v.) the organ of thought, the mind, intellect (Skt. *citta*) (cf. *wudār-ष^o*) (L.V. 9, 11, 70; Śiv. 352, 596, 637, 693, 866, 906, 986, 1011, 1035, 1194, 1346, 1361, 1612, 1617).

ṣētas karun 1 अतस् कर्नु m.inf. to impress upon the mind (L.V. 34). For 2, see s.v. **ṣētas 4**.

ṣēth चेट । कुट्टनम् m. (sg. dat. **ṣētas** चेटस्), pounding crushing, reducing to powder (cf. *atha-ष^o*, p. 64a, l. 50) (Gr.Gr. 115, 123). —**dyun^u**—दिनु । ताडनम्, खेददानम् to pound, crush, reduce to powder; met. to beat severely, thrash, pummel, trounce (a person); to exhaust a person (by continually pressing him on to complete some work) (cf. *brēth dyun^u*, p. 1083b, l. 37). -**mār**-मार । कुट्टनाघात: m. a thrashing, pummelling, trouncing.

ṣēta-gōg^aji चेट-गुगुजि । अतिताननम् f. a severe beating or trouncing (in which the skin is not cut, but limbs are injured or broken, quasi, as one pounds a turnip). -**kōrⁱ**-कारि । ताडनम् f. beating, trouncing.

ṣēth चैथ । अध: शिर:परिवर्त: f. (sg. dat. **ṣēti** चैति, Gr.Gr. 70), tumbling head over heels (as by an acrobat). See *ṣith gaṣhūn^u*, bel. **ṣēta-ṣēth** चैतचैथ । पीन:पुच्छनाध:शिर:परिवर्तनम् f. repeatedly tumbling head over heels, a series of such tumbling.

ṣith चिथ or **ṣith** चिथ (Gr.Gr. 70) । नाड्यवष्टम् f. (sg. dat. **ṣiti** चिति, **ṣitti** चित्ति, Gr.Gr. 70), sudden cramp in the muscles of the back and legs (arising in mountain-climbing, running, sudden excitement, etc.), loss of use of the limbs (Gr.Gr. 13, 70). —**gaṣhūn^u**—गङ्गुन् । अङ्गसन्ध्यवष्टम्: f.inf. such cramp to occur (K.Pr. 36, translated 'to tumble down', apparently incorr. for **ṣēth**, q.v.).

ṣōth चूथ । गुदम् f. (sg. dat. **ṣōti** चूति, Gr.Gr. 70), the anus, podex (obsc.) (cf. *khar-ष^o*, p. 407a, l. 39) (El. *tsot*, m.; *tsut*, f.; Gr.Gr. 70, 146); the pudendum (usually, but not always, muliebre) (obsc.) (cf. *khar-ष^o*, as ab.; *kō-ṣōth*, p. 494b, l. 16) (El. f.). Cf. **ṣōṣ^u**.

ṣōta-būth^u चूत-बूठ । योनिविला f. the side of the pudendum muliebre (obsc.). -**bachē**-बच्छ । अभिचारिणी सक्थिनी f.pl. the thighs of an unchaste woman. -**ṣūr**-चूर । चीर्यअभिचारी m. a secret adulterer, a secret profligate. -**ṣūr^u**-चूर्क । अभिचारचीरदोष: f. the (legal) offence, or crime, of such secret unchastity. -**ṣōth**-चूथ । अभिचारतिशय: f. (sg. dat. -**ṣōti** चूति), undisguised frequent acts of unchastity.

ṣōtⁱ-non^u चूति-ननु । नपयोनि: adj. (f. -**nūn^u**-ननु), (owing to poverty or to shamelessness) a man whose anus is uncovered (f. a woman whose garments are so torn that her private parts are exposed).

būth^u बूठ or **būth** बूठ (incorrectly written **ṣūṭ^u**, p. 568a.

1. 49) | पालीवतफलम् m. an apple (El. see *tsunt*, for a list of varieties) (cf. *ambārī-ṣo*, p. 27b, l. 6; *bam-ṣo*, p. 109a, l. 24 and p. 510a, l. 25; *kuli-pēthuk^u ṣo*, p. 439a, l. 13; *mālamuhī-ṣo*, p. 568a, l. 49; *ṣōka-ṣo*, p. 1067a, l. 38) (El. *tsunt*; Gr.Gr. 56, 163; W. *tsunt*, 21, 115-6; L. *tsunt*, *Pyrus malus*, 73, 79, 348, 458; L.V. 92; YZ. 376, 535, *tsūnth*; K.Pr. 36, 78, 138, 214, 220).

būthī-bēra बूठि-बेरा | आवलिविशेषः m. 'the apple-hedge', a small ridge-shelf, or niche, for receiving small light articles, made with the plaster, in plastering the inner wall of a house; cf. *-tākhu^u*, bel. *-hacē* -हच्य | पालीवतगुष्कखण्डानि f.pl. dried apple-chips. *-kōl* -काल | नदीविशेषः f. N. of a canal connecting the Dal lake with the river Vēth or Jehlam close to Śrīnagar. Its ancient Skt. name was *Mahāsarit*. See RT. Tr. II, 416. *-kul^u* -कुलु m. an apple tree (El. *tsunt-kul*, W. id. 115). *-rēmph* -रैफ | अतिलघु-

पालीवतफलम् f. (sg. dat. *-rēmpi* -रैपि), a small apple for its kind, an apple smaller than the average of its kind (Gr.Gr. 163). *-tākhu^u* -ताखुचु | भित्तिचित्रम् m. i.q. *-bēra*, ab., q.v. *-wath^{ar}* -वथर m. an apple leaf.

būth बूठ also written *būth^ū* बूठू | पर्दनम् f. (sg. dat. *būthi* बूठि), breaking wind, a fart (cf. *khar-ṣo*, p. 407a, l. 42) (El. *tsenth*; Gr.Gr. 126, 134); met. boasting without valid reason (cf. *dēka-ṣo*, p. 204b, l. 35); met. an unpleasant obnoxious person (cf. *dēwa-ṣo*, p. 261a, l. 20). — *trāvūn^ū* — चावंचू | पर्दत्यागः f.inf. to let a fart, to fart. — *trōvith thop^u* — चाविथ थपु | दोषं प्रख्याय तन्नोपनिच्छा m. 'a plug after doing this', after telling a scandal to wish to conceal it.

būṭa-dēv बूठ-दव | बह्मशःपर्दकः m. a shameless fellow, who on a single occasion breaks wind several times. *-gur^u* -गुरु | पर्दनशीलः adj. (f. *-gur^ū* -गुरू), one who habitually ever and anon breaks wind. *-pōn^u* -पोनु | पर्दनशीला योनिः m. an anus that frequently allows farts to issue. *-paparāy* -पपराय | पर्दनसंततिः f. an uninterrupted series of farts (cf. *paparāray*).

ṣiṭh^{ar} 1 षिठर | चैत्रः m. (sg. dat. *ṣiṭras 1* षिठस, for 2, see *ṣiṭ^{ar}*). N. of the twelfth luni-solar month (in Skt. *Caitra*) (March-April) (El. *tsitar*, m., for Hindūs, and *tsithar*, f., for Musulmāns; W. 107 *tsitar*; Rām. 1108g; K.Pr. 128, 171, 220).

ṣiṭra-thōsⁱ षिठ-थूसि | हिममहाविन्द्वः m.pl. large lumps of snow or hail falling (like those that usually fall in this month). *-wōn^u* -वोनु | चैत्रजलम् m. the snow-water that comes down in the mountain torrents in this month (looked upon as very pure, cool and, owing to its origin among the mountain plants, wholesome).

ṣiṭh^{ar} 2 षिठर | चित्रा f. (sg. dat. *ṣiṭri* षिठि), N. of the fourteenth lunar mansion, in Skt. *citrā*.

ṣaṭ^{ūj} षट्ठुज, see *ṣaṭul^u*.

ṣōtūj^ū षोतुज, see *ṣōtūl^u*.

ṣōt^{ūj} षोतुज or *ṣōt^{aj}* षोतजि | व्यभिचारिणी f. (f. of *ṣōtūl* षोतुल्, but in a special sense), a wanton woman, an incontinent slut (cf. *ṣūra-ṣo*, p. 1081a, l. 17) (Gr.Gr. 146). *ṣōt^{aj}-khāb* षोतज्य-खाब् | असंमाननीयवाक m. 'a wanton's dream'; hence, a statement unworthy of belief.

ṣatajih षतजिह | चत्वारिंशत् card. forty (Gr.Gr. 77).

ṣatajihⁱ षतजिहि m.pl. forties, the form of *ṣatajih* used in multiplication, as in *kāh ṣatajihⁱ ṣōr hath ta ṣatajih*, eleven forties (are) four hundred and forty (cf. Gr.Gr. 86).

ṣatajihⁱ षतजिहि, see *ṣāhⁱ*.

ṣatajihyūm^u षतजिहिमु | चत्वारिंशत्तमः ord. (*ṣatajihim^u* षतजिहिमु), fortieth (Gr.Gr. 77). Cf. L. 264 *chat jihin*, the fortieth day after the appearance of an attack of smallpox.

ṣātakh षातख् in *ṣātakh pachin* षातख् पचिन् | चातकपक्षी m. the pied cuckoo, *Cuculus melanoleucus*, the *pupihā*.

ṣaṭul^u षटुलु | क्ली m. (f. *ṣaṭ^{ūj}* षट्ठु), a dishonest fellow, a swindler, a cutpurse, a thief, a robber (cf. *ṣūr ṣo*, p. 1080b, l. 21) (Gr.Gr. 146). Cf. *ṣāth*.

ṣōtūl षोतुल् | स्वव्यभिचारकारयिता m. (f. *ṣōt^{ūj}* षोतुज, q.v. which is used in a special sense), a sodomite (cf. *ṣōth*) (Gr.Gr. 146); used as an abusive adj. (K.Pr. 224). In compounds this word also means a fornicator, adulterer, or, generally, one utterly vile.

ṣōtal-bāpār षोतल्-बापार | व्यभिचारिव्यवहारः m. the general (vile) conduct of a sodomite; conduct like that of such a person. *-damōli* -दमालि | पामर-पादाहतिः f. a vile fellow who stamps on the ground (see *damōli*), such a one who without reason raises an uproar. *-pōth^{ar}* -पोथर | व्यभिचार्याचारः m. conduct like that of a sodomite, general vile conduct.

ṣōtūl^u षोतुलु | चतुर्थटकप्रमाणः adj. (f. *ṣōtūj^ū* षोतुज), weighing four (Indian) *tōhās* of half an ounce each.

ṣōṭil षोठिल् | शिष्यता f. the condition of being a pupil (see *ṣāth*).

ṣūṭal बूठल् | पर्दनशीलः adj. e.g. one who habitually breaks wind (see *būth*) (Gr.Gr. 134).

ṣūṭul^u बूठुलु | पर्दनशीलः m., id.

ṣaṭun षटुण् | भेदनम्, ऋणयहणम् conj. 1 (1 p.p. *ṣoṭ^u* षटु; f. *ṣiṭ^ū* षिटू, sg. dat. *ṣacē* षच्य; 2 p.p. *ṣacyōv* षच्योव), to cut, tear (cf. *bōr^u ṣo*, p. 118a, l. 18; *tāphtāna ṣaṭānⁱ*, p. 1015b, l. 47) (Gr.Gr. 5, 9, 10;

Gr.M.; W. 145; L. 459; L.V. 66; Rām. 388, 636; K.Pr. 171);

to cut, wound (cf. **dasta ṣāṭanⁱ**, p. 256a, l. 49; **kāchⁱ ṣ^o**, p. 507a, l. 9; **māchⁱ ṣāṭiūn^u**, p. 547a, l. 32) (Rām. 410, 820, 1373, 1422; II. v, 5, 7; YZ. 150; K.Pr. 155, 218); to cut asunder, sever, divide, tear apart (cf. **dālⁱ ṣāṭanⁱ**, p. 212a, l. 6; **hoṭ^u ṣ^o**, p. 356a, l. 18; **haṭi-phol^u ṣ^o**, p. 356a, l. 50; **kad^{al} ṣ^o**, p. 385a, l. 30; **nāna ṣāṭiūn^u**, p. 639b, l. 47; **prāṣa ṣāṭanē**, p. 771a, l. 16; **pōṭh ṣāṭiūn^u**, p. 796b, l. 36; **sum ṣāṭiūn^u**, p. 911b, l. 15; **wath ṣāṭiūn^u**, s.v. **wath 1**) (Śiv. 711, 1432, 1558, 1563, 1783, 1833; Rām. 703, 911, 914, 919, 1103, 1176, 1305, 1582; K. 124, 191, 390; YZ. 159, 194, 233, 505; K.Pr. 70, 139, 165, 174); to cut off, tear away (cf. **khōr ṣ^o**, p. 410a, l. 27; **kala ṣ^o**, p. 435b, l. 23; **nam ṣāṭanⁱ**, p. 635b, l. 36; **sar ṣ^o**, p. 928a, l. 45) (Gr.M.; L.V. 80; Śiv. 124-5, 319-20, 1568; Rām. 37, 335, 411, 997; K. 693, 746, 759, 762, 791, 827, 829, 872-3, 883, 1059; II. iii, 2; v, 7; viii, 6, 11; ix, 5; K.Pr. 214);

to dissect, cut (as a surgeon) (Gr.M. **ṣ^o-wāṭun**, cutting and uniting, surgery); to cut off, throw away, give up, abandon (Rām. 1268); to clean (grain) (El.);

to pluck, gather (flowers or fruit) (Gr.M.; Rām. 1082, YZ. 376);

to cut out, strike out, erase; to interrupt (speech) (cf. **ōs ṣ^o**, p. 46b, l. 35; **cōṭ^u ṣ^o**, p. 177a, l. 36; **zēv ṣāṭiūn^u**);

to traverse, get over (a road or the like) (cf. **manzila ṣ^o**, p. 584b, l. 29) (Rām. 207, K.Pr. 45); to clear land (of jungle) (cf. **banjēr ṣ^o**, p. 113b, l. 8) (L.V. 25, K.Pr. 246);

to make ashamed, put to the blush (cf. **phalakh ṣāṭanⁱ**, p. 695a, l. 37);

to take a loan, incur a debt (from) (cf. **wuzum^u ṣ^o**) (Gr.M.).

hoṭ^u-mot^u चटु-मनु । भेदितः, अणीकृतः perf. part. (f. **ṣūṭ^u-mūṣ^u चटु-मन्सू**, sg. dat. **ṣacē-maṣē चच-मच**), cut, etc., as ab.; taken on loan, borrowed (as a debt) (cf. **wōzum^u ṣ^o**).

ṣāṭiṭh dyun^u चटिथ् दिनु m.inf. to cut to pieces, to cut up (L.V. 104). -**trāwun** -चावुन् m.inf. to cut away, to cut off and throw away, finally to get rid of (Rām. 45). -**ṣhunun** -कुनुन् m.inf. to tear to pieces (II. xii, 15).

ṣāṭan 1 चाटन् । वाक्विसारः m. (in a narration or the like) disputing at length, or interrupting at length with irrelevant details (esp. by someone other than the narrator).

ṣāṭan 2 चाटन् f. in **ṣāṭan kadūn^u चाटन् कडून् ।**

संशोधनम् f.inf. to pick out, remove (dirt from cotton); met. carefully and repeatedly to revise, or edit, some written composition, story, or the like.

ṣētana चेतना f. sense, consciousness, understanding, intelligence (Śiv. 171, Rām. 322).

ṣētun 1 चेतुन् । चेतनम् m. (sg. dat. **ṣētanas चेतनस्**), the thinking principle, the mind; thinking of, remembering, reflecting on (Śiv. 1267); (in religion) calling to mind and realizing (the nature of the Supreme) (L.V. 26, 77). Cf. **ṣītan**.

ṣētun 2 चेतुन् m. (sg. dat. as in 1), i.q. **ṣaitany**, q.v. **ṣētana-Shiv** m. the god Shiv (Śiva) in his quality of Supreme Spirit, as opposed to his more material manifestations (L.V. 79).

ṣētun चेटुन् । कुट्टनम् conj. 1 (1 p.p. **ṣyūt^u च्यूटु**, f. sg. dat. **ṣēcē चैच**; 2 p.p. **ṣēcōv चैचोव्**; conj. part. **ṣīṭiṭh चीटिथ्**, Gr.Gr. 197), to pound, crush, reduce to powder, mince (cf. **nūn ṣētani bēhun**, p. 640b, l. 7, **wach ṣ^o**, s.v. **wach 1**) (Gr.Gr. 105, 115, 197). **ṣīṭⁱ ṣīṭⁱ ṣhunun चीटि चीटि कुनुन् । हृदयंगमीकरणम्** m.inf. thoroughly to master (some branch of learning, art, lesson, or the like) (cf. Gr.Gr. 105).

ṣītan चितन् । स्मृतिः f. memory, remembrance (of something).

ṣītan चीतन् । चेतना f. sense, consciousness; remembering, reflecting on some previous occurrence. (Cf. **ṣētun 1**).

ṣūṭun चूटुन् । पर्दनम् conj. 1 (this verb is impersonal, 1 p.p. **ṣūṭ^u चूटु**; f.sg. dat. **ṣūcē चूच**; 2 p.p. **ṣūcyōv चूचोव्**), to break wind with noise, to fart (Gr.Gr. 126).

ṣāṭanāwun चटनावुन् conj. 1 (1 p.p. **ṣāṭanōw^u चटनोवु**), to cause to be cut, etc. (see **ṣāṭun**) (cf. **pōn ṣ^o**, p. 737a, l. 29).

ṣētanāwun चेटनावुन् conj. 1 (1 p.p. **ṣētanōw^u चेटनोवु**), to cause to pulverize (? to cause to be pulverized) (El.) (see **ṣētun**).

ṣaitany चैतन्य m. (sg. dat. **ṣaitanēs चैतन्यस्**), consciousness, feeling, sensation (Śiv. 194, 1525); (in Śaiva mysticism) the Supreme Consciousness, the Supreme Experiencing Principle, a N. of the Supreme (L.V. 16; Śiv. 1043, 1406, 1415, 1515, 1545, 1548).

ṣīṭiṭh चीटिथ् । कुट्टितसूदः f. any condiment made with something pounded and mixed with spices (cf. **caṭiṭh** and **ṣyūt^u**).

ṣōṭop^u चूटपु or **ṣuṭop^u चुटपु । चतुष्प्रयोजनम्** adj. (f. **-ṣō(u)ṭip^u -चू(चु)टपू**), having four different reasons, capable of being done, or disposed of, in four different ways, having four different meanings, and so on (see **ṭop^u 3**).

ṣataph चटफ् in **ṣataph-ṣaṭh चटफ्-चट । संबन्धकैदः** f. cutting or dividing relationship (e.g. when discords separate a husband and wife).

ṣatur चतुर् or **ṣatur चतुर्** । शीघ्रम् adv. quickly, speedily, at once (cf. **ṣatur^u** 2). **ṣatur ṣatur चतुर् चतुर्** adv. quickly (all the time), rapidly (Gr.Gr. 76). Cf. **ṣatur^u** **ṣatur**, s.v. **ṣatur 2**.

ṣatur^u 1 चतुर् or **ṣatur^u चतुर्** । **चतुर्**: adj. (f. **ṣa(a)tūr^u** च(चै)तुर्), clever, skilful, ingenious, sharp-witted (cf. **atha-ṣ^o**, p. 64b, l. 3; **shāma-ṣ^o**, p. 882a, l. 46; **zēwa-ṣ^o**, s.v. **zēv**) (Gr.Gr. 139). (cf. **ṣōtur^u**).

ṣatur^u 2 चतुर् in **ṣatur^u ṣatur चतुर् चतुर्** । अतिशीघ्रम् adv. very quickly (see **ṣatur**).

ṣitra चित्र, see **ṣith^{ar} 1** and **ṣit^{ar}**.

ṣitri चित्रि, see **ṣith^{ar} 2**.

ṣith^{ar} चित्र । **चित्रम्** m. (sg. dat. **ṣithras 2 चित्रस्**, for 1, see **ṣith^{ar} 1**), a picture, painting, delineation. **ṣitra-kār चित्र-कार** । उज्जीवितचित्रम् m. 'the deed of a picture' (as if a picture had come to life and done something), see **mōni ṣitra-kār**, p. 574a, l. 8.

ṣitur^u चित्रुर् । श्वलत्वम् m. (in painting a wall or the like) the parts intentionally left unpainted (e.g. in making a pattern).

ṣōtur^u चतुर् । **चतुर्**: adj. (f. **ṣōtūr^u** चतुर्), clever, skilful, sharp-witted (K.Pr. 193). Cf. **ṣatur^u 1**.

ṣaturbuz चतुर्बु(र्भु)ञ् or **°bōz °बुञ्** m. (a corruption of Skt. *caturbhujā*) a group of four arms, the four arms (of a four-armed god or the like) (Śiv. 100, *ṣaturbuz*; 1117; a title of various gods (Śiv. 10 (*Gaṇeśh*), 515 (*Shiv*), 732 (*Vishnu*, cf. 1117); 47 (*Vishnu*); K. 58, 594 (*Vishnu*)).

ṣōtrok^u चतुर्क, **ṣōtrōk^u चतुर्क**, or **ṣutrok^u चतुर्क** । **चतुर्द्वीणिकः** adj. (f. **ṣōtrūc^u** चतुर्चू, **ṣōtrōc^u** चतुर्चू, or **ṣutric^u** चतुर्चू), of four *trakhs*, each equivalent to six Kāshmiri seers (see *trakh*), (a vessel) holding four *trakhs*, measuring four *trakhs* (Gr.Gr. 147).

ṣōtrōkyun^u चतुर्कियुन् । **चतुर्द्वीणमितः** adj. (f. **ṣōtrōkiñ^u** चतुर्कियुन्), measuring, or weighing, four *trakhs* (see the preceding) (Gr.Gr. 147).

ṣitralēkhā चित्रलेखा f. N. of a friend and companion of Wushā (Uṣā), daughter of Bānāsōr (Bāṇa) (K. 803, 805, 807).

ṣēt^{ar}-run चैतरुन् । उपेक्षयेव प्रेक्षणम् conj. 1 (this verb is impersonal, 1 p.p. **ṣēt^{ar}^u** चैतरुन्), to look at with indifference, to show want of appreciation for.

ṣūtarēñ चूटैर्यञ् । पामरमाया f. a woman whose advice is not worthy of being attended to, a woman who is not worth listening to (whose words are worth nothing but contempt, cf. **ṣūth**).

ṣatarēr चतैर्यर् । **चातुर्यम्** m. cleverness, skilfulness, sharpness, ingenuity (cf. **atha-ṣ^o**, p. 64b, l. 5; **shāma-ṣ^o**, p. 882a, l. 49) (Gr.Gr. 139).

ṣaturvid चतुर्विद् m. (a corruption of Skt. *caturvīda*) the four Vēdas (Śiv. 801).

ṣētas 4 अतस् (for 1, 2, 3, see **ṣēth**, 1, 2, 3) । **मनस्कारः** m. full consciousness, full perception, attention; remembrance, continuance in memory (of something not forgotten), recollection (El. f.). —**karun 2 —कचन्** (for 1, see p. 1086b, l. 5) m.inf. to remember, recollect (Gr.M., Rām. 754). —**watur^u -वतुर्** । **अविस्मरणशीलता** m. the possession of a good memory, power of remembering accurately past events (owing to a habit of careful observation) (cf. **path^{ar} 1**, a leaf of paper, which becomes **wath^{ar}**, as the second member of a compound). —**yun^u —यिनु** m.inf. memory to come (to a person), to be remembered (by, dat.) (El. *tsetas gnyji*, to remember, recollect).

ṣītis त्रीटिस, see **ṣyūt^u**.

ṣuṭāsāl चुटासल । **चतुश्शब्दस्फोटः** adj. e.g. emitting four crashes or bangs (not all at once, but one by one) (e.g. a gun fired four times in succession, see **ṭās**).

ṣēt^u चेत or **ṣitt चित्त** m. the organ of thought, mind, intellect, i.q. **ṣēth 3**, q.v. (cf. **ṣala-ṣitta**, p. 1070a, l. 37) (L.V. 22, 26, 28, 36, 67, 69, 72; Śiv. 1122, 1038, 1350, 1406, 1437, 1592, 1841, 1884).

ṣāṭuv ṣō ज्ञाटुव् ज्ञा or (q.v., p. 1086a, l. 4) **ṣāth ṣō ज्ञाट् ज्ञा** । **चकारः** m. the name used in schools for the Śāradā letter corresponding to the Nāgarī letter च, whether it represents **ca** or **ṣa**.

ṣaṭawun^u षटवुन् । **हिन्दन्**, **अदीर्घः** n.ag. (f. **ṣaṭavūñ^u** षटवुञ्), one who cuts, a cutter, etc. (in all the senses of **ṣaṭun**, q.v.) (El.); esp. a woodcutter, a sawman; (of a road or the like) not long, short.

ṣaṭawañ षटवञ् । **हेदभूतिः** f. wages for cutting (esp. for cutting down trees, sawing wood, or the like). See **ṣaṭun**.

ṣatawar, see **ṣhaṭa-wōr^u**, p. 1062b, l. 26.

ṣēṭay चैटय् f. in **wach ṣ^o**, s.v. **wach 1**, q.v. Cf. **ṣēṭun**.

ṣōṣ^u चूचू । **अभिचारः** f. adultery, fornication, esp. rape (cf. **ṣōth**) (El. *tsōts*, m. adultery, with *tsōts kharun*, to commit adultery). —**diñ^u —दिञ्** । **अभिचारविधानम्** f.inf. to have sexual intercourse with a woman, esp. to rape. —**dāvūñ^u —दावञ्** । **अभिचारविधापनम्** f.inf. (causal of —**diñ^u**, ab.) to cause or induce a man to have sexual intercourse with a woman, esp. to induce him to commit rape. —**dyār -यार्** । **अभिचारमूख्यम्** m.pl. a harlot's fee; a harlot's earnings from her profession. —**madun -मदुन्** । **अभिचारतत्परः** m. (sg. dat. —**madanas -मदनस्**), a profligate man, one addicted to venery, a lecherous fellow. —**madūñ^u -मदञ्** । **अतिसुरतव्यसनिनी**

f a profligate woman, one who is incontinently licentious.

ṣuṣ^u चुषु । अङ्कुरमूलम् m. the immature root of the first young leaf sprouts of a plant such as a radish which when mature has globular roots.

ṣāṣāh सासाह । ग्रामविशेषः m. N. of a village lying to the north-east of the Dal lake, near Śrīnagar (El. *tsāṣa*, N. of a village where paper is made).

ṣōṣun चुषुन् । संकीचः conj. 3 (ṣōṣyōv चष्योव, Gr.Gr. 236) (of a merchant's business or the like) to become contracted, to fall off, become insufficient for livelihood.

ṣōṣan-wād चुषन्-वाद । विहतिः m. (in a business, as ab., in the hands of partners) a falling off (of profits, etc.) owing to want of unanimity among the partners.

ṣaṣ^r चष्र् f. in *wōda-ṣ^o*, s.v. *wōd 2*, q.v., and in *waidē ṣ^o*, s.v. *waidy*.

ṣāv चाव्, he entered, 2 p.p. of *aṣun*, see p. 70a, l. 22 (Gr.Gr. 230, 236).

ṣōwā चुवा in the following :— **ṣōwā-pōr^u** चुवा-पोर् (q.v.) **ṣōpōr^u** चुपोर् । चतुष्पार्श्वतः adv. in all four directions, all round (Śiv. 515, 1567; Rām. 1255, 1767).

-pōri -परि or (q.v.) **ṣōpōri^u** चुपारि । परितः adv. (Gr.Gr. 160) in all four directions, all round (Gr.M.; Śiv. 626, 1052, 1504, 1891); from all four directions, from all round (Rām. 1679).

ṣōwuh चुवुह । चतुर्विंशतिः card. (pl. dat. **ṣōwuhan** चुवुहन), twenty-four (El. *tsauuh*, *tsōuh*; Gr.Gr. 77, 83).

ṣōwahor^u चुवहर् or **ṣuwahur^u** चुवजर, or **owuhur^u** वजर । चतुर्वाषिकः adj. (f. **ṣō(u)warish^u** चु(चु)वरिशू), born, or produced, four years ago, four years old; existing for four years, lasting four years.

ṣōwuhyum^u चुवुहिमु । चतुर्विंशतितमः ord. (f. **ṣōwuhim^u** चुवुहिमू), twenty-fourth (Gr.Gr. 77).

ṣāwīj (El. *ts^o*), **ṣawaj**, see **ṣhāwājī**.

ṣawal चवल । व्यामयाद्यचेचम् f. the amount of paddy land which (at the time of weeding) can be measured as the area within extended arms with the fingers of each arm touching.

ṣāwan चावन् । तोदनम् f. (sg. dat. **ṣāvūn^u** चावन्), worrying (by a beggar) by frequent begging.

ṣuwun चुवुन् । कलहः m. (sg. dat. **ṣuwanas** चुवनस्), mutual quarrelling, a quarrel. (cf. **ṣuviñ** and **ṣuviñ^u**).

ṣōwanzāh चुवजाह or **ṣuwanzāh** चुवजाह । चतुष्पञ्चाशत् card. (pl. dat. **ṣō(u)wanzāhan** चु(चु)वजाहन), fifty-four (Gr.Gr. 78, Śiv. 328).

ṣōwanzōhyum^u चुवजाहिमु or **ṣuwanzōhyum^u** चुवजाहिमु । चतुष्पञ्चाशत्तमः ord. (f. **ṣō(u)wanzōhim^u** चु(चु)वजाहिमू), fifty-fourth (Gr.Gr. 78).

ṣuviñ चुविञ् । कलहः f. mutual quarrelling (esp. between two persons, and instigated by a third) (Gr.Gr. 119,

192); of. **ṣuviñ^u**. —**diñ^u** —दिञ् । कोपावेशनम् f.inf. to cause a quarrel to blaze up, to inflame a quarrel (i.e. when there is some hidden seed of anger between two persons, a third person to stir it up into bursting forth). —**lagūñ^u** —लगञ् । कोपाविकारः f.inf. such a quarrel to burst forth (on some excuse or exciting cause).

ṣuviñ^u चुवञ् (sometimes written **ṣuviñ** चुविञ्; Gr.Gr. 119, 192) । कलहविधानम् conj. 1 (in the tense formed from the past participle, and in these tense only, this verb is impersonal and is only in the feminine gender, the subject being in the case of the agent. Thus **ṣuvth** चुवथ्, it was quarrelled by thee, i.e. thou quarrelledst. In the plural, it indicates many quarrels, as in **ṣuvēth** चुवथ्, thou quarrelledst many times. See Gr.Gr. 188, 214, 220, 233. 1 p.p. f. **ṣuv^u** चुवू), to quarrel, esp. of a verbal quarrel or mutual abuse (cf. *har ṣ^o*, p. 343b, l. 17) (Gr.Gr. as ab. and 117, 119, 192; Gr.M.; K.Pr. 37). **ṣuv^u-mūṣ^u** चुवू-मूञ् । कृतपूर्वः कलहः perf. part. f. a quarrel been made (between so-and-so). **ṣuvith diñ^u** चुविथ् दिञ् । कलहप्रेरणा f.inf. to instigate a quarrel.

[Although technically impersonal, the grammatical subject of this verb is really some fem. word, such as *har 4*, meaning a quarrel, which is understood. Thus **ṣuvth**, ab., is literally '(a quarrel) was quarrelled by thee'.]

ṣuwōr^u चुवोर् । चतुरावृतः adj. (f. **ṣuwōr^u** चुवाङ्), (of a necklace or the like) having four coverings, wrapped round with four similar coverings.

ṣōwarish^u चुवरिशू, **ṣuwarish^u** चुवरिशू, see **ṣōwahor^u**.

ṣivis त्रिविस्, see **ṣyuw^u**.

ṣōwot^u चुवतु or **ṣuwot^u** चुवतु । चतुष्पथम् m. a place where four ways meet, a crossroads.

ṣōwōṭ^u चुवोट् or **ṣuwōṭ^u** चुवोट् adj. (f. **ṣō(ṣu)wōṭ^u** चु(चु)वाट्, sg. dat. **ṣō(ṣu)wācē** चु(चु)वाच्य), having four joints, joined in four places.

ṣāy चाय, **ṣēy** चय्, see **ṣ^h 2**, p. 1056a, ll. 3, 7.

ṣāy चाय, **ṣāyē** चाय (K.Pr. 154), see **aṣun**.

ṣāya (El. *tsāya*), see **ṣhāy**.

ṣōy चुय् । पशुन्यम् f. tale-bearing, backbiting, slandering, slander. —**kariñ^u** —करञ् । पशुन्यविधानम् f.inf. to slander, backbite (esp. in order to sow discord).

ṣōyē-gor^u चुय-गर् । पशुन्यशीलः, भेदकः (f. **-gūr^u** -गर्), one in the habit of backbiting or sowing dissention by slander. —**wōl^u** -वोलु । पशुन्यकर्ता m. (f. **-wājēñ** -वाञ्च्य), a backbiter, slanderer.

ṣōy चोय्, he entered for thee, **ṣōy** चाय्, they entered for thee, see **aṣun** (Gr.Gr. 241).

ṣyuh^u चिहु or (q.v.) **ṣyuw^u** चिवु । षट्तिनिमेषात्मकालः m.

(sg. dat. **ṭihēs** त्रिह्यस), a certain period of time, a period of 24 seconds, the sixtieth part of a *ghaṇī* (see **gūr^u** 1), and said to be 60 twinklings of an eye (see **nimēsh**) (K.Pr. 176). **ṭihēn-hond^u** त्रिह्यन-हंडु । निमेषकीवी adj. gen. (f. -**hünz^u** -हंडु), of this short space of time, lasting only an instant; (of a sudden death) a death in an instant; (of one at the point of death or the like) having only an instant to live; (of something nearly complete) about to be finished in an instant.

byol^u च्यु । मीनविशेषः, कृमिविशेषः m. (sg. dat. **ṭēlis** च्यलिस), a certain fish; a certain insect, or worm, found in mountain lakes.

byom^u च्यु । ह्रस्वः adj. (f. **ṭēm^u** च्यम), become short, shrunken, shortened (e.g. by disease, or drying up). Cf. **ṭyop^u**.

byūn^u 1 च्यु । भित्तिः m. (sg. dat. **ṭinis** त्रीनिस, obl. **ṭēni** त्रेनि), a pillar, or wall acting as a pillar (**kañi-ṭ^o**, p. 461*b*, l. 40; **shēra-ṭ^o**, p. 889*b*, l. 3; **sērē-ṭ^o**, p. 930*a*, l. 36) (El. *tsyon*; Gr.Gr. 21, 26, 59 (declined); Gr.M.; W. 19 *tsion*; Śiv. 749). **ṭēnyuk^u** त्रेत्युकु । भित्तिभवः gen. adj. (f. **ṭēnic^u** त्रेनिच्), of, belonging to, or on, a pillar or such a wall.

byūn^u 2 च्यु, see **ṭēnun** (Gr.Gr. 19).

byong^u च्यु, see **ṭēngun**.

byap (K.Pr. 224), see **ṭēph**.

byop^u च्यु । ह्रस्वकल्पः adj. (f. **ṭēp^u** च्यप), short, too short (e.g. of a limb compared with its fellow); cf. **byom^u**. **ṭēpi nūn pyon^u** च्यपि नून च्यनु । अतिखितीभवनम् m.inf. 'salt to fall on such a deformed limb', to become much distressed or dejected (in searching for some lost valuable).

byūr^u च्यु । कण्टकविशेषः m. (sg. dat. **ṭiris** त्रीरिस, abl. **ṭēri** त्रेरि), a certain shrub with spiny burrs (El. *tsūr*, *Xanthium strumarium*); a medicinal plaster prepared

from its oil and used as a remedy for rheumatism; cf. **cirⁱ** 3, and **lānē-ṭūrū**, p. 525*b*, l. 13. **ṭir-kond^u** त्रीरि-कंडु । कण्टकविशेषः m. the spiny burr of this plant (it adheres to the clothes of passers by).

ṭōyēshith च्ययशीथ । चतुरशीतिः card. (pl. dat. **ṭōyēshitan** च्ययशीतन), eighty-four (Gr.Gr. 79).

ṭōyēshityum^u च्ययशीतियुम् । चतुरशीतितमः ord. (f. **ṭōyēshitim^u** च्ययशीतिम्), eighty-fourth (Gr.Gr. 79).

ṭyūt^u च्यु । कुट्टननियमः adj. (1 p.p. of **ṭōṭun**, q.v.; sg. dat. **ṭītis** त्रीटिस, abl. **ṭēti** त्रेटि; f. **ṭīt^u** त्रीट्, sg. dat. **ṭēcē** त्रेच्), anything pounded, esp. a condiment, sauce, chutnee, or pickle made by pounding something edible (cf. **ada-ṭ^o**, p. 12*a*, l. 46; **handi-ṭ^o**, p. 337*b*, l. 9; **muji-ṭ^o**, p. 558*b*, l. 16; **nadarī-ṭ^o**, p. 623*a*, l. 49; **rōṭa-ṭ^o**, p. 845*a*, ll. 12, 14; **tāratizī-ṭ^o**, p. 1018*a*, l. 38; **tari-ṭ^o**, p. 1020*b*, l. 44) (Gr.Gr. 19).

ṭōyuth^u च्युयु । द्रोणचतुष्टयबीजवापकेचम m. a certain area of land, the area that requires four *trahs* (see **trakh** 2), of six Kāshmirī seers each, of paddy-seed for sowing.

ṭōyētōjih च्ययतीजिह । चतुश्चत्वारिंशत् card. (pl. dat. **ṭōyētōjihān** च्ययतीजिहन), forty-four (Gr.Gr. 78).

ṭōyētōjihyum^u च्ययतीजिहियुम् । चतुश्चत्वारिंशत् ord. (f. **ṭōyētōjihim^u** च्ययतीजिहिम्), forty-fourth (Gr.Gr. 78).

ṭōyētr^uh च्ययत्रह । चतुस्त्रिंशत् card. (pl. dat. **ṭōyētr^uhān** च्ययत्रहन), thirty-four (Gr.Gr. 77).

ṭōyētr^uhyum^u च्ययत्रहिम् । चतुस्त्रिंशत् ord. (f. **ṭōyētr^uhim^u** च्ययत्रहिम्), thirty-fourth (Gr.Gr. 77).

ṭyuw^u च्यु । षष्टिनमेषकालः m. (sg. dat. **ṭivis** त्रिविस), a certain very short space of time, i.q. **ṭyuh^u**, q.v.

ṭāyōv चायोव् (e.g. K.Pr. 3), see **aṭun**.

ṭō-zong^u च्चुङ्गु or **ṭu-zong^u च्चुङ्गु** । चतुष्पादः m. (f. -**ṭō(u)zūnj^u** -च्चुङ्गुञ्ज or -**jⁱ** -जि), four-legged, a quadruped (as distinct from a biped) (K.Pr. 61).

w, v, व, , The twentieth (or, if we count the aspirates **ch, kh, ph, th, th,** and also the sibilant **sh** as separate letters, the twenty-seventh) consonant of the Kāshmirī alphabet when written in the Roman character, the twenty-ninth (or, if we count **ḥ, ṭh,** and **z** as separate letters, the thirty-second) consonant when written in the Śāradā or in the Nāgarī character, and the thirty-third consonant when written in the Perso-Arabic character. Its Kāshmirī name is **washē wō वश् वाँ**. It is generally sounded like the bi-labial *w* of Panjābī, not like the dento-labial *w* of English, but, as in Panjābī, the sound fluctuates between that of a sound approaching that of the English *w* and that of a sound approaching that of an English *v*. As a rule, the *v*-sound is heard before a palatal vowel or semi-vowel, such as **e, i, ü,** or **y,** or when it is final, while the *w*-sound is heard in all other cases. Thus, the name of the chief river of Kashmīr (the Jehlam of India) is **Véth,** not **Wéth**; 'he will become' is **bōvi,** not **bōci**; **karawun^u,** a doer, has its feminine **karaviün^u**; 'he became' is **bōvyōv,** not **bōcyōw**; and the word for 'wind' is **wāv,** not **wāw**. Examples of the *w*-sound are the first letter in **wāv,** just quoted; **rawa,** a blanket; **wōpazun,** to become; and **rāwun,** to be lost. In this dictionary, I have endeavoured throughout to represent the *w*-sound by **w,** and the *v*-sound by **v,** but I fear that I have not always been consistent, and that, especially in the earlier pages, I have sometimes written **w** when I should have written **v,** but such slips can easily be corrected by paying attention to the foregoing rules.

The character **v wa** is also used to represent the vowel-sound of **ō** or, when modified by a *mātrā*-vowel, of **ō** or **ō̄** (see page 4b, ll. 3 ff.). This only occurs when the **wa v** immediately follows a consonant, in which case it has this force alone and is never used with a consonantal force. Thus, **ववुन,** to become, is **bōwun,** not **bwawun**; **कुव,** a wound, is **chōkh,** not **chwakh**; **दद,** milk, is **dōd,** not **dwad,** and so on, whenever **v wa** immediately follows a consonant. If, however, a **v wa** is initial, or immediately follows a vowel, it retains the sound of **wa,** as in **ववुन wawun,** to sow; **कव kor^uwa,** he was made by you.

As explained on pp. 4b, ll. 11 ff., and 5a, ll. 47 ff.,

the sounds of **ō** and **u** are interchangeable in Kāshmirī, both in speaking and writing. Indeed, most Kāshmirīs seem to be unable to distinguish between the two, the sound that to English ears appears to be that of **ō** being that most commonly used for both. Hence, when a word containing the letter **ō** is not found in the present work, it should be looked for as if it had **u** instead of **ō,** and vice versa.

In Kāshmirī, neither **ō** nor **u** can begin a word, a **w व** being prefixed to these sounds when they occur in such a position, though often omitted in writing. Thus, the Skt. *upāya*, a device, becomes in Ksh. **wupāy वुपाय्** or **wōpāy वुपाय्**, and the Skt. *udāharana*, an example, becomes **wudāharan वुदाहरन्** or **wōdāharan वुदाहरन्**.

wa व, conj. and (cf. **hōri-wa-harādⁱ,** p. 344a, l. 39) (H. x, 14).

wā 1 वा conj. or (L.V. 64). **wā . . . wā,** either . . . or (L.V. 8).

wā 2 वा m. **wā wā वा वा** interj. O fie! (W. 101).

wā 1 and **2 वाँ**, see **wōn^u 1** and **2**.

wā 3 वाँ (? cf. **wōn^u 5**) in the following:—**wā-dab वाँ-दब्** । **पृष्ठतो निपातः** m. a sudden fall backwards (either accidental or caused by another's action). **wā yin^u वाँ यिन्** । **गर्हीत्यन्ति** f.inf. an evil repute or bad name (whether deserved or undeserved) to be acquired. (Cf. **wāman 2**.)

wai, wái, see **way**.

wái, see **wāyun**.

wái, wōe (El. *wāc*), see **wāhy**.

we m. or **we-nath** ? f. (El. both m.) shaking palsy, *paralysis agitans*. (Noted only in El. Probably **we** is incorrect for **wāy 1**, q.v. See also **nath**.)

wō वो, see **wōmā-wō, s.v. wōm**.

wō व in **washē-wō,** the letter **v**. See **wash 2**.

wōb^u वुबु । **लघुरन्ध्रात्प्रकाशविशेषः** m. a small hole or window in a wall for admitting air or light, or for letting out smoke, a ventilating hole, a smoke-hole (cf. **d^aha-w^o,** p. 198a, l. 40; **gāshē-w^o,** p. 308b, l. 46; **hēri-w^o,** p. 345b, l. 20; **pashē-w^o,** p. 777b, l. 11).

wōbⁱ-dōr^u वुबि-दोरु । **भित्तिद्वारम्** f. such a hole (generally in the top of a wall). **-gāsh -गाश्** । **लघुद्वाररन्ध्रप्रकाशः** m. the light coming in through such a hole. **-śōk^u -शोकु** । **लघुद्वारचतुष्काष्ठम्** m. the wooden

frāme of such a hole. —**wasān**ⁱ —वसनि । अकष्ठा-
द्विघ्नापातः m. pl. inf. the ventilating holes to come
down; hence (on the occasion of a festival or the like)
an unexpected obstacle to occur.

vēbbāg व्याग । दायविभागः m. division, partition,
apportionment (of inheritance or the like); a part or
share, as ab.

wabāh ववाह (= वृ) । महामारीरोगोपद्रवः m. an
epidemic disease, plague, cholera, pestilence (K.Pr.
227). —**yun**^u —यिनु । मारीरोगेण मृत्वापातः m. inf.
such an epidemic to come (i.e. occur).

wubāh वुवाह । असम्यक्पाकः m. partial, or imperfect,
cooking (as when food is under-boiled, owing to the
heat ceasing or becoming insufficient). —**gashun**
—गङ्गुन । अपूर्णपाकोद्भवः m. inf. such partial cooking to
occur.

vēbōj^oran अर्वाञ्जरन् । विभाजना f. (sg. dat. **vēbōj^orūn**^u
अर्वाञ्जरे), division, partition (of property, money, an
inheritance, or the like).

vēbōj^orun अर्वाञ्ज्रन् । विभाजनम् conj. 1 (1 p.p.
vēbōj^or^u अर्वाञ्ज्रे), to divide, partition (property, an
inheritance, or the like).

wōbāl वोबाल् or (II. v, 2) **wōbāl** वुबाल् (= وبال) ।
दोषः, निन्दार्हत्वम् m. a crime, sin, fault; blame-
worthiness, a guilty condition (II. v, 2). This word
is old, and is now little used, but is still generally
understood. —**khasun** —खसुन् । दोषसंक्रमः m. inf.
(another's) guilt to rise (upon a person), (another's)
wickedness to infect a person (through association).

wubalāwun वुबलावुन् conj. 1 (1 p.p. **wubalōw**^u
वुबलोवु), to cause to boil up; (of a river or piece of
water) to cast up waves (W. 149, K.Pr. 260).

[The intransitive form of this verb has not been
noted, we should expect **wubalun**, conj. 3.]

vēbar अवर in **vēbar-tyol**^u अवर-त्तु । ईर्ष्यातिशयः m.
extreme jealousy, extreme envy (cf. **tyol**^u, a blister).

wōb^ur^u वुब्रू f. a jingle of **kōb^ur**^u, q.v. in **kōb^ur**^u-w^o,
p. 382b, l. 3.

wōbarun वुवरुन् । समाप्त्यवाप्तिः conj. 1 and 3 (1 p.p.
wōbor^u वुवरु; 2 p.p. **wōbaryōv** वुवर्याव्) (with conj.
part. of another verb) to finish (doing something),
stop (doing something) (Rām. *vanith wōborun*, he
stopped speaking, 442, 507) (cf. **wōbarāwun**); (conj. 3)
to be finished, completed (Gr.Gr. 170). —**yun**^u
—यिनु । जरावस्थाधिगमः m. inf. 'finishing to come',
decrepitude from old age to come (to a person).

wōbarān yun^u वुवरान् यिनु । क्रमेण वीणीभवनम्
m. inf. (of strength, accumulated property, etc.),
gradually to waste away, (of a person) to approach
decrepitude from old age.

wōbaryō-mot^u वुवर्या-मंतु । समाप्तिमुपगतः perf. part.
(f. **wōbaryō-miṣṣ**^u वुवर्ये-मच्च), finished, completed.

wōbarāwun वुवरावुन् । समापनम् conj. 1 (1 p.p.
wōbarōw^u वुवरोवु), to finish, complete (Gr.Gr. 170);
(with conj. part. of another verb) to finish (doing
something), end (some action) completely (Rām.
vanith w^o, to finish speaking, 414, 469, 1344, 1389,
1698); cf. **wōbarun**. **wōbarōw**^u-**mot**^u वुवरोवु-मंतु ।
समापितः perf. part. (f. **wōbarōv**^u-**miṣṣ**^u वुवरावु-मच्च),
finished, completed (by someone).

vēbōsh^u अवीशु । निर्वोद्यः adj. (f. **vēbōsh**^u अवीशू), lit.
'one who speaks a corrupt language'; hence, stupid,
void of understanding, clumsy.

vēbūshēn अबूशन् । अत्याढ्यत्वम् m. ornament, decoration;
(in Ksh.) (of a person, a place, etc.), great wealth
of, or richness in, possessions or articles of various
kinds.

vibishēn or **vibhishēn** विभीषण m. N.P. of the brother
of Rāvaṇa (in Skt. *Vibhishana*) (Śiv. 704, 1421; Rām.
32, 39, 637 (his birth), 704, 708, 822, 868, 879, 882,
901, 904, 960, 962, 1001).

wōbasun वुवसुन् । वङ्गलीभवनम्, वङ्गलीभूतांशः conj. 2
or 3 (Gr.Gr. 205-6) (1 p.p. **wōbos**^u वुवसु; 2 p.p.
wōbasyōv वुवस्योव्, Gr.Gr. 226) to be very prolific,
to have copious fruit, to pullulate, to have great or
many results; (of food being cooked) to swell greatly
in size, to swell up, increase in size (Gr.Gr. 206); to
become divided into innumerable parts, to be scattered
widely.

wōbos^u-**mot**^u वुवसु-मंतु । वङ्गलतयोद्भूतः perf. part.
(f. **wōbüs**^u-**miṣṣ**^u वुवसू-मच्च), increased, etc., as ab.

wōbasith yun^u वुवसिथ् यिनु । वङ्गलौद्भवापत्तिः
m. inf. to become prolific; (of food being cooked) to
swell or foam up.

vēbūsath अबूसथ् । मुखदौर्गन्ध्यादिविकारः f. (sg. dat.
vēbūsūṣ^u अबूससू), N. of a certain disease involving
a dry, frothy, evil-smelling mouth.

wōbasāwun वुवसावुन् । वङ्गलीकरणम् conj. 1 (1 p.p.
wōbasōw^u वुवसोवु), to cause to swell, to cause food
being cooked to swell, or foam, up; to cause any work
to have prolific results; (of foam or the like) to
become widely scattered abroad.

vēbūth अबूथ् । विभूतिः f. (sg. dat. **vēbūṣ**^u अबूच्च), riches,
wealth, plenty, might, power.

vēbav अबव् । संपदादिसमृद्धिः m. greatness, glory,
grandeur, magnificence, splendour, wealth; power,
might.

wōbay बवय् । उभयः in **wōbayē-brashēṭh** बवय-ब्रश्ट् ।
उभयतो भ्रष्टः adj. e.g. fallen from both, i.e. (of a person
trying two alternatives) failing to succeed in either

(e.g. trying to combine worldly conduct with piety),
fallen between two stools.

wāc वाच (K. 575), i.q. wāḥh, q.v.

wacē वच्य, see vūṭ^u 1 and 2 and waṭun.

wācē वाच्य, see wāṭun.

wācē वाँच्य, see wōṭ^u.

wūcē वूँच्य, see wūṭ^u and wūṭh^u.

wach 1 वक् । वचः m. (sg. dat. wachas वक्षस), the breast,
chest, bosom (El. *wach* and *wachh*; Śiv. 797, 1445;
K. 124, 491; K.Pr. 148, 166, 199). -dōg^u -दंगु ।

ईर्यया वचोहृतिः m. a blow on the chest, repeated
beating of one's own breast (in token of envy or
jealousy on hearing of another's success). -dōg^u

dyun^u -दंगु दिनु । ईर्यया वचःसमाहननम m.inf. to beat
one's breast, as ab. -dōg^u lagun -दंगु लगुन् ।

परोत्कर्षाच्छोकोञ्जवे वचःसमाहननापातः m.inf. a reason
for beating one's own breast (as ab.) to happen.

-ḥēṭun -चेटुन् । वचःसमाहननम m.inf. to beat one's
own breast (in sorrow, etc.). -ḥēṭay -चेटय् ।

अतिशोकात् उरःखलसमाहननम f. beating one's own
breast (in sorrow).

wacha-dara वक्-दर । वचःस्थीत्यविशालता m. stout-
ness and broadness of the chest (of a man). -kāñē

-काञ् । वचोःस्थीनि f.pl. the ribs (El. *wachakāñi*, the
hypochondrium). -kāñē nērañē -काञ् नेरञ् ।

वचोःस्थीप्रोद्गावः f.pl.inf. the ribs to stand out, the
chest to look like a skeleton (from disease, starvation,
or the like). -phāh -फाह् । वचोयोगे पालनम m.

'chest warmth', taking a child and cuddling it to the
breast; met. affectionate nurture, loving protection
and support. —wacha —वक् । वचःसमाहननम

m.pl. the act of beating one's own breast (in sorrow,
terror, or the like). —wacha dinⁱ —वक् दिन ।

स्ववचःसमाहननम m.pl.inf. to display sorrow by such
beating. —wacha lagānⁱ —वक् लगनि । वचःसमा-

हृतिनिमित्तापातः m.pl.inf. a cause (such as another's
tyranny, etc.) for beating one's own breast, as ab., to
arise.

wach 2 वक् । न्यासाप्रतिदित्ता m. unwillingness to return
a thing deposited, an intention to misappropriate
property held in trust (K.Pr. 161). —karun

—करुन् । न्यासापहवः m.inf. to misappropriate property
held in trust.

vēchē व्यच्य, see vyoṭh^u.

wūchē वूँच्य, see wūṭh^u.

wuch^u वुकु । व्रवलीकनम m. looking at, observation,
inspection (of another's property or work); (El.
wuch) sight. —gashun —गकुन् । रहस्यभेदः m.inf.

a secret to become revealed (by the revealer observing
the hidden property or action).

wuchun वुकुन् । दर्शनम, प्रतीक्षणम conj. 1 (1 p.p. wuch^a
वुकु), to see, behold, look at, view, perceive, regard
(cf. *dōla dōla w^o*, p. 211*b*, l. 11; *khāb w^o*, p. 390*b*,
l. 41; *khwāb w^o*, p. 425*a*, l. 2; *mōj w^o*, p. 557*a*,
l. 42; *nēdarsh w^o*, p. 623*a*, l. 28; *pātⁱ ta brūṭhⁱ*
w^o, p. 789*a*, l. 34; *pata brōṭhas w^o*, p. 792*a*, l. 50;
tālⁱ-tāri w^o, p. 996*b*, l. 34; *tamāshē w^o*, p. 1007*b*,
l. 15) (Gr.M.; L.V. 3, 68, 83, 98; Śiv. 347, 349, 424,
436, 509, 584, 618, 654, 656-7, 712, 758, 784-5, 794,
811, 839, 872, 874, 879, 881, 907-8, 911, 916, 918,
922-3, 935-6, 949, 957, 964, 967, etc.; Rām. 3, 22,
25, 28, 35, 46, 89, 174-5, 202, 233, 240, 285-6, 314,
322-3, 335, 337, 345, 369-70, 392, 400, 406, 444-5,
462-3, 473, 477, etc.; K. 25, 96, 108, 201, 263, 295,
312, 340, 412, 436, 480, 546, 593, 609, 648, 650,
678-9, 703, 716, 804, 930, 949, 964, 986, 1016,
1111-2, 1116, 1133; H. iii, 1; viii, 6, 9; YZ. 12,
42, 48, 52, 99, etc.; K.Pr. 150);

to look at, examine, inspect, weigh well, prove,
try (cf. *bāzar w^o*, p. 154*b*, l. 29; *dēka-lōn^u w^o*,
p. 204*b*, l. 9; *danjē-kun w^o*, p. 226*a*, l. 8;
mōl-tōl w^o, p. 568*a*, l. 21; *mōth^{ar} wuchūn^u*,
p. 606*a*, l. 29; *myāda w^o*, p. 613*a*, l. 40; *maza w^o*,
p. 614*b*, l. 12; *phāl w^o*, p. 693*a*, l. 27; *ray w^o*,
p. 854*a*, l. 36; *sath w^o*, p. 945*b*, l. 25; *thālⁱ*
thālⁱ w^o, p. 975*a*, l. 47; *tār w^o*, p. 1018*a*,
l. 3; *trāy wuchūn^u*, p. 1035*a*, l. 37; *wōnda w^o*;
vēstār w^o; *wath wuchūn^u*, s.v. *wath* 1; *zang*
wuchūn^u, s.v. *zang* 2) (Gr.M.; Śiv. 23, 422, 499,
586, 698, 730, 760, 768, 829, 895, 1063, 1261, 1288,
1367, 1543, 1593, 1676, 1719, 1737, 1756, 1851,
1902; Rām. 125, 129, 289, 357, 429, 499, 515-6,
536, 544, 551, 567, 579, 590, 595-6, 623, etc.; K.
149-50, 160, 179, 194, 232, 286, 372, 384, 416, 438,
475, 524, 526, 536, 543, 629, 643, 647, 677, 918, 935,
948, 978, 1001, 1005, 1156; H. v, 5; vii, 18, 24;
viii, 1, 3; YZ. 27, 225; K.Pr. 150, 178); to look
for, seek for (dat.) (Śiv. 425, 1465, 1469; Rām. 433,
441, 525, 944, 1143*c*; K. 656, 693, 1034; YZ. 116);

to see, to try (if one can do so-and-so) (Gr.M.);
to consider (if one can do so-and-so), hesitate about
(K. 1116);

to look out for, watch for, wait for, await (cf.
gōṭhi w^o, p. 313*a*, l. 11; *hīth w^o*, p. 358*b*, l. 5;
prash^{an}, p. 767*a*, l. 50; *rōgi w^o*, p. 828*a*, l. 36;
rug^u w^o, p. 828*b*, l. 10) (Gr.M.; Śiv. 1118, 1706;
Rām. 10, 69, 1169);

to see, find, discover (Gr.M.; Śiv. 340, 554,
1656, 1748, 1853; Rām. 95, 508, 608, 630, 1000,
1557, 1720; K. 94, 231, 286, 288, 811, 910, 1037,

1104); to see, understand, be of opinion (Gr.M.; Śiv. 728, 1068, 1774, 1802, 1807, 1818, 1820, 1834; Rām. 12, 26, 222, 652, 1302, 1420, 1522-3, 1560; K. 135, 237, 295, 435, 960, 1061);

to experience, suffer, endure (cf. **nēsh'kāl w^o**, p. 656a, l. 21; **pās w^o**, p. 776b, l. 35) (Rām. 24, 825, 1005, 1520); Ēl. also gives the inf. **wuchun**, as meaning 'eyesight'.

The impv. of this verb is often used as an interjection, or semi-interjection with the meaning of 'behold' (e.g. **wuch**, Rām. 122, 155, 741, 1092, 1762); more commonly in the plural (as in **wuchiv**, Rām. 271, 556, 585, 602, 621, 629, 637, 654, 891, 943, 951, 1220, 1222, 1228, 1268, 1326, 1334, 1336, 1338, 1452, 1546, 1751; **wuch'tav**, Rām. 604, 1147, 1160, 1298, 1409, 1538, 1547, 1549, 1613, 1689).

wuch^u-mot^u वुक्क-मंतु । अवलोकितः perf. part. (f. **wuch^u-mü^h** वुक्क-मंतू), seen, etc., as ab.

wuchan-wōl^u वुक्कन्-वोलु । परीचकः n.ag. (f. **-wājēn** -वाज्यन्), one who sees, beholds (Śiv. 916); one who examines, tests.

wuchith-kār वुक्थि-कार । विमृश्य कारिता m. action taken after due consideration. —**karun** —करन् । विमृश्य प्रवर्तनम् m.inf. to act after due consideration. —**rozun** —रोजुन् । स्मृतिगोचरीभवनम् m.inf. to keep on the watch, to keep an eye on. —**thawun** —थवुन् । आलोक्य स्मृतौ स्थापनम् m.inf. to observe and keep in mind.

wuchanāwun वुक्कानवुन् । प्रदर्शनम् conj. 1 (1 p.p. **wuchanōw^u** वुक्कनोवु), to cause to be seen, to show (Śiv. 16, 1397); to cause to be considered, to explain.

vēchēr व्यच्छर । स्थूलता m. fatness, thickness, stoutness, bulkiness (cf. **pēlⁱ-v^o**, p. 814a, l. 43). —**pōchēr** —पोच्छर । अतिस्थौल्यम् m. stoutness and thickness, excessive, or great, stoutness, great thickness.

wuchawun^u वुक्कवुनु । पश्यन्. परीचकः n.ag. (f. **wuchaviin^u** वुक्कवंनु), one who sees, a beholder, looker on; one who inspects, examines, tests; and so on as in **wuchun**, q.v.

wuchawañ वुक्कवन् । दर्शनपरीचणभृतिः f. the cost paid for looking, an inspection fee.

wucāpa वुचाप । असद्विवादः m. an unreal or groundless dispute or objection (e.g. arising in some act of giving or taking, or in calculating). —**gor^u** —गं । असद्व्यवहरणशीलः m. one who is in the habit of raising such groundless disputes or objections. —**karun** —करन् । असद्व्यवहारः m.inf. to dispute, or object, groundlessly, as ab. —**tulun** —तुलुन् । अन्तरायोज्ञानम् m.inf. to intervene by raising a groundless

dispute or objection. —**wōthun** —वुथुन् । अन्तरायापत्तिः m.inf. such an intervention to occur. **wucōpⁱ** वुचापि । असद्व्यवहारी adj. e.g. one who is in the habit of raising groundless disputes or making groundless objections.

wucōpil वुचापिन् । असवृत्तिव्यापारः f. the practice of raising or entering into groundless disputes or objections.

wācēr वाच्छर । अवस्थाप्राप्तता m. the arrival at, or attainment to, any state or condition.

wācēr वाँच्छर । अन्तःसंकोचः m. internal tightness, the having the contents tightly held (e.g. a walnut the kernel of which is tightly contained within the shell and is difficult to extract); met. the tightness (of a miser or of a secretive person).

wacyōv वाच्योव, see **waṭun**.

wācyōv वाच्योव, see **waṭun**.

wad 1 वद् । असत्यतयावर्तनम्. रोगविशेषः m. cheating (at gaming or the like); an inguinal bubo. —**gabhun** —गहुन् । यूतादावसवृत्त्यापातः m.inf. (in gambling) cheating, or an accidental breach of the rules (favouring one party as against the other) to occur. —**karun** —करन् । यूतक्रीडादावसदाचेपः m.inf. dishonestly to dispute the result (in gambling).

wad 2 वद् in **wada-wad** वद्-वद् । असकृद्दितकर्म f. the weeping together of a number of assembled persons. **wad** वद् । लाभवृद्धिः, क्रियार्थपणः f. (sg. dat. **viid^u** वँद्, Gr.Gr. 71), profit (in a mercantile transaction); (in a sale) discount, an agreed reduction in price (to complete a speedy sale). In II. v, 1, the word is translated 'crookedness', said with regard to a ring by the person to whom it is offered for sale, apparently to cheapen it. **vūd^u-pēth dyun^u** वँद्-पथ् दिनु । लाभवृद्धि धनांशप्रयोगः m.inf. to invest money in the hope of profit.

wād वाद् । विवादः m. speech, words, talk (cf. **ōhī-w^o**, p. 17b, l. 13) (Śiv. 1460, K.Pr. 15); an answer, reply (Śiv. 449, K.Pr. 199); a discussion, dispute, controversy (cf. **tōṭan-w^o**, p. 1090a, l. 12); a habit, custom (cf. **tōṭ^oran-w^o**, p. 1045a, l. 41); —**o** irritating, causing annoyance (cf. **phāṭawan-w^o**, p. 719b, l. 25; **pōrawan-w^o**, p. 772b, l. 35; **tōṭan-w^o**, p. 1044b, l. 11; **ṭānan-w^o**, p. 1075b, l. 14; **wōthan-w^o**, s.v. **wōthun**); —**o** measuring, weighing or counting out (cf. **nika-cirna-w^o**, p. 627b, l. 1; **phuṭa-w^o**, p. 717a, l. 10; **pājē-w^o**, p. 723b, l. 41; **paisa-w^o**, p. 777a, l. 10; **pushēran-w^o**, p. 782b, l. 30; **pīṭa-w^o**, p. 807b, l. 28; **sēra-w^o**, p. 929b, l. 2; **ṭūkⁱ-w^o**, p. 991b, l. 5; **traka-w^o**, p. 1023b, l. 34; **ṭringa-w^o**, p. 1082b, l. 47); clapping the

hands (in tune to music or the like) (see —**tulun**, bel.); clapping the hands (in derision, or to startle) (K. 222, 232); —^o one who is employed in any very petty matter or affair (cf. **phēka-w^o**, p. 689a, l. 49; **phāl-w^o**, p. 694b, l. 26; **phēr-w^o**, p. 721b, l. 32); see also **wād**, s.v. **wāda**. —**abun** —अबुन् । वाग्बधापत्तिः m.inf. (in an argument) to become agitated by an opponent's words. —**karun** —करुन् । प्रत्याचिपः m.inf. to argue mutually, discuss (concerning, **pēth**) (Gr.M.); to quarrel or argue (with someone) (Rām. 1210; K.Pr. 64, 116); (in an argument) to abuse each other (K.Pr. 147). —**tulun** —तुलुन् m.inf. to raise speech, to raise conversation, to hold discourse (concerning, gen.) (K. 981); to clap the hands (in tune to music, etc.) (K. 294). —**ṣānun** —ज्ञानुन् । वाचा व्यथनम् m.inf. (in an argument) to cause an opponent to become agitated by one's language. —**wād** —वाद । वादानुवादः m. answering (a teacher or the like) insolently (El. *wādāt karun*, to answer). —**wād-kusur^u** —वाद्-कुसूरु । धार्म्याद्विद्वदनशीलः adj. (f. —**wād-kusūr^u** —वाद्-कुसूरु), 'an answering-back puppy', a pupil who insolently answers his teacher's, or his superior's, animadversions. —**wād-lōgul^u** —वाद्-ल्वगुलु । असह्यप्रतिवदनशीलः adj. (f. —**wād-lōgūj^u** —वाद्-ल्वगुजू), a pupil (or the like) who habitually answers his superiors insolently. —**wōthun** —व्यथुन् । वाग्बधापत्तिः m.inf. (in an argument) to become annoyed, or agitated, by the opponent's language.

wād wād, see **wār 3**.

wāda वाद وعدة । संकेतः m. a promise, agreement, guarantee (Gr.M., Rām. 1711, K.Pr. 178) (**wāda-y-Khōdā**, a vow by God, H. xii, 7, 15); (esp.) an agreement entered into for borrowing money (L. 387, *wād*); an appointment, assignation (e.g. an agreement about a particular time or place) (Rām. 661); a pre-determined occurrence, that which is pre-destined (Rām. 222, 681, 1492); a time, or period, fixed by agreement or by fate (Rām. 950, 1143b). —**karun** —करुन् m.inf. to promise (Gr.M.). —**thawun** —थवुन् । संकेतदानम् m.inf. to make an appointment (for something), to fix a time (for doing something). —**wātun** —वानुन् । समयोपस्थितिः m.inf. the agreed time to arrive; esp. the destined moment of death to come.

wādī (sic) f. a plain (El.).

waid वेद, see **wōd**.

vēd वेद । विधिः f. (sg. dat. **vēz^u** —वेजू), a rule, commandment, enjoining precept; a sacred rule, ordinance, injunction; a religious rite, or ceremony (cf. **bōsh^u-v^o**, p. 94a, l. 1) (Śiv. 1000).

vēdi वेदि (for Skt. *vidhi* विधि), in the following: —**vēdi-pūrwalkh** वेदि-पूर्वख् adv. according to due ceremony, ritely (K. 971). —**vēz^u** —वेजू adv. id. (K. 494, 715, 726, 770, 1046).

vēd वेद, see **vid**.

vēdⁱ वेदि, see **vyod^u**.

vid विद् । अवसरः f. a fit or proper opportunity, occasion; cf. **vil**. —**yiñ^u** —यिञ् । प्रतीकारावसराधिगमः f.inf. an opportunity for revenge to come.

vid वीद् or (as written by Paṇḍits) **vēd** वेद । वेदः m. the sacred scriptures of the Hindūs, the Vēda (Śiv. 8, 50, 64, 77, 82, 109, 200, 276, 394, 446, 515, 538, 582, 626, 672, 688, 757, 800, 803, 847, 851, 979, 1006, 1077, 1115-6, 1118, 1158, 1164, 1169, 1186, 1287, 1323, 1368, 1527, 1580, 1753, 1763, 1796, 1837, 1865; Rām. 101, 637, 1140, 1643; K. 96, 568, 666, 1039).

vidā-pāth वीद-पाठ । वेदाध्ययनम् m. (sg. dat. —**pāthas** —पाठस्), reading, or studying, of the Vēda; reciting a text or texts of the Vēda at some religious rite. —**pōthⁱ** —पांठि । वेदाध्ययनवृत्तिः m. a professional reciter of vedic texts, as ab. —**pūthⁱ** —पूथि । वेदपुस्तकम् f. (sg. dat. —**pōthē** —पोथ्य), a book of one or more of the Hindū scriptures. —**sōkshī** —सांक्षी m. the evidence of, or proof from, the Vēda (Śiv. 672). —**wān** —वान् । अनूचानः m. one well versed in the Vēdas, with their supplementary writings, so as to be able to recite, read, and teach them.

wōd वृद्ध । मस्तकम् f. the upper part of the head, the brain-pan, crown of the head (El.; Śiv. 1012; H. iii, 1; xi, 12, 16; K.Pr. 203); a head of hair (Gr.Gr. 16, scalp). —**pārūñ^u** —पारंजू । कवरीवेष्टनकर्म f.inf. (of a woman) to braid the hair. —**shērūñ^u** —शेरंजू । केशप्रसाधनकर्म f.inf. to comb, or arrange, the hair.

wōda-non^u वृद्ध-ननु adj. (f. —**niñ^u** —नंजू), bare-headed, with the head uncovered (K. 825; K.Pr. 86, *und th un*).

wōdi rab वृद्धि रब् f. mud on the head, used in **dab-dab wōdi-rab**, a practical joke, p. 183a, l. 41, q.v. —**ṣiñd^u** —सिंजू । मस्तकचपेटः, अत्यनादरः f. (sg. dat. —**ṣanjē** —संज्य), a slap on the (uncovered) head; met. a gross insult, insulting abuse, bullying. —**ṣiñd^u lagūñ^u** —सिंजू लगुञ् । अत्यनादरानुभवः f.inf. gross and insulting abuse to be experienced, to be treated with insult (e.g. on account of one's want of merit, or having no protector), to be bullied. —**ṣanjē-kūr^u** —संज्य-कूरु । अनादराश्रयकन्या (स्त्री) f. a girl who (on account of her want of merit, or because she has no one to protect her) is habitually bullied, insulted, or treated with contempt; met. a grown-up woman who

is so treated. —wōdi dinⁱ —वडि दिन । असकत्
मस्तकाहनम्, तिरस्कारः m. pl. inf. to give several slaps
on a person's head; met. frequently to bully, abuse,
or insult someone who has no protector. —wōdi
lagānⁱ —वडि लगनि । असकत्तिरस्कारानुभवः m. pl. inf.
such bullying to be experienced.

wōd 1 वोद् । उपायनम् m. a gift, or present (offered
to a superior, or, on a festal occasion, to a friend or
relation). Cf. wōd^u.

wōda-barōyⁱ वोद-बरायि । उपायननिवेदनम् f. the
offering of such a gift in return for a similar gift
given to the offerer on a previous occasion. See
warōyⁱ. —nērun —नेरुन । उपायनवितरणम् m. inf.
to give (some near relation) a helping hand by making
him a present on a festal occasion (esp. when the
present is non-obligatory).

wōd 2 वोद् । व्याधिः f. sickness, ailment, disease, illness.
—hōrūn^u —होरून् । व्याधुल्लहनम् f. inf. to pass
through a sickness, to recover after suffering from
illness.

wōda-saṭ^r वोद-सत् । व्याधिवर्चा f. general
anxiety felt by many of a person's relations and
family on the occasion of his suffering from illness.

wōda वोड adv. from there (H. xii, 23). I. q. ōra,
p. 41b, l. 20, q. v.

wōd^u वोदु m. in nētra-wahara-wōd^u, p. 662a, l. 41,
and wah^ara-wōd^u, s. v. wahor^u. Cf. wōd 1, of
which it is probably another spelling.

wōd वाद्, wōd^u वादू, or waid वैद् m. a physician,
a doctor, i. q. waidy, q. v. (cf. phēla-wōd^u, p. 693b,
l. 5) (El. waid, Gr. Gr. 22). wōda-wān वाद-वान् ।
चिकित्सकाश्रयस्थानम् m. a doctor's place of business,
where he receives patients (K. Pr. 138, vedah-wān);
a place to which sick persons come for treatment,
a hospital.

wōd (El. wād), see wōr^u.

wōdī वादी adj. e. g. a speaker, one who speaks, used —°,
as in satya-wōdī, p. 950a, l. 17 (Śiv. 518).

wud वुद् or उद् m. the country of which Ayōdhya was
the capital, the modern Awadh or Oude (Rām. 888).

wuda 1 वुद्, see wud^u.

wuda 2 वुद् । बीजविशेषः m. N. of a certain seed, which,
when ground and made into a plaster with water, is
used as a cure for headache. It is burnt as a pro-
tection against demons (Śiv. 1150). —zālay -जालय ।
रबीभूतापहरणक्रिया f. the burning of this seed.
When a bridegroom or bride are about to set forth for
the wedding (or on similar occasions) this seed is burnt
before them with appropriate spells, in order to ward
off the evil eye, demons, ghosts, or similar evils.

wud^u वुद् । जागृकः adj. (f. wuz^u 1 वुज्, for 2, see
wuzun), awake, awakened from sleep (cf. nēnd^ari-
w^o, p. 642b, l. 20) (L. V. 32); met. wide-awake,
sharp-witted, clear-witted; skilled, accomplished (in
scmework). Cf. udun.

wuda-sāway वुद-सावय । उन्निद्रखेदः f. broken
sleep, sleep from which one wakes over and over again.
—sāway gabhūn^u —सावय गहून् । उन्निद्रता (निद्राभङ्ग)
खेदाधिगमः f. inf. broken sleep to occur to a person.

wōdboth^u वुद्बठु । उन्नतः m. an exalted person, one of
high degree, eminent, magnanimous, and of great
wealth.

wōdbav वुद्बव । उत्पादः, स्वातन्त्र्यम् m. production,
creation; (in Ksh.) energy (in any work), strenuous
effort; independence, autonomy. —dyun^u —दिनु ।
स्वातन्त्र्यप्रवृत्ति उत्साहनम् m. inf. to encourage (a person)
to practise independence (whether good or bad).
—lagun —लगुन् । स्वातन्त्र्यावाप्तिः m. inf. 'independence
to be acquired', i. e. to get freedom to deal with
property or business hitherto under the control of
another.

wuddar वुद्दर or उद्दर m. one who rescues, a deliverer
(a title given to Śiva, as the Rescuer from rebirth,
voc. wuddara, Śiv. 1584).

wuddav वुद्दव or उद्दव m. N. of a Yādava, uncle and
friend of Krushu (Kṛṣṇa), in Skt. Uddhava (Śiv. 992,
1005; K. 500 ff. to 531, 898-9, 985, 1003, 1020).

vēdāg वदाग् । उपालम्भः m. complaint, reproach, censure,
accusation (made to one person regarding another's
action). —dyun^u —दिनु । उपालम्भप्रकाशनम् m. inf.
to make such a complaint. —phirun —फिरुन् ।
खेदप्रकाशनम् m. inf. to complain (to one's own people)
about some old grievance (suffered by oneself or by
another) which one has continually borne in mind, to
grumble over an old grievance.

vedah, see wōd.

wōdāharan वुदाहरन् m. an instance, example,
illustration (Gr. M.).

wadal 1 वदल्, in adal-wadal, etc., p. 14b, l. 18, i. q.
badal, q. v. (K. Pr. 2, 102).

wadal 2 वदल् । क्लेशः f. distress, pain, trouble (from
extreme exertion, insult, abuse, or the like) (cf.
gandārⁱ-w^o, p. 291a, l. 39; khēji-w^o, p. 305a, l. 1;
waṭha-w^o, s. v. waṭha). —gabhūn^u —गहून् ।
असह्यक्लेशानुभवः f. inf. such distress to be experienced.

wōdāla वोडाल । अनान्दः m. abusive disgrace, dis-
honour, disgrace (referring to a person, beast, thing,
or action).

wōd^llad वादिजद् in wah^ara-w^o, s. v. wahar. Cf.
wōd^u.

wadam or **wadēm**, see **wōdam**.

vēdām व्यदाम् । दुराग्रहः m. headstrongness, addiction, foolish obstinacy (in censurable conduct). — **abun** — **अबुन्** । दुष्टेष्टासक्तीभवनम् m.inf. addiction to a censurable course of conduct to be acquired.

wōdam वृदम्, or **wōdēm** वृदयम् m. zeal, energy (Gr.M.); exertion (El. *wadam*, *wadēm*).

vēdōm व्यदोमि । दुराग्रहः adj. e.g. obstinately addicted to a censurable course of conduct, headstrong.

wadun वदुन् । आक्रन्दः conj. 1 (1 p.p. **wod**^u वदु, f. **vüz**^u वञ्जु; 2 p.p. **wazōv** वञ्जोव्. This verb is impers. in the tenses formed from the p.p.) to lament, wail, cry, weep, sob, mourn (of. **bāki w**^o, p. 99b, l. 12; **hamāl w**^o, p. 334a, l. 15; **mājē-w**^o, p. 557b, l. 36; **tāli-gulī ladith w**^o, p. 997b, l. 17) (El.; Gr.M.; L.V. 67; Śiv. 707, 832; Rām. 64, 157, 167, 183, 198-9, 200, 220-1, 226, 229, 234, 253, 258-9, 261, 264, 267, 277-8, 283, 358, 378, 388, 430, 439, 465-6, 538-9, 648, etc.; K. 289, 454, 479, 507, 801-2, 857, 859; H. vii, 16, 25; ix, 1; xi, 5; YZ. 43, 55, 125, 156, 183, 455; K.Pr. 36, 145); to be abundant, to abound, to be more than sufficient (Śiv. 1565).

wadan-bāpār वदन-बापार । रुदितप्रवर्तनम् m. (of a number of assembled people) united lamentation or wailing, etc. — **bāth** -बात् or **-bāth** -बाँत् । निरन्तर-रुदितवृत्तिः m. (sg. dat. **-bātas** -बात्स, etc.), long continued crying or wailing (esp. of children or women after a scolding or abuse). — **bith** -बिट् or **-bith**^u -बिटू । रुदितसमाश्रयः, क्रन्दां समाजः f. (sg. dat. **-bichē** -बिच्छे), a wailing-assembly, i.e. (in time of grief) a number of persons assembled together and weeping; the place where such persons assemble. — **-vil** -विल् । रोदनसमयः f. the time, or proper occasion, for wailing (e.g. a loss, grief, fear, or the hungeriness of a child). — **-vil lāgūn**^u -विल् लागून् । अतिरुदितप्रवर्तना f.inf. to start a time of wailing (for any of the ab. causes).

wadān riwān वदान् रिवान् । अतिशीकोत्तरम् pres. part. used as adv., with great wailing or lamentation.

wadani bēhun वदनि व्यङ्गन् । रुदितप्रवर्तनम् m.inf. to sit down to wail, to weep and wail (in presence of some calamity).

wadanas abun वदनस अबुन् । रुदिते आसक्तिः m.inf. 'to enter weeping', i.e. to become absorbed in weeping (at some injury done by another), to begin violent and prolonged weeping (K. 82, 91, 236, 407).

— **ṣānun** — **ञानुन्** । रुदिते आसज्जनम् m.inf. to set (a person) weeping, to give cause for weeping (by opposition, terrifying, blaming, attacking, or the like).

vēdān व्यदान् m. a rite, ceremony, performance of prescribed acts or rites (cf. **bali-v**, p. 104b, l. 24).

wudān वुडान् pres. part. of **wudun**, to fly, q.v., used as adv., quickly, speedily (L. 462, *wudan*).

wudun वुदुन् । जागरुकीभवनम् conj. 2 or 3 (1 p.p. **wud**^u वुदु, f. **wuz**^u वुञ्जु; 2 p.p. **wudyōv** वुद्योव्), to be wide awake; to become wide awake, to wake from sleep, to come to one's senses out of a faint (K. 600); met. to come forth out of obscurity, to become actively manifest (L.V. 25); cf. **wud**^u. **wud**^u-**mot**^u वुदु-मंतु । जागरामापन्नः perf. part. (f. **wuz**^u-**müṣ**^u वुञ्जु-मञ्जू), awakened, come to out of a faint.

wudun वुदुन् । उडुयनम् conj. 3 (2 p.p. **wudyōv** वुद्योव्), to fly, to soar (El.; W. 115; K. 747, 807); (met.) to fly away, disappear, be destroyed, vanish, become nothing, (of a human being) to gain final emancipation (after death). [In this latter meaning only, the conj. part. is **wujith** वुजिथ्, not **wudith** वुडिथ्, see Gr.Gr. 104, 198.]

wudyō-mot^u वुद्यो-मंतु । विनष्टः perf. part. (f. **wudyē-müṣ**^u वुद्ये-मञ्जू), flown away, disappeared, destroyed (e.g. by time, change, character, calamity, expenditure).

wudith gaṣhun वुडिथ् गक्कुन् m.inf. to fly away (Gr.Gr. 104, 198; Gr.M.).

wujith gaṣhun वुजिथ् गक्कुन् । नष्टीभवनम् m.inf. to disappear, vanish, be utterly destroyed and not leave a trace; to give up the ghost, die (Rām. 260); to obtain final emancipation (Gr.Gr. 198).

wedang (? spelling and gender) N. of a certain medicinal plant, used as an anthelmintic (L. 75).

wudnam वुदन्म । भोजनम् m. food (esp. cooked grain). — **tulun** — **तुलुन्** । भोजनमुक्तिः m.inf. to eat such food.

wōda-non^u वृड-नन्नु, see p. 1096b, l. 35.

vidānth वीदान्थ m. (sg. dat. **vidāntas** वीदान्तस), N. of one of the six systems of Hindū philosophy (Skt. *vidānta*), claiming to teach the ultimate aim and scope of the Vēda (Śiv. 1417).

wadanāwun वदनावुन् । क्रन्दना conj. 1 (1 p.p. **wadanōw**^u वदनोवु), to cause to weep, to cause to wail, lament, etc. (caus. of **wadun**, q.v. in all its meanings) (El., Śiv. 1394, K.Pr. 166). **wadanōw**^u-**mot**^u वदनोवु-मंतु । रोदितः perf. part. (f. **wadanōv**^u-**müṣ**^u वदनावु-मञ्जू), caused to weep, etc., made to weep, etc. (by someone).

wudānāwun वुडनावुन् । उडुयनम् conj. 1 (1 p.p. **wudānōw**^u वुडनोवु), to cause to fly, set flying (e.g. a tame bird, an airplane, or the like) (Gr.M., K. 947); to carry (a load on the head) (Gr.M.; ? cf. **wōd**). **wudānōw**^u-**mot**^u वुडनोवु-मंतु । उडुनाय स्वभक्तीकृतः perf. part. (f. **wudānōv**^u-**müṣ**^u वुडनावु-मञ्जू), caused to fly, set flying (by someone).

wōḍañē वृद्ध । उत्थितः, उत्थाय, अतिशीघ्रम् adj. e.g. and adv., standing up, erect, standing permanently on end (Rām. 951; H. iii, 1, 8; viii, 6; xii, 1; K.Pr. 145, *śudānik*); risen up (to a standing position) (Rām. 332, 431, 524, 672, 819, 1374); (as adv.) very quickly speedily (u.w.vbs. of motion, eating, giving, etc.); cf. wōthadañē. —rōzun —रोजुन् । निरन्तरतया चा-
पालनम्, समादरः m.inf. to remain standing (Gr.M.; H. xii, 1); to be at attention, always ready to obey, to be constant in attendance or service; to receive (a guest) hospitably.

wuḍiñ वृद्धि । नीरङ्गिका f. a woman's sheet or mantle (according to El., s.v. *wōḍiñ*, it is the marriage veil, and is made of finer materials than the ordinary veil or *pūḥ*).

wad^ur^u वद्धक । शस्त्रमयबन्धनवस्तु f. an iron clamp holding a box, or the like, together. -rūg -रूग् or wad^ari-rūg वद्धरि-रूग् । खान्नावाधा m. continual irritation caused by the ill-temper or abuse (or the like) of one's own closely-related people (e.g. wife, husband, father, father-in-law, and so on). -rūg aḥsun -रूग् अचुन् । उपतापप्रवर्तना m.inf. such irritation to begin to be felt.

wādur वाँदुर or (K. 669) wānur वानुर । वानरः m. (sg. dat. wādaras वाँदरस्, Gr.Gr. 51; f. wādūr^u वाँदूर or wādārēñ वाँदर्यञ्), a monkey (El. *wāndur*, a monkey; *wāndūr*, a bear; cf. *ponz*^u 1, which also means both 'monkey' and 'bear'; Gr.Gr. 51; Gr.M.; L. 108, *wāndar*; Rām. 68, 444, 452, 459, 466, 542, 746, 778, 785, 794, 832, 864, 916, 931, 965, 983, 990, 996, 1003, 1070, 1134, 1143k, 1408; K. 19, 155, 888; also 669, 679, where it can only mean 'bear'. wādar-bacē वाँदर-बच्च । वानरपीतः m. a young monkey. -rāj -राज् m. 'monkey-rule'; hence, a time of utter irreligion and great oppression (K.Pr. 9).

vēd^ar वद्धर । दुःसहशीतम् f. freezing cold (after a fall of snow, with a clear sky and bitter wind) (K.Pr. 226).

vēd^ur^u वद्धक, see *vyodur*^u.

vidur विदुर m. N. of a hero of the Mahābhārata. He was the younger brother of Pāṇḍu, and was noted for wisdom, righteousness, and impartiality (Śiv. 1328, K. 1035).

wōḍār वृद्धार । उदारः adj. e.g. generous, liberal, munificent. -ḥēth -ह्यथ । उदारशयः adj. e.g. noble-minded, magnanimous; intelligent, discriminating.

wōḍur वृद्धुर । कुचिः m. (sg. dat. wōḍaras वृद्धरस्), the womb (L.V. 51); the belly, abdomen (El. also *wādur*, Śiv. 1817). wōḍar-dōḍ^u वृद्धर-दोदु । अपत्यलालसा m. (of a childless person) yearning for offspring; (of a person with children) sympathy, loving fellow-feeling

with one's children; anxiety for a child's future (moral or material).

wōḍ^ur^u वद्धक or wōḍur^u वृद्धक । कलकनुविशेषः (उभ्रः) m. an otter (El. *udur*; L. 111, *wudar*; W. 9, *vōdur*).

wōḍārⁱ-musla वृद्धरि-मुसल । उभ्रचर्म m. otter-skin (used by the wealthy as a kind of cloak in cold weather).

wōḍur वीदुर । बलात्कारी m. (sg. dat. wōḍaras वीदरस्), a robber with violence, highway robber, marauder (cf. *gōzⁱ-wō^o*, p. 318b, l. 27).

wōḍ^ur^u वाँदक (also spelt wōḍ^ar वाँदर) । विषविस्कोटः f. a bubo (e.g. in the armpit) (cf. *kāḥhⁱ-w^o*, p. 493a, l. 4) (K.Pr. 128, *wādur*, translated 'sickness'). —pēñ^u —पञ्जू । विषविस्कोटरुगापत्तिः f.inf. a bubo to come on (K.Pr. 128, as ab.).

wudar वुडर । महभूमिः f. (sg. obl. wudūr^u वुद्धक, Śiv. 1813), a plateau, raised a little above the level of the valley (cf. *nyōvⁱ-w^o*, p. 674b, l. 34; *pōpar-w^o*, p. 749b, l. 48) (El. *udar*, *wudar*; Gr.Gr. 15; L. 461, *udar*; Śiv. 1813).

vidarb विदर्ब(र्भ) m. N. of a Province in India, the modern Berar (Skt. *Vidarbha*) (K. 639, 648).

wad^arun वद्धरन् । भूम्यादी निचिपः conj. 1 (1 p.p. wad^ur^u वद्धक), to bury in the ground; to hide, conceal (an action, quality or the like).

vēd^aran वद्धरन् । शिथिलता f. (sg. dat. vēd^arūñ^u वद्धरञ्), looseness, slackness (e.g. of the knot of a load); slackness, weakness, feebleness.

vēd^arun वद्धरन् । शिथिलीभवनम् conj. 3 (2 p.p. vēd^aryōv वद्धर्यौव), to be, or become, loose, slack (of the knot of a load or the like) (Gr.Gr. 8); to be, or become, slack, weak, feeble. vēd^aryō-mot^u वद्धर्यौ-मंतु । शिथिलीभूतः perf. part. (f. vēd^aryē-mūḥ^u वद्धर्यै-मञ्जू), become loose, slack; enfeebled, become slack, weak.

wudarun वुद्धरन् । वियोगखेदापत्तिः conj. 3 (2 p.p. wudaryōv वुद्धर्यौव), to feel sorrow in separation or owing to loss. wudaryō-mot^u वुद्धर्यौ-मंतु । वियोगेन खेदमापन्नः perf. part. (f. wudaryē-mūḥ^u वुद्धर्यै-मञ्जू), become sorrowful, as ab.

vēd^arēr वद्धर्यर् । चाञ्चल्यम्, विरोधवृत्तिः m. unsteadiness (of character), fickleness, inconstancy; opposition, antagonism.

vēd^arath वद्धरथ । विद्रधिः f. (sg. dat. (?) vēd^arathi वद्धरथि), a kind of painful abscess. —pēñ^u —पञ्जू । विद्रध्युद्भवः f.inf. such an abscess to come on.

wad^arāwun वडरावुन । भूमौ निचिपः conj. 1 (1 p.p. wad^arōw^u वडरोवु), to bury in the ground (e.g. in order to hide something); to bury, inter (a corpse); to hide, conceal (an action, quality, or the like). wad^arōw^u-mot^u वडरोवु-मंतु । भूखातादी निचिपः perf.

part. (f. wad^arōv^u-müš^u वडरावु-मञ्जू), buried (as ab.); interred (as ab.); concealed (as ab.).

vêd^arāwun वंदरावुन । शिथिलीकरणम् conj. 1 (1 p.p. vêt^arōw^u वंदरोवु), to loosen, slacken; to make feeble (by opposition, assisting in defeat, robbing, or the like). vêt^arōw^u-mot^u वंदरोवु-मंतु । शिथिलीकृतः perf. part. (f. vêt^arōv^u-müš^u वंदरावु-मञ्जू), loosened, slackened (by someone); made feeble (as ab.).

wud^arāwun वुदरावुन (? spelling) conj. 1 (1 p.p. wud^arōw^u वुदरोवु), to wet (El. udarāwun). Cf. wazanāwun 1.

vēdis वदिस, see vyod^a.

wōdās 1 वदास m. grief, sorrow (El. wudās, wōlās).

wōdās 2 वदास । गतरागः adj. e.g. indifferent, apathetic, listless; one who has no passion for anything; bewildered, perplexed, distracted (Śiv. 1434, 1453).

wōdōsⁱ वदासि । त्यक्तप्रवृत्तिः m. i.q. wōdās 2, esp. one who has abandoned all passion for things of this world, an anchorite, hermit, ascetic (Śiv. 1759); separated (from), apart (from) (Rām. 507); sorrowful, mournful, forlorn (Gr.M., Rām. 1213); bewildered, perplexed, distracted (Śiv. 779). — gashun — गहनु ।

वेराग्यावाप्तिः m.inf. to abandon worldly desires and passions, to take to indifference to the world, to become an ascetic; to become distraught (Śiv. 779, Rām. 524). — rōzun — रोजुन । प्रतिनिवृत्तिः m.inf. to remain apart, take no part (in something), show oneself unconcerned (in). Cf. the next.

wōdōsin वदासिन । उदासीनः m. one who is indifferent, unconcerned, taking no part (in).

wudasāway उदसावय् f. waking, lying awake (Gr.Gr. 129).

wad^av वद्व् or wadav वद्व् । अभ्युदयः f. (sg. dat. wadavi वद्वि). The pl. nom., wadavē वद्व्य, is often written wadavi वद्वि. The pl. dat. is usually written wadavēn वद्व्यन्; (on the occasion of some happy event, such as the birth of a son, his marriage, the receipt of an honour, recovery from illness, safe arrival after a difficult journey, or the like) rejoicing, festivity, congratulations (Rām. 1274; K. 99, 103, 113, 173, 567, 833; K.Pr. 218, wadiwil). — karūn^u

— करंजू । अभ्युदयसंभाषणम् f.inf. to offer congratulations (as ab.) (cf. warē ta wadavē karañē, s.v. vür^u 1).

— ladiūn^u — लदंजू । अभ्युदयनिमित्तधनप्रयोगः f.inf. to distribute gifts on such an event; (esp. at a marriage, the bride's relations) to make presents (to the bridegroom's relations).

wadavi-bôg^u वद्वि-बोगु । अभ्युदयोपायनम् m. a present made on such an occasion. — bata -वत ।

अभ्युदयार्थभोजनम् m. a dinner given, or a present of dainty food sent, on such an occasion.

vēdiva f. a widow (El. ? should the word be vēdawa वदव ?).

wadawun^u वदवुनु । क्रन्दमानः n.ag. (f. wadavūn^u वदवञ्जू), one who laments, wails, weeps (El. wadawun); one who is ready to cry on the slightest provocation, a cry-baby.

wudawun^u वुडवुनु । उडुयन्, उपस्थितनाशः n.ag. (f. wudavūn^u वुडवञ्जू), one who flies, soars; a speedy rider or driver; anything which is on the point of destruction.

wudāwun वुडावुन । चालनम्, नाशनम्, अपहरणम् conj. 1 (1 p.p. wudōw^u वुडोवु), to cause to fly; to cause to fly away, to cause to move away (cf. tōsma wudāwanⁱ, p. 1038a, l. 30); to cause to move speedily, to speed up; to destroy; to carry off, take away entirely (cf. banga wudāvūn^u, p. 112b, l. 24).

wudōw^u-mot^u वुडोवु-मंतु । विनाशितः, अपहतः perf. part. (f. wudōv^u-müš^u वुडावु-मञ्जू), caused to fly; caused to fly away; speeded up (by someone); destroyed; carried off.

wudōvith bhunun वुडाविथ् कुनुन । अपव्ययीकरणम् m.inf. to squander, dissipate.

waidy वैद्य् or wōdy वाद्य् or (see wōd) wōd^u वादु । चिकित्सकः m. a physician, a doctor (Gr.M., Śiv. 1855). wai(wō)dē-bab^r वै(वै)द्य-बज्र् । वैद्यचर्चा f. anxiety felt (by the members of an invalid's family) in regard to the propriety of sending for a doctor, his fee, and so on.

vēdyā वद्या or vidyā विद्या f. knowledge (Gr.M., Śiv. 109); learning (Gr.Gr. 187, Gr.M., Śiv. 1471); a branch of learning, a science (Gr.M.; Śiv. 707; K. 485-6, 488). — dachin -दक्षिन्, — dachiñ^u -दक्षिञ्जू, — dakshinā -दक्षिणा(णा), or — dakhēnā -दख्यना f. a fee paid to a teacher (K. 488 dakhēnā).

vidyāyi-rost^u विद्यायि-रस्तु adj. (f. —rūsh^u -रंङ्कु), void of knowledge, ignorant (Gr.M.).

wōday वदय् m. rising (e.g. of a heavenly body) (Rām. 1265); exaltation, grandeur, splendour, nobility (K. 1072).

wōdayēs yun^u वदयस् यिनु m.inf. to come to rising, to become highly exalted, to reach a very high pitch (K. 426, 1048, 1096, 1108).

vēdyādar वद्यादार् (or vi^o वि^o) । देवयोनिविशेषः, महाविद्वान् m. a certain kind of demi-god or semi-divine being, in Skt. Vidyātharu (K. 346); a man learned in sacred lore (Śiv. 50, 626, 862).

wōdyūg वड्युग or wōdyōg वड्योग् m. exertion, effort (El. wadhug, wadyūg; Śiv. 1015, 1709, 1766, 1804). — karun — करन् m.inf. to endeavour, make effort, exert oneself (El., Śiv. 1708, K. 586).

wōdyūgi वद्युगी adj. e.g. industrious, diligent, persevering, zealous (at work) (Gr.M.).

wōdyot^u वद्योत^u adj. raised, lifted up, exalted (K. 424); ready, prepared, eager, bent on, intent on.

vidyāwān विद्यावान् m. a philosopher (El., Gr.M.).

wafā व, etc., see waphā.

waf^u tanj (? spelling and gender) i.q. pāt, q.v. (L. 68).

wag वग । वला f. a bridle (W. 150; Śiv. 1562, K.Pr. 257); a rein; a tether. —raṭūn^u —रटजू ।

सायतीकरणम् f.inf. 'to seize the bridle', to coax (some wayward person) to subjection, to tame, civilize (Śiv. 1854, caus.). —zānūn^u —ज्ञानजू । हठादिष्टाधनाश्रयभावना f.inf. 'to acknowledge the bridle', to recognize (from previous experience) that so-and-so is the only source from which a desired object can be obtained.

waga-dol^u वग-डोल । क्रमनिम्नप्रदेशः m. a gradual depression or low spot (e.g. in the ground, or on the roof of a house).

wagi anun वगि अनुन् m.inf. to bring under or to the bridle, to bring under subjection (L.V. 37).

—hyon^u —ह्यनु m.inf. to take (a horse) by the bridle (L.V. 69). —raṭun —रटुन् m.inf. to hold (a horse) by the bridle (L.V. 26).

vēg वेग, i.q. vīg, q.v.

vēga वेग । कालवृत्तिः m. the state or conditions prevailing at any particular time, the times, the state of affairs (at such a time). —phyur^u —फिर । कालपर्ययः m. the course or lapse of time, the march of time, the tide of events.

vēgi वेगि, wegu, wīgi, see vyūg^u.

vīg वीग (also written vēg वेग) । जवः, प्रवाहः speed, velocity, rapidity (Śiv. 1867); stream, current.

vīga-rost^u वीग-रस्तु । मन्दप्रवाहः, अपटुः adj. (f. -rūsh^u -रंशू), wanting speed, slow; (of a river or the like) having a gentle current, easy, sluggish; inactive, slow, dull, remiss. —sost^u —सस्तु । शीघ्रप्रवाहः.

पाटवयुक्तः adj. (f. -sūsh^u -संशू), speedy, rapid; (of a river or the like) having a quick current; quick, apt, intelligent, keen-witted. —wot^u —वटु । सज्जीभवनन् m. the becoming ready, holding oneself in readiness, the being fully equipped (for any work).

wōga 1 वग । पटलोर्ध्वकोष्ठम् m. a roofed window or other aperture in the roof of a house (for entrance or exit on to the roof) (El.); cf. wuga. —bor^u —बंरु ।

ऊर्ध्वपटलमार्गः m. the exit on to the roof of a house through a roofed window or otherwise. —baran

वरन् । गृहोर्ध्वपटलद्वारम् f. (sg. dat. barūn^u बरंजू), the doorway of such an aperture. —mor^u —मंरु ।

पटलकोष्ठविशेषः m. a hut or shelter in the roof of

a house. —pash -पश । पटलोर्ध्वकोष्ठपटलम् m. the thatch of a roof-aperture; met. (of rice or the like in a dish) the condition of being a very high pile.

wōga 2 वग । बाधिर्यम् m. deafness. —phrath -फ़थ ।

विपरीतवृत्तिः m. (sg. dat. —phratas -फ़तस), an ill-bred, ill-mannered fellow (in appearance, dress, speech, listening, standing, walking, and every other action), a boor, clown, uncouth person. —pyon^u —प्यनु ।

बाधिर्योर्गोष्ठवः m.inf. deafness to come on (a person).

wūg (? spelling and gender) (in a Kāshmiri house) an opening from the ground floor to the first floor, through which the heated breath of the cattle kept on the ground floor passes to the first floor, and so keeps the whole house warm (L. 461, cf. 249). ? i.q. wōga 1.

wuga वुग in wuga-wōn^u वुग-वोनु । गोपानसीवृष्टिञ्जलम्, षणिकवृत्तिः m. the water that falls from the eaves of a house (Gr.Gr. 73); met. anything that comes suddenly and lasts only a very short time. (cf. wōga 1. waggū, see wagow^u).

wāguj^u वागुजू । परगृहवासव्यः m. (f., q.v., wāgajēn वाँगज्यन्), one who lives (whether with the owner's consent or not) in another's house (K.Pr. 95, 228).

—anun —अनुन् । स्वगृहे पराधिष्ठापनम् m.inf. to allow an outsider to live in one's house; met. to admit another to one's own secrets, work, opinions, or the like.

—śānun —ज्ञानुन् । स्वपरगृहे परप्रवेशनम् m.inf. to cause another to enter a house (one's own or a third person's); to cause another to be admitted to one's secrets; to cause disease, fear, or some course of conduct to be experienced by an opponent.

wāgāji-wōr^u वाँगजि-वोर् । परनिवेशसंनिवेशनम् m. (esp. of one who is homeless) the taking up residence in the house of another (not as a paid servant) (Śiv. 1065, K.Pr. 187). —wōr^u kadun -वोर् कडुन् । परगृहे एव सर्वदा निवासवृत्तिः m.inf. (owing to poverty, helplessness, or the like) to take up a permanent residence in another's house.

wāgajēn वाँगज्यन् । अभाग्यनिवसस्त्री f. a woman who (for want of a home of her own) lives in another's house; the wife of a man who (for similar reasons) lives in another's house.

wōgalad वगलद् । बाधिर्योपेतः adj. e.g. (as subst., f.

wōgaladiñ वगलदिञ्), one who suffers from deafness.

vēgalun वगलुन् । विगलनम् conj. 3 (2 p.p. vēgalyōv वगल्योव), to melt, deliquesce (L.V. 69); (met.) to melt, become dejected (Rām. 1557).

vēgalāwun वगलावुन् conj. 1 (1 p.p. vēgalōw^u वगलोवु), to cause to melt, to liquify (something) (Śiv. 27).

wagun वगुन् conj. 3, to flow (El.).

wāgun वागुन् । वृन्ताकफलम् m. (sg. dat. wāganas

वॉगमस), the egg-plant (*Solanum melongena*), and its fruit, brinjal (cf. *ala-wāgan*, p. 22*b*, l. 40; *bōṭa-w°*, p. 138*b*, l. 41; *buza-w°*, p. 155*a*, l. 16; *marṣa-w°*, p. 594*b*, l. 26; *phōṭa-w°*, p. 716*b*, l. 35; *rū-wāgan*, p. 823*a*, l. 31; *rōth-w°*, p. 849*b*, l. 3) (L. 346, *wāngar*; YZ. 404; K.Pr. 10, 156).

wāgan-hacē वॉगन्-हच्य । शुष्कवृन्ताकखण्डसमूहः f.pl. a collection of pieces of dried brinjals (preserved for winter use); cf. *wāgañē-hacē*, s.v. *wāgūñ*. *-kul^u* -कुलु । वृन्ताकलता m. the brinjal-plant. *-nēhōlⁱ* -न्यहोलि । वृन्ताकलतारोपः f. a collection of brinjal seedlings; the planting out or transplanting of such seedlings (also *w°-n° karūñ^u*). *-now^u* -नवु । नववृन्ताकभक्षणोत्सवः, तत्सुदायः m. the festival of eating the new brinjals (i.e. the first of the new season); a present made to a bride's father-in-law's people on this occasion; cf. *now^u* 1. *-nāvⁱ-bōg^u* -नवि-बोगु । सुदायविशेषः m. the similar present made by the relations of a bride's father to the relations of a bridegroom on this occasion. *-nāvⁱ-sāl^u* -नवि-साल् । नववृन्ताकभक्षणार्थनिमन्त्रणम् m. the invitation to partake in the feast on this occasion. —*pāgan* —पॉगन् m.pl. (a jingle) brinjals and the like (Gr.Gr. 95).

vēgn व्यम्, *vign* विम् (also written विघ्न), or *vigⁿ* विगन् m. an obstacle, impediment (Gr.M., Śiv. 1118, Rām. 1570, K. 1064); a difficulty, trouble (K. 696).

vigna-hartār विप(घ्न)-हर्तार m. the remover of obstacles, N. of Gañṛśa (see *ganēsh*) (Śiv. 1). *-nēwār* -न्यवार m. the warder off of obstacles, N. of id. (Śiv. 7 (-*nivār*), 1081).

wōgun^u वृगनु । उत्तानः adj. (f. *wōgūñ^u* वृगञ्जू) (of a body of water) fordable, shallow, not deep (cf. *danda-w°*, p. 225*a*, l. 2; *son^u w°*, p. 918*a*, l. 21) (Śiv. 1638, 1681, 1892, see *son^u w°*, as ab.; Rām. 1715, YZ. 542); (of a person or his intellect) open, shallow, unreserved (Śiv. 1757).

wōganun वृगनुन् । उत्तानीभवनम् conj. 3 (2 p.p. *wōganyōv* वृगन्योव), to become shallow (of something previously deep; e.g. a river becoming silted up, or a dish by accumulation of dirt); (of something sunk or fastened deep down) to rise to the surface, become manifest (cf. *shāna wōganāñⁱ*, p. 884*b*, l. 5) (Rām. 1122). *wōganyō-mot^u* वृगन्यो-मंतु । उत्तानीभूतः perf. part. (f. *wōganyē-mūṣ^u* वृगन्ये-मूञ्जू), become shallow, as ab.; risen to the surface, as ab.

wāgañ वॉगञ् । शस्त्रपट्टिका f. a slip of thin iron or other metal fastened round the corners, etc., of a box or the like, to strengthen it.

wāgūñ^u वॉगञ्जू । शुष्कवृन्ताकखण्डम् f. a piece of dried

brinjal or egg-plant (preserved for winter use); cf. *wāgun*. *wāgañē-hūt^u* वॉगञ्-हूटु । शुष्कवृन्ताकखण्डसमुदायः f. (pl. nom. *-hacē* -हच्य), id. (generally used in the pl.). Cf. *wāgan-hacē*, col. *a*, l. 7, ab.

vigiñ विगिञ् । वनदेवता f. a certain hill goddess, who wanders through the forests singing and dancing. In the good old times she is said to have been visible to mortal eyes, but nowadays, alas, she is invisible (cf. *wan-v°*, s.v. *wan* 1) (El. *vigani*, a fairy; Śiv. 942, 966, 1454; II. v, 9).

wōgañār वृगञार or *wōgañēr* वृगञर । उत्तागत्वम् m. shallowness, etc., as in *wōgun^u*, q.v.

wagaira वगैर *وَجِيرَد* adv. and the rest, etcetera, and so forth (Gr.M.).

wagur^u वगुरु । परिवारः m. a person's circle of friends and relations when assembled together.

wāgur^u वागुरु । मुन्मयकंसविशेषः m. (pl. nom. *wāgarⁱ* वागरि), a kind of earthenware cup, esp. used for offerings at the ceremony of consecration of the image of a god on the occasion of the Śivarātri festival in Phāgun (Skt. *Phālguna* = February–March). Cf. *sōrzun* for details.

wāgarⁱ-bāh वागरि-बाह । अधिवासद्वादशी f. (sg. dat. *-bōsh^u* -बाशू), the twelfth lunar day of the dark half of the month of Phāgun (Skt. *Phālguna* = February–March), on which the image of the goddess Vāgishōri (Skt. Vāgīśvari) is consecrated in preparation for the festival of the Śivarātri on this and the four following days. *-pūzā* -पूजा । शिवरात्र्युत्सवार्चनाधिवासपूजाविधिः f. the worship at this consecration ceremony.

wōgr वृय् । भीषणप्रकृतिः m. fierce, cruel, ferocious, formidable.

wōgra वृय, *wōg^{ra}* वृग्र, or *wugra* वृय । तरलभक्तम् m. a kind of thin rice gruel or porridge (thinned with the water in which it has been boiled, and suitable for mixing with other edibles) (cf. *dōda-w°*, p. 190*b*, l. 5; *gāri-w°*, p. 298*a*, l. 14; *machē-w°*, p. 547*a*, l. 44; *pingi-w°*, p. 740*a*, l. 22; *sirⁱ-w°*, p. 957*b*, l. 43; *ṣēra-nāmⁱ-w°*, p. 1079*a*, l. 49) (L. 462; K.Pr. 147, 205, 255). When cold it becomes a jelly, hence:—

-ṭir^u -टीरू । संक्षिप्तभक्तखण्डः f. a lump of this jellied rice-porridge; met. a poor weak man (K.Pr. 249).

-ṭūr^u -टूरू । संक्षिप्तभक्तापाचम् m. a kind of round, deep, dish for holding this jellied porridge. *-ṭyond^u* -ट्यंडु । संक्षिप्तभक्ताल्पखण्डम् m. (sg. dat. *-ṭēndis* -ट्यंडिस), a very small lump of this jellied porridge.

wōg^ūr^ū वृगूरू in *chala-wōg^ūr^ū*, p. 161*a*, l. 12, q.v.

wugrasēn वृयसेन (also written वृयसेन्), m. N. of a king of Mathurā (Skt. *Ugrasēna*). He was father of Kans (Kāṁsa), who deposed him. Kṛṣṇu (Kṛṣṇa) slew

Kans, and restored Wugrasān to the throne (K. 22-3, 40, 377, 445, 464-6, 569, 672, 901 ff.).

wug^arāwun वुगरावुन । ऋणप्रतियहणम् conj. 1 (I p.p. wug^arōw^u वुग्रोवु), to recover a debt, to be repaid a loan, to receive payment of a loan. wug^arōw^u-mot^u वुग्रोवु-मंतु । ऋणिनः प्रतिगृहीतः perf. part. (f. wug^arōv^u-mūṣ^u वुग्रोवु-मञ्जू) (of a loan) recovered, received in payment.

wug^arōy वुग्रोय । ऋणमत्परणार्थना f. the demanding repayment of a loan, dunning a creditor.

vīgis वीगिस, see vyūg^u.

vīgishōr विगीश्वर । योगिनीचक्रनायकः m. the invisible male leader of a company of woodland hill goddesses (see vīgīn).

wagow^u वगवु or waguw^u वगवु । कटः m. a reed mat, matting (cf. dā-w^o, p. 231a, l. 16; khañi-w^o, p. 405b, l. 13; phōhari-w^o, p. 687b, l. 4; rāda-w^o, p. 825a, l. 38; wāw^ajē-w^o, s.v. wāv^ujū) (El. wagū (the Śrīnagar word), patij (i.e. pat^ujū) (Islāmābād), and trhas (ʔ spelling) (Bārāmūla); Gr.M.; L. 69, waggū; W. 141; Śiv. 1833; K.Pr. 7, 109, 171, 227). —waṭun —वटुन । समूलनाशः m.inf. to roll up a mat; hence (of an entire family, work, field, or the like) to be utterly destroyed (either spontaneously or by another).

wagāvⁱ-gor^u वगवि-गर्ह । कटकारः m. (his wife is wagāvⁱ-gārⁱ-bāy वगवि-गर्-बाय), a mat-maker, a mat-seller (El. wāgīgur, wāgīgur). —phard —फर्द । लघुकटः m. a small, light, mat. —pat^ujū —पतजू । जीर्णच्छिन्नकटः f. an old worn-out mat. —pēṣ^u —प्यञ् । कटोपयोगिनुरविशेषः f. a reed used for making mats. —rād —राद् । सुदीर्घकटः m. a long narrow mat. —t^ujū —तजू । कटतृणकाण्डः f. a single mat-reed; a brush or pencil made of this reed. —t^ajēn lārūn —तज्यन् लारुन । अतिकार्श्याभिः m.inf. to become thin, lean, meagre, to become a mere skeleton (from disease, starvation, or the like, so that one is bed-ridden). —wōnanwōl^u —वोननवोलु n.ag. (f. —wōnanwājēn —वोनन्वाज्यञ्), a mat-weaver (El.).

wagēy वग्यय । गोपालः m. a cowherd, gōwālā; a milk-seller. —bāy —बाय । गोपाली f. his wife.

vīgyan विग्यान, also written by Paṇḍits vijñān विज्ञान m. knowledge, wisdom, intelligence; discrimination, discernment (Śiv. 1012, 1014, 1695, 1747, 1760); esp. worldly or profane knowledge derived from personal experience (as opposed to gyan, or knowledge of the Supreme) (Śiv. 1063, 1418, 1600, 1660, 1765).

wāh 1 वाह । चित्तीक्कासः f. palpitation, or throbbing (of the heart, etc., and marked by panting breath). —sōtūn^u —सतञ्जू । हदुक्कासश्मनम् f.inf. such

palpitation (e.g. due to fainting, fatigue, hunger, or the like) to be quieted or to cease (e.g. by death). —thakūn^u —थकञ्जू f.inf. 'palpitation to become weary' (one's) strength or power to become weary by exertion, to become exhausted (Rām. 546).

wāh 2 वाह । दाघोक्तिः interj. bravo! well done! excellent! (L.V. 68). —wāh —वाह । प्रीतिपूर्वकप्रशंसा interj. id. (Śiv. 870). —wāh karun —वाह करुण m.inf. to cry 'bravo!' (Śiv. 434).

wāhⁱ वाहि, see wāhy.

vēh अह or (H.) vih 1 विह । विषम्, ईष्या m. poison, venom, virus (El. vih; Gr.M.; Śiv. 122, 1055; Rām. 268, 387, 972, 1159, 1173; K. 231, 284, 889; H. v. 6); jealousy, heart burning, malice, spite, rancour (K. 83, 190, 350, 889, 1052; K.Pr. 99). —barun —बरुन । ईष्याप्रवर्तनम् m.inf. to feel jealousy, rancour (at another's good fortune or prosperity) (e.g. between co-wives). —gand^ur^u —गंइहू । विषमूलकम् f. the very poisonous globular root of a certain wild poisonous plant. vēha-borut^u अह-बरुतु । विषपूर्णः, ईष्या-पूर्णचित्तः adj. (f. —bar^uṣ^u —बरञ्जू), filled with poison, poisonous, venomous; filled with jealousy, rancorous, malevolent, malicious. —gōg^ujū —गगञ्जू । विषविशेषः f. a certain plant with a very poisonous root. —tōjū —टौजू । फलरूपो विषभेदः, अतितीक्ष्णप्रकृतिः f. a certain poisonous fruit, resembling a small pear, found in the hill forests; (met.) one who is of a very malevolent nature.

vih 2 विह or (Rām. 380) vih वीह । अवस्थान्तरम् m. dress, appearance; sudden change of condition or appearance, change in a moment from an ordinary state to another (cf. pot^u vih, p. 788b, l. 15) (Rām. 287, 380; K. 245, 439); airs and graces, affectation (K.Pr. 132). In the old Ksh. of L.V. this word has the form vyuh^u, q.v. —gashānⁱ —गश्नि । आनुपूर्व्या चणे चणे अवस्थान्तरापत्तिः m. pl. inf. successive changes of condition to occur (e.g. a person first moribund, then unconscious, and then reviving, or something first visible, then momentarily invisible, and then again momentarily visible, or sudden colour changes). —dārun —दारुन m.inf. to take a (certain) form, to appear as (such-and-such) (K. 108, 190, 224, 867). —hāwun —हावुन m.inf. to display a change of appearance, (magically) to take on (such-and-such) a form, to change oneself into (such-and-such), disguise oneself (Rām. 362, 935). —hihⁱ hāwanⁱ —हिहि हावनि m. pl. inf. as it were to show changes of appearance, to display airs and graces (Rām. 332). —karānⁱ —करनि । विलासाभिनयनम् m. pl. inf. 'to make changes of condition'; hence, to exhibit coquettish actions

(e.g. in dress, in displaying joy or sorrow, anger or serenity, wantonness, amorous sport, artful wiles, and so on, in turns) (Rām. 1143g); to change one's form or appearance (by magic) (Rām. 861). —lāgun —लागुन् m.inf., i.q. —dārun, ab. (K. 251).

vih¹ विह, see vyuh¹.

wōha व्ह (cf. wōhav) in wōha-wōha hēñ^u व्ह-व्ह ह्यञ् । असज्जदाक्रोशपाचीभवन्म् f.inf. to become an object of general and frequent vituperation (owing to bad conduct, or to causing damage whether knowingly or unknowingly); cf. wōhav. -wōha-khēñ^u -व्ह-खञ् । दुरेषणाभाषितानुभवः f.inf. to suffer such vituperation. -wōha karūñ^u -व्ह करञ् । असज्जदाक्रोशनम् f.inf. to vituperate (something that has gone wrong or someone who makes it go wrong). -wōha pēñ^u -व्ह पञ् । असज्जदुरेषणापत्तिः f.inf. such vituperation to occur (e.g. when things go wrong, or someone acts badly or rudely).

wōh व्ह adv. now, a vill. form for wōñ, q.v. (H. iii, 9).

wōh¹ वाहि (واهي) adj., e.g. broken, crazy, in wōh¹ tabōh¹ वाहि तवाहि (= واهي تياهي) । उन्नतः adj. e.g. in broken condition or circumstances; crazy, insane. —tabōh¹ bāshun —तवाहि बाशुन् । असंबद्धप्रलपनम् m.inf. to talk nonsense.

wuh वुह । विंशतिः card. twenty, a score (Gr.Gr. 15, 77, 149; Gr.M.; Rām. 410, 551, 630; K. 766, 913, 998, 1028).

wuha-wuhur^u वुह-वुज् । विंशतिवार्षिकः adj. (f. -wārish^u -वरिशू), twenty years old, twenty years of age.

wuhan-andar वुहन-अन्दर् । विंशतिवार्षिकः adj. e.g. in twenty, i.e. (a person) in his (or her) twentieth year. -hond^u -हन्दु । विंशतिपण्यः adj. gen. (f. -hünz^u -हञ्), of twenty, costing, or worth, twenty (rupees, etc.); of, or belonging to, twenty (persons, etc.).

wuh¹ 1 वुहि pl. nom. (so many) twenties, the form used by wuh, twenty, q.v., in multiplication, as in kâh wuh¹ z^h hath ta wuh, eleven twenties are two-hundred-and-twenty (Gr.Gr. 86).

wuh¹ 2 वुहि or wuhy वुह्य । व्यथोक्तिः interj. indicating distress, Oh! Ah! —wāhy —वाह्य । व्यथालापः interj. id.

wuh¹ वुही f. an old form of wūh^u, q.v.

wuh^u जहू or ūh^u जहू । जप्ता f. heat, calidity, high temperature. In L.V. 82, this word has the form wuh¹, and is translated 'red hot coal'. wūha-wān जह-वान् or ūha-wān जह-वान् । जप्तापणः, घर्मागारम् m. a Turkish bath, sudatory, hammām.

wahēkh वह्यख । वैशाखः m. (sg. dat. wahēkas वह्यकस्), N. of the second month of the Hindū year (Skt. 50

Vaiśakha = April-May) (cf. bēl¹-w^o, p. 150b, l. 7) (El. wāhek, f., wāhyik, m.; W. 106, vahek; Śiv. 470; K.Pr. 171, wāhik).

wahik¹ वहिक । वैशाखे adv. in this month.

wahikuk^u वहिकुकु । वैशाखसंबन्धी adj. gen. (f. wahikūc^u वहिककू), of, or belonging to, this month. wahal m. mistletoe, *Viscum album* (El., cf. ahalū).

vēhal वहल् । विषगुणः adj. e.g. poisonous, toxic. (f. vēh.

vihal विहल् । विलासी e.g. coquettish, flirtatious, affected. Cf. vih 2.

vēhalad वहलद् । विषाक्तः adj. e.g. (as subst., f. vēhaladiñ वहलदिञ्), poisonous, toxic; of a jealous disposition, jealous. Cf. vēh.

wahm وهم, m. imagination, idea, fancy; distrust, anxiety, apprehension, fear (YZ. 401).

wāhan वाहन । वाहनम् m. a vehicle, conveyance, carriage (Śiv. 14, K. 746).

wahun वहुन् conj. 3 (2 p.p. wāhyōv वह्योव्), to flow (as water in a river or the like) (K. 563).

wāhun वाहुन्, noted only in the following idiom:— wōhith na hēkun वाहिथ न ह्यकुन् । मूकवदनभिभाषणम् m.inf. to be dumb before abuse or rudeness and make no retort; (in the course of conversation) out of jealousy to be unable to bear the praise applied to some particular person.

wuhan वुहन f. (sg. dat. wuhūñ^u वुहञ्), smouldering, keeping alight (Gr.Gr. 121), cf. the next; a certain disease of the rice-plant, in which the grain turns to powder (L. 335, wahan).

wuhun वुहुन् । संदीपनम् conj. 3 (2 p.p. wuhyōv वुह्योव्), to glow, smoulder, to keep burning without being extinguished (both lit. and also met. of anger, jealousy, thirst, or the like) (Gr.Gr. 121).

wahar वहर m. (sg. dat. wah^aras वहरस् or waharas वहरस्), a year (Śiv. 1443, 1465; K. 170, 211, 374; K.Pr. 2, 72, 161, 195, 204). In the printed edition of K. 374, the word is wrongly translated 'rainy season'. (f. warih.

wah^ara-bal वहर-बल् । वार्षिकबलिप्रदानविशेषः m. the annual offering made (on a fixed date) to the household god or similar deity. -bata -बत । वार्षिकान्नम् m. the store of rice-grain, etc., collected for the whole year's consumption of a household. -byūth^u -ब्युथु । अनुवर्षाफलः adj. (f. -biñ^u -बीठू), (of a field, tree, or the like) bearing no crop, or fallow, for one year, after a year of crop-bearing; (of a cow or the like) bearing a calf or giving milk in one year, and not doing this in the next, and so on for similar cases. -gāv -गाव् । समांसमीना (गौः) f. (sg. dat. -gōp^u -गावू

or, among Pandits, *gōv^u* -गोवू), a cow bearing a calf every year. -*kuj^u* -कुजू । एकान्तरवर्षफलोद्भवलता f. a fruit-shrub, or fruit-tree, that bears fruit every second year. -*wōd^u* -वोदु or *wahōra-wōd^u* वहोर-वोदु । जन्माहोत्सवः m. an anniversary festival (cf. *neṭra-w^o-w^o*, p. 662a, l. 41); esp. a birthday festival (L. 258, *wahraṇari*; K.Pr. 232, *wahraṇud*); a birthday. -*wōdⁱ* *bāgē* -वादि-बाग्य । वार्षिकोत्सवसुदायः e.g. a birthday present. -*wōdⁱ-bōg^u* -वादि-बोगु । वार्षिकोत्सवोपायनम् m., id. -*wōdⁱ* *bāgyuk^u* -वादि बाग्युकु । वार्षिकोत्सवार्थसुदायविशेषः adj. gen. (f. -*wōdⁱ* *bāgēc^u* -वादि बाग्यंचू) (a present) made to a son-in-law on his birthday by his wife's relations. -*wōdⁱlad* -वादिलद । वार्षिकोत्सवी m. one who is associated with each birthday of a person as it comes round. -*wōdis-kyut^u* -वादिस-कितु । वार्षिकोत्सवदिने adv. on a birthday, on the occasion of a birthday. -*wōr^u* -वारू । वार्षिकसपिण्डीश्राद्धम् f. (among high-caste Hindūs) the *śrāddha*, or obsequial ceremony, performed in honour of certain deceased relatives at the end of a year after the death of such a relative. -*wārē-shrād* -वार्य-श्राद । सांवत्सरिकश्राद्धम् m. the obsequial rite performed by a son or other heir each year on the anniversary of a person's death.

wah^{ar}i वहरि or *wah^{ar}i* वहरि । वर्षान्ते. वर्षानन्तरम् adv. after a year, in a year's time (cf. *hāpⁱ-w^o*, p. 357b, l. 40) (Rām. 462). — *wah^{ar}i* —वहरि । प्रति वर्षम् adv. year by year, on each anniversary. -*wah^oras* -वहरस or -*wāri^hēs* -वरिह्यस । संपूर्णवत्सरे, समयवर्षे adv. for an entire year, during an entire year, throughout the whole year, from year's end to year's end (L.V. 46, -*wah^oras*).

waharuk^u वहरुकु । वार्षिकः adj. gen. (f. *waharūc^u* वहरंचू), of, or belonging to, a year (cf. *drāga-waharuk^u*, p. 241b, l. 29); of one particular year (i.e. of last year, of this year, of next year).

waharas वहरस । पूर्णवर्षकाले adv. for a year, for an entire year (K. 211, *w^o-tān*, for a whole year). — *wuḍiṭh wālānē vizi dab* —वुडिड्य वालन्न विज्ञि दब । समाप्तिसंमुखं नीत्वा अन्ततः परित्यागः m. 'after flying for a year, a flop when coming down', i.e. after spending much energy, time, and money on some object, when on the brink of success to give it up.

wahōra वहोर, in *wahōra-wōd^u*, see ab. under *wahar*.

wahor^u वहरू, *wahur^u* वहरू, *wuhor^u* वहरू, or *wuhur^u* वुहरू । वार्षिकः adj. (f. *wāriṣh^u* वरिश्शू), of (so many) years, (so many) years old (cf. *aitha-w^o*, p. 66b, l. 47; *bāhi waharē*, p. 94a, l. 45; *daha-w^o*, p. 199a, l. 32; *duwohur^u*, p. 262b, l. 47; *hata-w^o*, p. 357b, l. 30; *nawa-w^o*, p. 664b, l. 5; *pōṅsa-w^o*, p. 743b, l. 7; 50

shē-w^o, p. 874a, l. 27; *shēṭha-w^o*, p. 899a, l. 43; *sata-w^o*, p. 944b, l. 49; *wuha-w^o*, p. 1104a, l. 28) (El. *wahur*; Gr.M. *wahur^u*; Śiv. 578 (f.); K. 185 *wahur^u*).

wahōr^u वहोरू । 1 p.p. of *wahārun*. Used —^o as in *ada-w^o*, p. 12a, l. 48, half-spread out.

vihur^u विहरू in *was-vihur^u*, s.v. was 4.

wuhor^u वुहरू, *wuhur^u* वुहरू, see *wahor^u*.

wahāran वहारन् । प्रसारणम्, अपवारणोपकरणम्, अपवारणकर्म f. (sg. dat. *wahārūn^u* 1 वहारंजू, for 2 see s.v.) the act of spreading or stretching out, opening out, expanding, loosening out; driving away, causing to disappear (flies or the like, with a fan, etc.); —^o an instrument for driving away (flies, etc.) (e.g. a fan or fly-whisk) (used after a word signifying flies, etc.) (cf. *machē-wahārun*, p. 547a, l. 46).

wahārun वहारन् । प्रसारणम्, अपवारणम् conj. 1 (1 p.p. *wahōr^u* वहोरू), to spread out, stretch out, open, expand (cf. *both^u w^o*, p. 140b, l. 20; *dand wahārānⁱ*, p. 224a, l. 50; *dramba wahārānē*, p. 245a, l. 50; *mur^u w^o*, p. 588b, l. 29; *marēd wahārūn^u*, p. 589b, l. 44; *nār w^o*, p. 647a, l. 33; *pāh wahārūn^u*, p. 683b, l. 41; *prāṭa wahārānē*, p. 771a, l. 29; *ṭhōn^u wahārūn^u*, p. 980a, l. 1; *tāl zāl w^o*, p. 997a, l. 42; *vēsh^ēṭur^u w^o*) (El. *wahārun*; Gr.M.; Śiv. 1795, *ōs^u wahārāṇvān*, to open wide the mouth, so K. 193); to spread abroad, publish (cf. *pōth^{ar} w^o*, p. 800a, l. 38; *sāg w^o*, p. 867a, l. 22); to shed over (a place) (e.g. the sun's rays) (Gr.M.); to stretch out, extend (cf. *atha w^o*, p. 64b, l. 6; *khōr w^o*, p. 410a, l. 30) (K. 605; K.Pr. 236, wrongly *wahārun*); to spread out, set (a trap) (cf. *zāl w^o*, s.v. *zāl* 1; *zōnz wahārūn^u*; *zāpāth w^o*) (Gr.M.); to spread out and arrange (the appliances necessary for any work); hence, to make full preparations (for some work) (cf. *bakhēra w^o*, p. 100b, l. 26; *biṭh wahārūn^u*, p. 140a, l. 4; *dāthur w^o*, p. 258a, l. 41; *kalush w^o*, p. 441a, l. 37; *yēn^u wahārūn^u*); to scatter, in the sense of widely practising some conduct (cf. *bāth w^o*, p. 139b, l. 3; *maḥh^{ar}a w^o*, p. 560b, l. 13; *pakhand w^o*, p. 726b, l. 46); to cause to be scattered, to drive away (flies, or the like, with a fan, fly-flapper, or the like) (cf. *machē wahārun*, p. 547a, l. 46; *machē wahārānē*, ib., l. 49). *wahōr^u-mot^u* वहोरू-मंतु । प्रसारितः perf. part. (f. *wahōr^u-mūt^u* वहोरू-मंतू), spread, scattered, driven away, etc., as ab.

wahārūn^u 2 वहारंजू (see also *wahāran* and *wahārun*) । (मच्छिकादिः) अपवारिका f. an instrument for driving away flies or the like (e.g. a fan, or a fly-flapper), used —^o, being preceded by the name of the insect driven away.

wuhariñ wuharic (ʔ spelling) adv. thither, towards that direction (noted only in K.Pr. 236, *uhariñ*). Cf. **yuhariñ**, **wuharyund^u**, and **yohuryund^u**.

waharāth वहाराथ् । प्रावृट् f. (sg. dat. **waharōṣ^u** वहाराञ्चू), the rainy season, the rains, the monsoon (El. *wahrāt*, *waiharāt*, *wiharāt*; Gr.M.; L. 326, *wairat* = July 15–September 15; Śiv. 1550; K. 841, 1087; K.Pr. 59, 229). — **dōshūñ^u** — दृशञ्चू । प्रावृषिवृष्टिपातः f.inf. the due quantity of rain to fall in the rainy season, there to be a full rains.

waharōṣ^u-hond^u वहराञ्चू-हन्दु । प्रावृषेणः adj. gen. (f. **-hūnz^u** — हञ्जू), of, belonging to, produced in, or relating to, the rainy season. — **rūd** — रुद् । प्रावृष्ट्वृष्टिः m. a fall of rain in the rainy season; met. a merely transient friendship, enmity, or the like.

wahārāwun वहारावुन् । प्रसारणम्, अपवारणम् conj. 1 (1 p.p. **wahārōw^u** वहारोवु), i.q. **wahārun**, q.v. (El. *waharāwun*, to spread; Gr.M.; Śiv. 1795, see **wahārun**). **wahārōw^u-mot^u** वहारोवु-मंतु । उद्घाटितः perf. part. (f. **wahārōv^u-müṣ^u** वहारावु-मञ्चू), i.q. **wahōr^u-mot^u**, s.v. **wahārun**, q.v.

wuharyund^u-pahān उहयुंदु-पहान् । किञ्चिदूरतः adv. a short distance from here, a short way off (u.w. vbs. of going, placing, or the like) (Gr.Gr. 94). Cf. **wuhariñ**, **oh^uryund^u**, **yohuryund^u**.

vihat^{ar} विहत्र । सखा m. (f. **vihat^{ar}reñ** विहतर्यञ्च), an old friend, a friend from childhood (? cf. El. *rehatir*, m. neighbourhood). — **bāy** — बाय् । मित्रपत्नी f. his wife.

wōhav ववह्व । आक्रोशः m. a curse, cursing, imprecation, malediction, vituperation (cf. **bab-w^o**, p. 77a, l. 3; **lāl-w^o**, p. 523a, l. 26; **ṭakul^u w^o**, p. 993a, l. 45) (El. *wohan*; Gr.Gr. 124; K.Pr. 72, sg. obl. *wohawah*). — **hyon^u** — ह्यनु । आक्रोशावाप्तिः m.inf. to take a curse, accept a malediction; (esp. of a naughty child) to accept a severe scolding for bad conduct (and to cease therefrom). — **kaḍun** — कडुन् । आक्रोशभाषणम् m.inf. to utter a curse or malediction against someone. — **khyon^u** — ख्यनु । आक्रोशाप्तिः m.inf. to suffer a malediction, to be cursed; (esp. of a naughty child) to be severely scolded. — **thol^u** — थञ्चू । आक्रोशनपाचभूतः adj. (f. **-thūj^u** — थञ्जू), one who lies under a curse; esp. one who (on account of bad conduct) is an object of general abuse. — **ṣārun** — षारुन् । आक्रोशभाषणम् m.inf. to select, i.e. utter, a curse or malediction; (esp.) severely to scold (a naughty child).

wāhwelā m. lamentation (K.Pr. 59, El. *wahwaila*).

wahawun^u वहवुन् n.ag. (f. **wahaviñ^u** वहवञ्चू), (of a river) flowing, in full flood (L.V. 57, 96).

wōhawun ववह्वन् । आक्रोशनम् conj. 1, impers. (1 p.p.

wōhow^u ववह्वु), to curse (Gr.Gr. 124, K.Pr. 132); to vituperate, to abuse.

wōhawan-lōgul^u ववह्वन्-ल्वगुन् । आक्रोशनभाषी adj. (f. **-lōgiñ^u** — ल्वगञ्जू), one who habitually utters curses or vituperations.

wōhawānⁱ bēhun ववह्वन्नि व्यङ्गन् । आक्रोशने प्रवर्तनम् m.inf. to set to work at cursing or vituperation, to pour forth a flood of vituperation.

wuhawān ववह्वान् । सिंहगर्जनम् f. the roar of a lion or tiger.

wuhawun^u ववह्वुन् । दीप्यमानः n.ag. (f. **wuhaviñ^u** ववह्वञ्चू), that which glows, smoulders, keeps burning; met. one who feels a burning sensation (from anger, fever, thirst, or the like).

vēh^awath ववह्वथ् or **vēhawath** ववह्वथ् । गौरवातिशयः f. (sg. dat. **vēh^avüṣ^u** ववह्वञ्चू), high regard, respect, or deference to the opinion of one's family, neighbours, respectable people, or the like. (Cf. **dishē-v^o**, p. 253a, l. 25; **lūka-v^o**, p. 519a, l. 30.)

wāhy वाह्य् or **wāhⁱ** वाहि । पीडोक्तिः interj. a cry indicating sickness, pain, or sorrow; Ah! (cf. **wuhⁱ wāhy**, p. 1104a, l. 41) (El. *rāi*, Oh!, *wōe*, *wōe*, alas!; W. *wāi*, alas!; Rām. 195, 465, 975). — **wāhy karun** — वाह्य करुन् । दुःखानुभवख्यापनभाषणम् m.inf. to utter this cry.

wuhy ववह्व, see **wuhⁱ 2**.

wahay वहय् or **wahāy** वहाय् f. the N. used in Kashmir schools for the Śaradā form of the non-initial letter ā, corresponding to the Nāgarī ठ. Its form is changed to a circle after the letter ñ, j, or ṭ. See **kōndali-w^o**, p. 456a, l. 20.

wuhyum^u ववह्विसु । विंशतितमः ord. (f. **wuhim^u** ववह्विसू), twentieth (El.; Gr.Gr. 77, 149).

vējē वजे, in **vējē-satam** वजे-सतम् । विजयसप्तमी f. (sg. dat. **-satium^u** — सतम्), the seventh day of the bright half of a month falling on a Sunday in certain asterisms classed as 'male' (in Skt. *rijayā-saptamī*). On such days in Kashmir, oblations are made at Mārtaṇḍa to the Manes.

vijē विज्य, in **vijē-wāv** विज्य-वाव् । महानदीसमुखोत्पातवातः m. a contrary and stormy wind opposing boats on a navigable river.

wōj 1 वोज्, see **woj^u**.

wōj 2 वोज् (= ८^o) । आदरः m. general longing, eagerness (for something, on account of its rarity, worth, excellence, or the like), high estimation. — **dyun^u** — दिनु । आदरवर्धनम् m.inf. to enhance the value (of something) (Rām. 1313, but probably here for **wōj^u d^o**, s.v. **wōj^u**, q.v.). **khōj** खोज् । वैपरीत्यम् m. contrariety, opposition, adverseness, oppositeness

(occurring in some thing or action, or in the medical treatment of an invalid). —lagun —लगुन् । अद्यादरावाप्तिः m.inf. to become of great value, to become an object of general desire (owing to becoming rare or the like).

woj^u वज्ज । नीधम्, नीधसवञ्जलम् m. the edge of a thatch or roof, an eave (Rām. 570, wōj m.c.); the water falling from the eaves of a house. —pashpun —पशुपुन् । नीधसवञ्जलधाराच्युतिः m. water to trickle from the eaves of a house. —wasun —वसुन् । नीधसवञ्जलधारासंपातप्रच्युतिः water to fall, as ab.

wājⁱ-asta वजि-अस्त । गृहनीधच्छायावाश्रयभूभागः m. the sheltered space (usually about a cubit wide) under the eaves of a house (see asta). —pashpun —पशुपुन् । नीधधारासुतञ्जलम् m. the trickle of water from the eaves of a house. —rāth —राठ् । नीधधारासंपातः f. (sg. dat. —rāthi —राठि) a violent torrent of rain falling from the eaves. —wōn^u —वोञ्जु । नीधञ्जलम् m. water which is falling, or which has fallen, from the eaves. —wōr^u —वोर् । लघुसदनम् m. a small hut, useful as a shelter from the rain.

wōj^u वोज्ज । मूर्केना m. (after a sound coming from a lute, drum, or similar musical instrument) reverberation, resonance. —dyun —दिनु । शब्दानुसरणम् m.inf. to give forth a reverberation; met. (after another has made a short statement) to repeat it at length and with diffuseness; (of another's good or bad quality of small importance) to dilate upon it at great length (cf. wōj d^o, s.v. wōj 2 and Rām. 1313).

wōjⁱ वाजि or wōj^u 1 वाज्ज । जर्मिका. विलम्, वस्त्रवन्धनरन्ध्रम् a finger-ring, a ring (generally) (cf. aina-w^o, p. 30b, l. 11; gōda-w^o, p. 277b, l. 2; kana-w^o, p. 448a, l. 39; krēka-w^o, p. 470a, l. 19; mōhara-w^o, p. 556a, l. 21; nasta-w^o, p. 658b, l. 15; pampōshē-w^o, p. 734a, l. 26; yēran-w^o, s.v. yērun) (El. wāj, wāj; Gr.Gr. 31; Gr.M.; L. 463, wāj; W. 13, rōj, 17 rōz; Śiv. 414, 994, 1043, 1095, 1373, 1760; Rām. 670-2, 1125, 1294; K. 926, 1047; H. v, 1; x, 8; xii, 14, 15; K.Pr. 227); a hole (e.g. of a rat, mouse, snake, etc.) (cf. nūla-w^o, p. 634b, l. 9; sarpa-w^o, p. 937b, l. 38) (Gr.Gr. 31; W. 139, wāj; K.Pr. 3) (see also wāl 3); a button-hole or similar orifice (cf. parcan-w^o, p. 756a, l. 32). Cf. wōl^u 1, of which this word is the fem.

wājē-atha वाज्य-अथ । जर्मिकापूर्णहस्तः m. a hand with rings on each finger. —krēkh —क्रेख् । जर्मिकामणिः m. (sg. dat. —krēkas —क्रेकस्), a jewel of a ring, or suitable for a ring (Rām. 609. wājē-hand^u kr^o). —phuṭ^u —फुट् । बुद्धोर्मिका f. (sg. dat. —phuṭē —फुच्य), a small, broken, worn-out ring.

wōj^u 2 वाज्ज, see wāl 3.

wōj^u 3 वाज्ज, see wālun.

wōjⁱ वजि or wōj^u वज्ज, see wūl^u.

wōj^u वज्ज, in wōj^u khuj^u वज्ज खुज्ज । अशोभनः adj. (f.

wōj^u khuj^u वज्ज खुज्ज), unfit, improper, unsuitable.

vūj^u वज्ज, see wālun.

wōjib वाजिब آجب, adj. e.g. necessary, expedient, proper, worthy (of) (Gr.M., W. 110).

vējabrōr^u व्यजब्रोर । विजयक्षेत्रम् m. N. of a famous holy place about thirty miles east of Śrinagar, the ancient Vijayēśvara (RT.Tr. II, 463, Vēj^ubrōr; El. Vēj^ubrōr; Śiv. 1161; K.Pr. 230); cf. śakadar and vizayēshōr.

vējabrāri व्यजब्रारि । विजयक्षेत्रे adv. at Vējabrōr^u.

vējabrōri व्यजब्रारि । विजयक्षेत्रक्षेत्रम् adv. e.g. born, produced, transacted, etc., in Vējabrōr^u.

wājūd वज्जुद् f. the vulva (El. Cf. Ar.—Prs. جود, penis).

wājēl वाज्यल् । जर्मिकावान् adj. e.g. wearing a finger-ring. Cf. wōjⁱ.

vūj^u-mūṣ^u वज्ज-मूष्, see wālun.

wajun, see wazun.

wājēn वाज्यन्, see wōl^u 2 and 3.

vijñān विज्ञान, learned spelling of vīgyān, q.v.

wōjāpāṭi वजापति. wujāpāṭi वजापति, wōjāpath वजापथ, or wujāpath वजापथ । अयुक्तः, अकर्मण्यः adj. e.g. unfit, improper, unsuitable, inefficient, unfit to be done, acting unfitly.

wōjāra वजार or wujāra वजार । विनष्टः adj. e.g. laid waste, devastated, demolished, ruined, spoiled; waste, desolate, deserted, abandoned. —gashun —गकुन् । विनष्टीभवनम् m.inf. to become utterly ruined, demolished, wasted, ravaged, plundered, spoiled; to become deserted, desolate, wasted. —karun —करन् । विनाशनम् m.inf. to ruin, lay waste, devastate, destroy, spoil, plunder, depopulate.

wōjēr वोज्यर् । चञ्चलता m. unsteadiness of temper, the having an uncertain temper (Gr.Gr. 31, 41); esp. the being easily moved to anger, irascibility, irritability. Cf. wūl^u.

wuj^arun वुज्रन् । विनष्टीभवनम् conj. 3 (2 p.p. wuj^aryōv वुज्योव्), to be utterly destroyed, razed to the ground, ruined; to be laid waste, ravaged, plundered, spoiled; to be depopulated, be devoid of inhabitants.

wujārun वुजारन् । विनष्टीकरणम् conj. 1 (1 p.p. wujōr^u वुजोर), to destroy utterly, raze to the ground, ruin;

to lay waste, ravage, plunder, spoil; to depopulate.

wujōr^u-mot^u वुजोर-मत् । विनाशितः perf. part. (f. wujōr^u-mūṣ^u वुजोर-मूष्), razed to the ground; wasted, ravaged; depopulated.

wuj^arāwun वुजरावुन् । विनष्टीकरणम् conj. 1 (1 p.p. wuj^arōw^u वुजरोव्), i.q. wujārun, q.v.

wujith वुजिथ्, see wudun.

wajyōv वज्योव्, see walun.

wājyōv वाज्योव्, see wālun.

wōka वक in wōka wōka karun वक वक करन् ।

चञ्चलतापत्तिः m.inf. (owing to the influence of a drug) mental confusion to overcome (a person), mental muddling to be experienced. —wōka lagun

—वक लगुन् । चलत्तापत्तिः m.inf. such a state of mental confusion to come on; hesitation as regards the inception of any work to be felt. -wor^u -वोर् 10

असंपन्नत्वमपि कर्मप्रवर्तनम् m. 'wobbly foundation', i.e. commencing a work without due preparation or before one is ready for it. Cf. wōkish.

wōk^u वोकु adj. (f. wōc^u वाचू), used —°, having (such-and-such) a voice (cf. kō-wōk^u, p. 496a, l. 2). Cf. wākh 1.

wuka वुक । आयासः f. fatigue, weariness, exhaustion; cf. wukur^u. —wāliū^u —वालू । अत्यायासानुभावनम् f.inf. to cause exhaustion (by hard work) to be experienced. —wasūū^u —वसू । अत्यायासानुभवः f.inf. fatigue to descend (upon a person), exhaustion (from hard work) to be experienced.

wūk^u वूक । चित्ररेखाविशेषः m. (sg. dat. wūkis वूकिस; abl. wōki वौक), a carved arch or curvature over and round a doorway, a carved doorframe with a pointed curved top (*quasi* niche-shaped), a similar pattern on a cloth, a paper, or the like. -tūk^u -तूक । दारिद्र्याद्यभिभूतः adj. overwhelmed by misery, poverty, ridicule, or the like. Reported as in very rare use.

wūkⁱ-dār वूक-दार । चित्ररेखाङ्कितः adj. e.g. (a cloth, paper, etc.) bearing the above pattern; a woman's hair braided in this shape. Cf. wōkh.

wakha वख । यथेष्टयोगी adj. e.g. fitting, suitable, accordant, tallying.

wākh 1 वाख् । वाणी, वाक्यपद्यम् m. (sg. dat. wākas वाकस्), speech, words, language (cf. ku-wōk^u, p. 496a, l. 2) (in this sense sometimes fem.); voice, the power of expression by word. [In Śaiva philosophy this is one of the five *karmēndriyas*, or faculties, or powers, of action] (L.V. 2); a clause, sentence, a stanza, verse (cf. ōlⁱ-w^o, p. 26a, l. 27; wāky) (Gr.M., Śiv. 959); esp. the mystic formula confided to a disciple by his preceptor, a guiding principle (L.V. 94); a magic spell (uttered) (Rām. 789-90); a saying, an aphorism (L.V. 104); a thing said, a brief sentence or statement (Śiv. 693; Rām. 103 (*bad-w^o*, a curse), 1608 (a decree of fate), 1709); a promise (K. 576, 628, 722). -dān -दान । वाग्दानम् m. the giving (one's) word, the formal promise (to give a girl in marriage, made by

the parents and relations of a bride to those of a bridegroom). —dyun^u —दिनु । प्रतिश्रवः m.inf. to utter a sentence, make a brief statement (K. 1092); to give (one's) word, to promise, agree (to some proposal). —kadun —कडुन् m.inf. to utter a spell (Rām. 1299). —muchun —मुकुन् । मौनत्यागः m.inf. to begin to speak, after the completion of a vow of silence, or after a long spell of silence. —pālu —पालुन् m.inf. to keep one's word, carry out a promise (Rām. 154, 291). -sēd -स्यद् । वाचः सिद्धिः f. (sg. dat. -sēḍ^u -स्यजू), fulfilment, or coming true, of a word (i.e. of a curse, blessing, or the like). —wabun —वबुन् । वाचोऽनव्यथात्वसंभवः m. the coming true of a casual word (e.g. such as that uttered in the course of conversation, or otherwise).

wāka-tandul वाक-तंदल । परिभाषणानुवृत्तिः f. 'a procession of words'; hence, a continued stream of abuse.

wākh 2 वाख्, a jingle of hākh, in hākh-wākh, p. 326b, l. 11, q.v. (K.Pr. 163).

wokh^u वखू (f. wūch^u वूकू), in pōṅṅa-wokh^u, p. 743b, l. 14, q.v.

wōkha वोख । अस्वस्थः adj. e.g. unwell, indisposed, sick; (owing to anger, hate, strife) out of sorts, unbalanced, indisposed; terrifying, terrible, fearsome (Rām. 635). —gabhun —गडुन् । रोगाकुलीभवनम् m.inf. to become unwell, indisposed, suffering from illness (used esp. with reference to someone looked upon with respect or affection).

wōkh वॉख । कवरी, (शाकादेः) दीर्घवद्धरज्जुः f. (sg. dat. wōki वौक), a plait of long braided hair hanging down behind (worn by women). [Kashmīr women wear their hair in a peculiar arrangement of many plaits, in which black wool or silk is interwoven. While a girl is undeveloped these are separate, but after puberty, they are gathered together and fastened with a heavy tassel (cf. L. 251, where the distinction is said to be between married and unmarried women)] (cf. khanjarⁱ-wōka, p. 404a, l. 27; mas-w^o, p. 595b, l. 34; phētⁱ-wōka, p. 723a, l. 21; zōlⁱ-wōka, s.v. zōl^u 1) (El. wānk, also 'a curl'; Gr.Gr. 11; L. 462 wank; YZ. 155, pl. dat. wrongly written wānikan; K.Pr. 25); the silken cord used in binding these plaits; a kind of long rope-like construction consisting of vegetables stored dry in this condition for winter use (cf. gōg^a-jⁱ-w^o, p. 279a, l. 33; mul^vēnē-w^o, p. 570a, l. 13). Cf. wūkⁱ-dār, col. a, l. 30.

wōka-loṭ^u वॉक-लोट । कवरीडोरकरज्जुः m. the silken string tied at the end of these braided plaits, or their tassel. -laṭhur^u -लटुर् । कवरीवन्धः m. (after

combing or cleaning the hair) the whole mass of hair gathered together, as ab. -**latur^u** -लटुर् । बद्धकवरी m., id. -**lat^u** -लट् । बद्धकवरीप्रान्तभागः f. the end of a braided plait farthest from the head. -**mahārēn** -महार्यन् । कवरीभारभृद्वधूः f. a girl bride wearing her hair now arranged as that of a married woman. -**mōnjē** -मंज्य । कवरीमूलसमुदायः f.pl. the bases of the plaits of the braided hair close to the head. -**pan** -पन् । कवरीबन्धः the silken cord or tassel with which the end of a plait is tied (of a married or grown-up woman) (El.; L. 462, *wankopan*; K.Pr. 131). -**patul^u** -पतुल् । कवरीसमुदायः the whole set of plaits of the hair (of an undeveloped girl). -**thar** -हर् । योजितवेणिकवरीपङ्क्तिः f. the arrangement of the separated plaits of an undeveloped girl.

wōkan-pēth वॉकन्-प्यट् । कवरीसमुदायविस्तारोपलक्षितोदवनिता adv. 'on braided plaits', i.e. a bride who is in the age-period for wearing these separately braided plaits, i.e. a young girl still undeveloped.

wōkhagī वोखगी । अस्वास्थ्यम् f. the being unwell, indisposition, sickness; ill-humour, irritability, petulance; (in any action) the occurrence of an obstacle (such as difficulty, unintelligibility, ugliness, dreadfulness). (Cf. **wōkhajyār**.)

wōkhūj^u व्वख्जू । लघूलूखलम् f. a small mortar (of stone, etc., used for pounding salt or the like) (cf. **wōkhol^u**) (El. *wokhij*).

wōkhajyār वोखज्यार् । अस्वास्थ्यम् m. i.q. **wōkhagī**, q.v., but El. *wokhajār*, a plot; *wokhajār karun*, to plot.

wōkhol^u व्वख्लु or **wōkhul** व्वखुल् । उदूखलम्, पट-मार्जनकुण्डविशेष m. (sg. dat. **wōkhalas** व्वखलस्), a large mortar (for pounding grain, salt, etc.) (El.; K. 151, 168-9, 171; K.Pr. 112, 216, 233); a stone trough (esp. one in which cloth is trodden for cleaning purposes) (cf. **mandan-wō^o**, p. 577a, l. 10; **nāra-wō^o**, p. 648b, l. 14) (El.); cf. **wōkhūj^u**. **wōkhal-wān** व्वखल्-वान् । श्रीर्णनिर्णेजनकुण्डाश्रयः m. the place where such a cleansing trough is kept (usually on the bank of a river).

wukhāl वुखाल् । विकारः m. change for the worse, disease, malady; (of food, etc.) going bad, corruption, fermentation. —**mukhāl** —मुखाल् । प्रतिष्ठाचविकारः m. cold in the head.

wakhon^u 1 वखनु (for 2, see **wakhanun**), or **wakhun** वखुन्, or **wōkhun^u** व्वखुनु । व्याख्यानम् m. (sg. dat. **wa(wō)khanas** व(व्व)खनस्), a reading, recitation; a lecture read or made by a teacher to a pupil, esp. one of a regular course of readings or lectures (Rām. 1491); an exercise, a subject of study (Gr.M.); a tale, a story (L.V. 84). —**darun** —दरुन् ।

पाठकण्ठस्थितिः m.inf. the substance of a lecture to become learnt by heart (by a pupil). —**dar^{run}** —दरुन् or —**dar^{rawun}** —दररावुन् । पाठकण्ठोपस्थापनम् m.inf. to deliver one of a course of such lectures (extemporarily, and not by reading from a written document). —**yun^u** —यिनु । पाठसुञ्चानम् m.inf. a lecture or reading to come, i.e. to reach its object, to be thoroughly understood and accepted by the hearers.

wakhanun वखनुन् । व्याख्यानम् conj. 1 (1 p.p. **wakhon^u** 2 वखनुन्; 2 p.p. **wakhañov** वखञोव्), to lecture, to explain (some book) to others, tell (Gr.Gr. 128); to recite (holy writ or the like) (Śiv. 582, 979, 1077). **wakhon^u-mot^u** वखनु-मंतु । व्याख्यातपूर्वः perf. part. (**wakhūñ^u-mūt^u** वखञू-मञ्जू), previously explained, as ab.

wakhanay वखनय् । निरन्तरव्याख्यानम् f. unrestrained explanation, explanation at great length and in great detail (Gr.Gr. 129).

wakhur वखुर् m. (sg. dat. **wakharas** वखरस्), a cake offered in sacrifice, a sacrificial cake (L.V. 10, 77).

wōkhur व्वखुर् m. overturning, bringing the bottom to the top, stirring up (e.g. the burning coals of a fire), used —^o, as in **atha-wō^o**, p. 64b, l. 13; **nāra-wō^o**, p. 648b, l. 17. Also met. in the following phrases:—

—**dyun^u** —दिनु । विस्मृतस्थानुध्यापनम् m.inf. to remind (a person) of something he has forgotten (esp. something such as wrath or sorrow). —**lagun** —लगुन् । विस्मृतिगतस्य पुनस्मरणः m.inf. something (e.g. wrath, sorrow) previously forgotten, after the lapse of time, to come to memory.

wōkharun व्वखरुन् । अधरोत्तरीकरणम् conj. 1 (1 p.p. **wōkhor^u** व्वखर्), to turn upside down (esp. the contents of a vessel, e.g. to stir up the fire in a brazier, or to stir up a mass of powder).

wōkharāwun व्वखरावुन् । अयिंसंघातादेरधरोधीकरणम् conj. 1 (1 p.p. **wōkharōw^u** व्वखरोवु), i.q. **wōkharun**, q.v.

wōkh-shun व्वख्-शुन् m. scraping out and emptying a pot with a ladle or spoon, taking out the food to the last scrap (L.V. 95).

wakh^{sth} वख्थ or **wakth** वक्थ (= وقت) । समयः m. (sg. dat. **wakhtas** वक्थस् or **waktas** वक्तस्), time, a particular time (cf. **bēgā-w^o**, p. 90a, l. 33; **daphul-w^o**, p. 233a, l. 30; **kōjī-w^o**, p. 430a, l. 12; **mimizī-w^o**, p. 371b, l. 23) (El. *wakt*; Gr.M.; Rām. 1487 (*dar-wakt-i* وقت در, at the time of); H. vi, 16, *wakth*); a space of time (Gr.M.); season (Gr.M.). —**pyon^u** —प्यनु । दुरवस्थाधिगमः m.inf. occasion to arise (for something); adversity or misfortune to

be fall, distress to be experienced. —wātun —वातुन
m.inf. time to be spent, as in *kōtāh w^o wōtu-y*, how
much time was spent for thee, how much time did
you spend? (Gr.M.).

wakta वक्त adv. at (such-and-such) a time (cf.
dōyē wakta, s.v. *z^h*) (Gr.M., Rām. 806). **wakta**
wakta वक्त वक्त । काले काले adv. from time to time.

waktuk^u वक्तुक । सामयिकः adj. gen. (f. *waktiuc^u*
वक्तूचू), of, or belonging to, or produced at, some
particular time; of, or done at, the right time
(K.Pr. 227).

waktan वक्तन् or **wakh^htan** वख्तन् *وقت*, adv. at
(such-and-such) a time (cf. *bēgā-w^o*, p. 90a, l. 36;
kōji-w^o, p. 430a, l. 14) (Rām. 575).

waktas वक्तस् or **wakh^htas** वख्तस् adv. at (such-
and-such) a time (cf. *bēga-w^o*, p. 90a, l. 37; *kōji-w^o*,
p. 430a, l. 16) (K.Pr. 227). —**āsun** —आसुन् ।
प्रसवकालसामीप्युक्तत्वम् m.inf. to be at the (right)
time; esp. (of a pregnant woman) to come near her
time. —**rōzun** —रोजुन् । प्रसवकालसामीप्यप्रवर्तनम्
m.inf. to remain at the time; esp. (of a pregnant
woman) to be near her time.

vēkhuṭ^u अखुतु । विपरीतवृत्तिः adj. (f. *vēkh^hṭ^u* अखूचू),
individualistic, singular (in dress or conduct);
unconventional, habitually acting contrary to custom
or to good manners, of generally irritating habits.

vēkh^hṭ^h 1 अखू । व्यक्तिः f. (sg. dat. *vēkh^hṭ^h* अखूचू),
an individual, one (out of a number) considered
separately.

vēkh^hṭ^h 2 अखय । व्यक्तः adj. e.g. manifested, displayed,
evident, plain, clear.

vēkh^hṭ^har अखूचर । व्यक्तता m. the condition of having
become manifested, apparentness.

vēkh^hṭ^hār अखूचरार । वैपरीत्यम् individuality, singularity;
unconventionality, acting contrary to custom or the
rules of good manners; a threatening gesture (Rām.
vēkhtār, 335, 393).

wōkhay वखय । अतिसुमूढ्यता f. great cheapness, great
reduction in price (owing to the thing sold being
damaged or gone stale). **wōkhayē-hond^u** वखय-हन्दु ।
अतिसुमूढः adj. gen. (f. *-hūnz^u* -हूजू), much cheapened
(for the above cause).

vēküj^u अकजू, see **vēkol^u**.

wakīl वकील *کيل*, m. an agent, deputy, substitute (El.);
a representative in a law-court, an attorney (Gr.M.);
an advocate, pleader on behalf of another (Śiv. 872);
a hanger-on at a law-court, or the like (K.Pr. 29,
wakīl-i, with *izāfat*).

vēkol^u अकेलु । हीनाङ्गः adj. (f. *vēküj^u* अकजू), wanting
a limb (mostly used —°. after the mention of the

limb missing, as in *khōra-v^o*, wanting a foot;
narē-v^o, wanting an arm; *nasti-v^o*, noseless).

wōkal वॉकल् । कबरीयुक्तः adj. e.g. having the hair
hanging down the back in plaits (cf. **wōkh**).

wakāna वकान । हेतुः m. a cause, reason, pretext (esp. for
some sudden, unexpected, or unforeseen occurrence)
(El., Rām. 146). —**gaṭhun** —गहून् । हेतुमाचोद्भवः
m.inf. such a reason, cause, or pretext to occur.
—**karun** —करन् । हेत्वापत्तिः m.inf. to make a cause;
hence, a cause suddenly to arise (e.g. a momentary
illness as an explanation for a sudden death) (Rām.
608).

wōkun वुकुन् । अन्तःपीडोद्भवः conj. 3 (2 p.p. *wōkyōv*
वुक्योव्), throbbing pain to be felt in some limb (from
rheumatism or the like) (cf. **wōka** and **wōkish**).

vaikunṭh वैकुण्ठ m. (sg. dat. *vaikunṭhas* वैकुण्ठस्), the
name of the heaven of Vishnu (Śiv. 63, 201, 668,
960, 997, 1080, 1087, 1158, 1452, 1787; Rām. 57,
114, 303, 1646; K. 338-9, 341, 527, 634, 777, 842,
940, 1149, 1152-3, 1165, 1170).

wak^r 1 वंक् । कुटिलगतिः, कोपः f. retrograde motion
(of a planet) (Rām. obl. *wakri*, 418); a storm of
anger, rage (of some person in power against a
subordinate or some helpless person). —**karūn^u**
—करून् । वक्रगत्या संचरणम् f.inf. (of a planet) to show
retrograde motion; (of an employee, in the course of
some work, and in order to hinder it) after a display
of anger, to draw back, or retire from it (i.e. to go on
strike).

wakri गहून् वंकि गहून् । अतिक्रुद्धीभवनम् m.inf.
(of some person in power) to display great anger
(against some subject, subordinate servant, or helpless
person). —**gōmot^u** —गोमंतु । अतिक्रुद्धीभूतः perf. part.
(f. *-gōmūṭ^u* —गोमंजू), become angry, as ab.

wak^r 2 वंक् । कुटिलप्रकृतिः adj. e.g. oblique, crooked;
of a crooked nature, dishonest, fraudulent. —**mūn^u**
—मंजू f. an oblique pupil of the eye, a downcast look
(K.Pr. 60, *wakar*). (Cf. *sēz^u* *mūn^u*, p. 956b, l. 15.)

vēkār अकार् or **vikār** विकार् । विकारः m. change for
the worse, deterioration, becoming spoiled, turning
bad (e.g. of a man through disease, or food by
corrupting) (Gr.M., K. 1154). **vēkāra-rost^u** अकार-
रस्तु adj. (f. *-rūṭh^u* -रूक्), without change, unchanging
(Gr.M.).

wukur^u वुकुर् adj. (f. *wuk^rṭ^u* वुकू), unfortunate, un-
successful in work, in distress, poverty-stricken
(K.Pr. 7); damaged, dented (of some thing) (K.Pr.
75); cf. **wuka**. —**gaṭhun** —गहून् । असिद्धधिगमः
m.inf. (of a man) his occupation or work to become
fruitless, profitless, futile, unsuccessful (and so to

become exhausted, etc.); (of a woman) to be thrown into distress (by becoming a widow or other calamity). —**dukur^u** —दुकुर् । असमञ्जसः adj. (f. **wuk^ur^u** **duk^ur^u** वुकुर् दुकुर्), unfitting, unbecoming, improper, non-conforming, unsuitable.

wuk^ur^u वुकुर् । विधवा (दुर्भाग्या) f. a widow (poverty-stricken, childless, etc.); cf. **wukarōn^u**.

vēkarōj^u व्यकराजू, see **vēkarōl^u**.

vēkarōl^u व्यकरोलु । विकरालः adj. (f. **vēkarōj^u** व्यकराजू), formidable, frightful, dreadful-looking, hideous, horrible, terrible.

wukār^ulad वुकरिलद । निर्भाग्यः adj. e.g. (as subst., f. **wukār^uladiⁿ** वुकरिलदिञ्) (of a man) exhausted and helpless owing to one's work or occupation having become futile; (of a woman) suffering great distress (due to widowhood, childlessness, poverty, and so on).

wak^aran वकरन् f. (pl. **wak^arūn^u** वकरजू), in **shēṭ^arūn^u-wak^arūn^u**, p. 900a, l. 30, q.v.

wukarōn^u वुकराजू । असुभगा f. a destitute, unfortunate, woman, a poverty-stricken widow; cf. **wuka** and (l. 6, ab.) **wuk^ur^u**.

vakratund^u वक्रतुण्ड m. with the trunk curved, an epithet of the god Gaṇeśa (see **Ganēsh**), who is represented with the head of an elephant (Śiv. 6).

wuk^arāwun वुकरावुन conj. 1 (1 p.p. **wuk^arōw^u** वुकरोवु), to make crooked, to crooken (Gr.Gr. lxxii). (cf. **wak^ar 2**).

wuk^arun वुकरन् conj. 3 (2 p.p. **wuk^aryōv** वुकर्योव्), to be crooked (Gr.Gr. lxxii). Cf. **wak^ar 2**.

vikās विकास m. expansion, wide extent; **sa-vikās**, that which has wide expanse, the total expanse of creation, the visible creation (L.V. 1); **blooming**, blossoming. —**dyun^u** —दिनु m.inf. to cause to expand or to blossom, to cause to rejoice, make happy (Śiv. 1434, 1446).

vikōsī विकासी adj. e.g. expanding, blossoming; cheerful, happy (Śiv. 1759).

wukus (? spelling) adj. separate, apart (noted only in K.Pr. 106).

wōkish वुकिष् । चाञ्चल्यम्, अन्नःपीडा f. (owing to the influence of a drug or the like) mental confusion (cf. **wōka**); (in some work upon which one is engaged) confusion, unsteadiness, uncertainty; an attack of throbbing pain in some member of the body (due to rheumatism or the like) (cf. **wōkun**).

wikāsun विकासुन् conj. 3 (2 p.p. **wikāsyōv** विकास्योव्), to become widely expanded, to widen out and extend to some distant limit (L.V. 22).

wikath विकट् adj. e.g. frightful, horrible, dreadful;

great, huge, broad. **wikata-rūph** विकट-रूप् adj. e.g. huge in form, gigantic (Śiv. 8).

wakth वक्थ (= وکت), see **wakh^ath**.

wōkawun वुकवुन् conj. 1 (1 p.p. **wōkow^u** वुक्वु), noted only in K. 132, where it means 'to cool down (milk that is boiling over)', and in H. vi, 16, where it has the same meaning, but is wrongly translated 'to draw forth, bring out'.

wāk^y वाक्य m. a phrase, period, sentence, i.q. **wākh 1**, q.v. (Gr.M.).

wal 1 वल् । वलिः, अन्नरायः m. a crease (in paper, cloth, etc.), hair-line mark, mark of a crack; an impediment (caused by another to one who is on the point of success). —**ṣhal** -हल । अन्नरायः, वहनादिवृत्तिः m. an obstacle or impediment (caused by another, as ab.); habitual swindling, cheating. —**wot^u** -वटु । गुप्तसंचयः m. secret hoarding of one's earnings (unknown even to the hoarder's relations). —**wot^u** **bōzun** -वटु बोजुन् । गृहसंचयविवेचणम् m.inf. to keep an eye on, to watch, guard one's secret savings, as ab.

wala-zob^u वल-जुब् । जुद्धमीनविशेषः m. a kind of small fish found in ponds and marshes.

wal 2 वल् ۱, f. a flower (cf. **āra-w^o**, p. 41a, l. 49; **lēd^arē-wal-pōsh**, p. 510a, l. 38).

wal 3 वल्, the form taken by **pal 2** (q.v.) in the compound **ad-wal**, p. 15b, l. 45, q.v.

wāl 1 वाल । चिकुरः m. hair, down (of the human body) (cf. **achar-w^o**, **achir-w^o**, p. 9b, ll. 20, 22; **buda-w^o**, p. 85b, l. 8; **dāri-w^o**, p. 238a, l. 30; **kīhi-w^o**, p. 390b, l. 12; **kaṣha-w^o**, p. 492b, l. 48; **mō-yē-w^o**, p. 546b, l. 38; **mas-w^o**, p. 595b, l. 36) (El.; Gr.Gr. 51; Gr.M.; Rām. 1293, 1350); hair, fur (of a lower animal) (cf. **guri-w^o**, p. 299a, l. 18; **puṅ-w^o**, p. 813a, l. 1); a single hair (cf. **zōkⁱ-w^o**, s.v. **zōk^u**) (L.V. 24; Rām. 118, 735, 1271, 1415); a filament, fibre (cf. **nadāri-w^o**, p. 623b, l. 2; **phā-w^o**, p. 698a, l. 10); met. a very small quantity, as in **mōyē-w^o**, p. 613a, l. 20. In Rām. this word is found only —°.

wāla-bor^u वाल-बर् । पाशविशेषः m. a kind of spring for catching small birds (a horse-hair noose at the end of an elastic switch) (K.Pr. 245). —**būr^u** -बर् । योनिरन्ध्रम् f. the orifice of the vulva (esp. used in abuse imputing unchastity). —**guna** -गुन । बालगोणी f. a sack, a bag, made of animal hair, esp. one of the sacks fastened on each side of the back of a beast of burden.

—**gor^u** -गर् । बालसंयहीता m. a felt-maker.

—**khāv** -खाव् । रोगविशेषः m. N. of a certain disease, owing to which the hair of the beard, etc., comes off.

—**phamb** -फम् । ऊर्णाविशेषः m. a certain soft kind of *pashmina* wool, mixed with coarse hair of no value.

-raz -रज् । बालरज्जुः f. a hair rope (used for tethering horses, etc.); the cord binding together the spokes of the large wheel in a spinning-wheel (El.). -wāsh -वाश्. -wōshⁱ -वाशि, or -wōsh^u -वाशु । वागुरा f. a kind of horse-hair net, used for trapping small game or small birds (cf. khur^u-w^o, p. 412a, l. 19) (H. v, 2; K.Pr. 112); often used met., as in Śiv. 250, 1693, 1783; Rām. 1103, 1595. -wōsh^u -वाशु । वागुरिकः m. a trapper, a fowler, who uses this net.

wāl 2 वाल् or wāla वाल, e.g. a suffix added to substantives to form nouns implying possession or relation generally (cf. Hindi wālā) (cf. bēha-wāl, p. 94b, l. 9; jān⁴-wāla, p. 373b, l. 38; prūṅṅh-wāla, p. 764a, l. 33; wuphal-wāl; wōphar-wāl, s.v. wōphur^u; z^ola-wāl, s.v. z^ol).

wāl 3 वाल् । बिलम् f. (sg. dat. wōj^u वाञ्ज, Gr.Gr. 69), the hole (of a snake, rat, mongoose, or the like) (cf. gagar-w^o, p. 280a, l. 20) (El.; Gr.Gr. 31, 69; K.Pr. 64, 188). Cf. wōjⁱ.

wāl 4 वाल् f. bringing down, lowering down, putting away, in phala-wāl, p. 692b, l. 18, and in the following:—

wāla-wāl वाल-वाल । असहद्वरोपणा f. the act of continually or regularly causing to descend, bringing something down whenever it becomes high or exalted. -wālay -वालय् । अवरोपणा f., id. esp. of bringing down honour (by abuse or the like).

wālⁱ वलि adv. quickly, speedily, soon (Rām. 1782, 1785). Cf. wālⁱ wālⁱ, s.v. walun.

wālⁱ वली (= ولى) conj. but then, nevertheless (El.).

vēla वल in vēla-bod^u वल-बडु । अत्युद्धतः adj. (f. -būd^u -बडू) (of a human being, horse, bull, or the like) very untractable, unmanageable, refractory, disobedient, violently contumacious.

vēla वेल or (q.v.) vēra वेर । अवसरः m. (sg. dat. vēli वेलि), a time, season, opportunity, the proper time, point of time, time (for anything) (cf. kō-v^o, p. 496a, l. 21; mimizⁱ-v^o, p. 571b, l. 25; prath-v^o, p. 769a, l. 44; pēwan-v^o, p. 811a, l. 9; rūda-v^o, p. 826b, l. 25; sahār-v^o, p. 890b, l. 32) (El. vēlah; Gr.M.; Śiv. 511, 698, 1081, 1131, 1718, 1720); cf. vil and viz. —vēla —वेल । काले काले adv. at different times, from time to time.

vēlā वेला f., i.q. vēla, q.v. It is the Skt. form of the word, and is occasionally used. See K.Pr. 177.

vil विल् । वेला f., i.q. vēla, q.v. (cf. dōh⁴lⁱ-v^o, p. 200b, l. 46; naban-v^o, p. 663b, l. 39; pot^u vil, p. 788b, l. 19; shāma-v^o, p. 882b, l. 1; sōran-v^o, p. 937a, l. 9; wadan-v^o, p. 1098a, l. 32) (according to El. this word is used toward Islāmābād); a short space of

time (Gr.Gr. 13); cf. viz. —yiñ^u —यिञ् । अवसराधिगमः f.inf. the right time, opportunity, or season to come.

vili विलि or (after the word sulī) wuli वुलि, adv. at (such-and-such) a time (cf. sulī vili or sulī wuli, p. 909b, l. 14) (K.Pr. 87).

wōl 1 वल् । आयासः f. great fatigue, weariness. —yiñ^u —यिञ् । अतिखिदानुभवः f.inf. great fatigue or weariness to come, or be experienced.

wōl 2 वल् । कललम् f. the undeveloped foetus with its surrounding membrane; dregs of ghī (Gr.Gr. 16); cf. wōlⁱ. —wasūñ^u —वसञ्ज । कललनिष्क्रमः f.inf. the foetus to come down before its time, a miscarriage to occur; an appearance similar to that of a miscarriage to occur owing to extreme fatigue.

wōla 3 वल or (affectionately) wōlō वलो (used as an imperative of yun^u, to come, see Gr.Gr. 247) come! come here! (El. wālō, wōlo; Gr.Gr. 247, wōla; Gr.M.; YZ. 270, 439; K.Pr. 21, wulah). wōla-wōla karun वल-वल करन् । अतिप्रेमवृत्तिः m.inf. to do (i.e. say) 'come, come', affectionately to address a pretty child or pet animal when inviting it to eat, etc. (W. 140, wula wula k^o).

wōla वोल् in wōla-bōr^u वोल्-बोर् । अनवस्थितभारः m. an insecurely or crookedly tied load, hanging awkwardly on the back and interfering with walking. -dōla -दोल । अयुक्तवक्रस्थितिकः adj. e.g. (any thing or action, etc., which is) habitually in an improper and awkward place or condition, so as to get into the way of others.

wōl^u 1 वोल् । कुण्डलम्, वडिशङ्कुशः m. a large earring (a smaller earring is wōjⁱ or wōj^u 1, q.v.) (cf. kana-w^o, p. 448a, l. 41, but cf. kānⁱ-w^o, s.v. wōl^u 2) (Gr.Gr. 31, 36, 56; W. 17, col; K. 60, 755, 770, 926, 1047); a fish-hook; angling (L. 458, wōl). (cf. wōjⁱ and wōr^u 5.

wōlⁱ-baīs वालि-बैस् m. fishing with the hook, as opposed to fishing with the net (zōlⁱ-baīs, q.v., s.v. zōl^u) (L. 159, wail bans). -hor^u -हर् । कुण्डलविशेषयुग्मम् m. a pair of earrings (Gr.Gr. 81). wōlⁱ-kan वालि-कन् । कुण्डलविशेषः m. an ear adorned with an earring; an earring.

wōl^u 2 वोल् (f. wājēñ वाञ्जन्, Śiv. 1882), a secondary suffix added to substantives to derive nouns implying possession or relation generally, when the thing possessed accompanies the possessor, but does not actually form part of him or it, as in dyārawōl^u, wealthy; lariwōl^u, one who possesses a house; shāyiwōl^u, one who possesses a place; kōriwōl^u, one who possesses a daughter; nēcivwōl^u, one who possesses

a son, and so on. Exceptional are **garwól^u**, the master of a house, as contrasted with **garawól^u**, one who possesses a house; **gupanwól^u** (from **gupun**, a quadruped), one who owns herds (cf. Gr.Gr. 136) (cf. **anga-w^o**, p. 33a, l. 48; **āshi-w^o**, p. 47b, l. 8; **atha-w^o**, p. 64b, l. 15; **būda-w^o**, p. 85a, l. 27; **bāga-w^o**, p. 90a, l. 3; **banda-w^o**, p. 110b, l. 48, and p. 111a, l. 25; **bēñē-w^o**, p. 115a, l. 40; **bāra-w^o**, p. 117a, l. 14; and many others) (Gr.M.; Śiv. 1029, **hōshē-w^o**; 1067, **dana-w^o**; 1248, **wāna-w^o**, etc.).

It is also added to a substantive or adjective to indicate that which is characterized by the main word, as in **bōsh^u-w^o**, one who (eats only once) on the twelfth lunar day, p. 94a, l. 2; **bāja-w^o**, cessable (**bāj**, a cess), p. 97b, l. 25; **buk^ā-ri-w^o**, rude (**bukur^u**, rudeness), p. 102b, l. 4; **bāna-wól^u**, a maker of pots (**bāna**), p. 110a, l. 5; **bāna-wól^u**, one who experiences (good or bad) fate (**bāna**), p. 110a, l. 25; **bāñē-wól^u**, one who carries goods in slings (**bōñ^u**), p. 115b, l. 3; **bāra-wājēñ**, a woman who deals in **bāra**-fruit, p. 117a, l. 46; **kānⁱ-w^o**, p. 452a, l. 18 (but cf. **kana-w^o**, p. 448a, l. 41); and many others (Gr.M.; L.V. 86; K. 178, **phala-wājēñ**; 431, **hastⁱ-wól^u**; 556, 825, 984-5, **ratha-wól^u**; 1007, **chēñē-wól^u**).

wól^u 3 वोलु (f. **wājēñ वाज्यञ**) a suffix added to an oblique form (ending in **an**) of the infinitive of any verb, and forming a noun of agency (see p. vi), as in **karan-wól^u**, a doer (cf. Gr.Gr. 193) (cf. **āsan-w^o**, p. 51a, l. 4; **bacan-w^o**, p. 80b, l. 45; **bēchan-w^o**, p. 80a, l. 44; **baḍan-w^o**, p. 87a, l. 2; **bōḍan-w^o**, p. 87a, l. 2; **bōg^a-ran-w^o**, p. 92b, l. 50; **baharan-w^o**, p. 96b, l. 40; **bakh^a-can-w^o**, p. 100a, l. 33; **bōlan-w^o**, p. 106a, l. 24; and many others) (Gr.Gr. 106, 193; Gr.M.).

wólⁱ वलि in **wólⁱ biñ वलि बिञ्** । गर्भिणी f. a pregnant female (human or other). Cf. **wól 2**.

wólⁱ वली m. N. of a celebrated monkey-chief, who was slain by Rāma (Rām. 444-512). In Skt. Bāli, Bālin, Vāli, or Vālin (Rām. 456, 460-1 etc., 497, 777, 808-9, 1473).

wul वुल in **wula-gāsa वुल-गास** । तृणविशेषः m. a kind of marsh grass which is used for making grass sandals.

wūlⁱ वूलि in **wūlⁱ yā gāsa वूलि या गास** । संकीर्णः adj. e.g. (of thread, flowers, vegetables, etc.), mixed with dirt or foreign matter (and hence valueless).

wuli वुलि, see p. 1112b, l. 4.

wul^u वुलु m. a small hole for ventilation or light (Gr.Gr. 17). Cf. **wōb^u**.

wūl^u वूलु । व्यग्रकृतिः, शीघ्ररोषः adj. (f. **wūjⁱ वूजि** or **wūj^u वूजू**, dat. **wōjē वोज्ये**), one who has an uncertain

temper, one who is easily moved to anger, irascible, irritable, nervous (Gr.Gr. 31, 141). Cf. **wōjēr** and **wōlun**.

walad वलद् । संबन्धः f. (sg. dat. **walūz^u वलजू**) connexion, affinity, relationship, association, familiar intercourse (such as we find in close friendship, consanguinity, or the like) (cf. **wath-w^o**, s.v. **wath**). **walūz^u-wól^u वलजू-वोलु** । संबन्धयुक्तः m. (f. **-wājēñ वाज्यञ्**), one who is intimately associated, us ab.

wólād वलद् (= ५, १) । अष्टवयम् m. children, descendants, off-spring, progeny (El. **wólād**, a son; II. iv, 3).

-dōd^u -दौद् । पुत्रैषणा 'offspring-pain', longing for offspring, longing for a child; sympathy with another in such longing.

wulag वुलग् । धान्यविशेषः f. a kind of paddy, the rice from which is a small, clean, fragrant grain (El. **wūlag**). **wulāgⁱ-byól^u वुलंगि-ब्योलु** । धान्यविशेषः m. (sg. dat. **-byōlis -ब्यालिस**), the same (esp. when kept for seed).

wōlagun वुलगुन् conj. 1 (1 p.p. **wōlog^u वुलगु**), i.q. **wōlangun**, q.v., to pass over, to get through (something difficult), to endure right to the end (cf. **sankath w^o**, p. 922a, l. 45).

walगतun वलगतुन् । पर्याविष्टनम् m. (sg. dat. **walगतanas वलगतनस्**), the act of bending back or curving back (something long); the act of winding round (a rope for tying on a load). — **dyun^u -दिनु** । प्रत्यावृत्तिः m.inf. to bend back or twist (a rope, a long withy, or the like); (or intrans.) (of some disease, difficulty, fault, or the like, which has been cured or done away with) to return, come back again.

wōlharish वुलहरिष् । उपद्रवः f. calamity, outrage, violence, plundering, havoc, ravaging, epidemic, or the like (caused, e.g., by invasion, by an enemy, bad government, injustice, robbers, and so on). — **tulūñ^u -तुलून्** । उपस्रवोत्पादनम् f.inf. 'to raise outrage', to ravage, plunder, rule unjustly, and so on; to start an epidemic. — **wōthūñ^u -वुथून्** । उपस्रवोद्भवः f.inf. such a calamity to rise or occur; an epidemic to start.

wulkā वुल्का f. a meteor; a firebrand, torch; (in astrology) one of the eight principal *dasās* or aspects of planets indicating a person's fate (Skt. *ulkā*) (Rām. 420).

wālakh वालख । संकरः f. (sg. dat. **wālaki वालकि**), dirt (dust, chaff, straw, etc.) mixed up in a heap of grain. Cf. **wālath** and **wūlⁱ**.

walēkin वलेकिन وليكن conjunct. but, yet, however, for all that (Rām. 1533).

villa विह । दीनता f.pl. dejection, disappointment, mortification (caused by the non-receipt of something

greatly desired). —**wanañē** —वनञ्ज f.pl.inf. to utter lamentations, to lament (Rām. 276, 1558, 1594).
-zār -ज़ार् । **दैन्येन प्रार्थनम्** m. repeatedly imploring (for something very necessarily or urgently required, or for the appeasement of a master or member of one's family who is in a rage) (Śiv. 408); cf. *villa ta zār*, Rām. 276, 1558, and *zāra-villa*, s.v. **zār** 1. **-zōr**¹ -ज़ारि । **दीनतया प्रार्थनम्** m.pl., id.
wōlal वलल । **वेशः** (?) m. fine apparel, grand clothes, ornaments, etc. (Gr.Gr. 128, add I.K., ix, ii, 80, where it is noted as f.).
wallabhā वल्लभा f. a Skt. word meaning 'a beloved woman', used in Śiv. 12 and 1142 to indicate the *śakti* (see **shēkt**¹), or Energetic Power, of Śiva.
wōlalun वललुङ् । **अलंकरणम्** conj. 1 (1 p.p. **wōlol**¹ वललु; 2 p.p. **wōlalyōv** वलल्योव्, Gr.Gr. lxxv), to adorn, put on fine clothes (on oneself or another) (Gr.Gr. 128).
wōllās वल्लास m. happiness, joy, delight; ornateness, adornment, decoration (Śiv. 1355, 1438, 1447). Cf. **wōllās**.
wōllōsi वल्लोसी m. one who habitually wears ornaments, a well-dressed person, dandy, fop (Śiv. 1759). Cf. **wōllōs**¹.
wōlmā वल्लमा । **महाजनः** m. a leading man in his own class or family (distinguished by family descent, wealth, high position, good qualities, and learning).
wōlām वल्लाम । **अपवादः** m. reproach, blame, denunciation, accusation, imputation (due to bad conduct or the like). —**yun**¹ —यिनु । **अपवादापत्तिः** m.inf. such reproach, etc., to come (to a person), to become an object of such reproach, etc.
wōlmikī वल्लमीकी (Rām. 1255) or **wōlmikh** वल्लमीख् m. N. of a celebrated sage (Skt. *Vālmiki*) the author of the Skt. Rāmāyaṇa. According to the Ksh. Rām. 1255 he was the *guru*, or spiritual preceptor of Janaka, Sitā's foster-father. When Sitā was banished by Rāma he gave her shelter and brought up her son Lava. He also (Rām. 1286 ff.) created for Sitā a twin brother for Lava, named Kuśa (Rām. 1255, 1544, 1699, 1732).
wālan वालन । **अवरोपणा** f. (sg. dat. **wālūn**¹ वालुङ्), the act of bringing down, the causing to descend (etc., see **wāluṅ**).
walun वलुङ् । **आच्छादनम्, आवरणम्** conj. 1 (1 p.p. **wol**¹ वलु, f. **vūj**¹ वजू; 2 p.p. **wajyōv** वज्योव्), to wrap up, roll up in something (Gr.M.; L. 465; Śiv. 104, 323; Rām. 717; H. viii, 6, 13); to roll up, wrap up, wind up (cloth, string, or the like) (El., Gr.Gr. 22); to encircle, bind, entangle, envelop (cf. **gul**¹ **walun hyuh**¹, p. 284a, l. 33; **nāl w**¹, p. 632b, l. 1) (El. *walun, wōluṅ*; Śiv. 17, 110, 227, 424, 874, 893, 1055,

1282, 1474; Rām. 257, 346, 553, 724, 913, 1073, 1191, 1496, 1614; H. ix, 7; K.Pr. 152); to cover, to clothe (El., Gr.Gr. 5; Rām. 786, 805 pass., 1726; K. 976; YZ. 106, 257); to put (clothes) on oneself (El., Śiv. 529, 752, 793, 801, 816, 894, 1326, 1350, 1540, 1570, 1574, 1651; Rām. 5, 201, 976, 979, 1087, 1758; YZ. 170, 234).

wāl¹ **wāl**¹ वलि वलि । **अतिलरितम्** freq. part. as adv. hurriedly, quickly, speedily (El. *wahwa*). Cf. **wāl**¹.

wol¹-**mot**¹ वलु-मंतु । **पर्यावृतः** perf. part. (f. **vūj**¹-**mūṭ**¹ वजू-मंतू), wrapped up, rolled up, etc., as ab.; enveloped, entangled (cf. **vēpūṭ**¹ **w**¹, s.v. **vēpath**); put on, worn (of clothes) (Śiv. 344).

walana yun¹ वलन यिनु । **आसङ्गनम्** m.inf. pass. of **walun** in all its senses, and (also, esp.) to follow, pursue, persecute (in order to harass or to urge on someone to complete some work, either by bodily action or by abuse or by charging with some fault, or the like); to adhere to, stick to (K.Pr. 154); to be attached to, devoted to (K. 502).

wāluṅ वालुङ् (occasionally, as in Gr.Gr. 177, written **warun** वारुङ्) । **अवतारणम्** conj. 1 (1 p.p. **wōl**¹ वोलु, f. **wōj**¹ वाजू; 2 p.p. **wājyōv** वाज्योव्). This word is the causal of **wasun**, q.v., Gr.Gr. 177. Its opposite is **khārun**, cf. **khārañē wālañē**, p. 415a, l. 24, and Śiv. 1017, 1753), to cause to descend, to bring down, to lower (something) (cf. **atha w**¹, p. 64b, l. 18; **dōd w**¹, p. 188a, l. 48; **dam w**¹, p. 216b, l. 23; **haṭi w**¹, p. 356b, l. 7; **kōb¹re w**¹, p. 382b, l. 5; **khyol**¹ **w**¹, p. 426a, l. 48; **nabacē tāra wālañē**, p. 619a, l. 43; **rath w**¹, p. 845b, l. 31; **wuy**¹ **w**¹) (Gr.Gr. 23, 128, 149, 150; L.V. 104; Śiv. 324, 971, 973; Rām. 1431, 1458; K. 33, 450; H. iii, 9; iv, 7; vii, 17; viii, 1; x, 8; xi, 11; YZ. 162; K.Pr. 72, 99); met. to lower, abase, render of no account, degrade (cf. **dēmāg w**¹, p. 219a, l. 37; **khraś wālūn**¹, p. 415b, l. 48; **mada w**¹, p. 548b, l. 5; **mōda w**¹, p. 549a, l. 25; **mada-māza w**¹, p. 615a, l. 10; **nāv w**¹, p. 665b, l. 12; **phūd¹r wālūn**¹, p. 685a, l. 43; **pāvi w**¹, p. 810a, ll. 36 ff.; **tāwa w**¹, p. 1047a, l. 7; **yīri pīri wālūn**¹, s.v. **yīri**) (Śiv. 69, 125, 421, 1758; K. 31, 829, 869);

to pour down, rain (something) down, drop (something), lot (something) fall (cf. **brōṭ**¹ **wālān**¹, p. 127b, l. 10; **nāba taṅg wālān**¹, p. 619b, l. 11; **raḍa w**¹, p. 825a, l. 47) (Śiv. 713, 1233, 1245, 1250-1, 1259, 1391; Rām. 863, 1546; K. 318-20, 325, 1087, 1137); to lead or bring down (from the shore into the river, or into a boat), to embark (a person), load (cargo) (cf. **nāvi w**¹, p. 667a, l. 13) (K.Pr. 227); to bring

down, i.e. draw in (the breath) (Śiv. 1017, 1750; Rām. 17);

to bring down (a tool or the like) on something (in order to bring it into action), to begin working with (a tool) (cf. **ara wālañē**, p. 41a, l. 20; **lit^ur^u wālūn^u**, p. 539a, l. 13) (Śiv. 167; II. v. 4);

to take down, take off, put away (cf. **bōr^u wō**, p. 118a, l. 32; **lašh wālūn^u**, p. 539b, l. 14; **nakha wō**, p. 628b, l. 35, so p. 92a, l. 26; p. 166b, l. 27; p. 249b, l. 10) (L. 459 **hōrun nakha wō**, to discharge a debt; Śiv. 199, 1208, 1506; Rām. 291; YZ. 95; K.Pr. 80, to take a pot off the fire); to ruin, make useless, make unable to act, wear out (cf. **nakh wālānⁱ**, p. 628a, l. 35; **pōth wālūn^u**, p. 796b, l. 19) (Śiv. 838); to bring down, or cause (some bad condition) (cf. **trōngⁱ wālānⁱ**, p. 1028a, l. 18; **tr^ath wō**, p. 1032a, l. 22; **wuka wō**, p. 1108a, l. 18); to pull down (a building), dismantle, reduce to ruins (Rām. 740, 800);

to tear off, strip off, peel, flay, trim (cf. **ala-hacē wālañē**, p. 22b, l. 4; **basta wālūn^u**, p. 135b, l. 5; **dēl wālānⁱ**, p. 210b, l. 43; **drūr^u wō**, p. 218a, l. 16; **nakha-chala wālañē**, p. 628a, l. 45; **phala wālañē**, p. 693a, l. 5; **phis wō**, p. 711b, l. 30; **parca wālānⁱ**, p. 756a, l. 25; **pōst wō**, p. 784a, l. 47; **randa wālañē**, p. 836a, l. 20; **thālⁱ thālⁱ wō**, p. 977a, l. 18; **thalith wō**, p. 977a, l. 24; **thras wālūn^u**, p. 984b, l. 15; **t^ara wālañē**, p. 1017a, l. 24) (Rām. 374, 382, 433, 707, 843; H. viii, 6); to take off, doff (a garment or the like) (Gr.M.); to pluck, collect, and deposit (flowers or the like) (Śiv. 273, 662).

wōl^u-mot^u वोलु-मंतु । अवतारितः perf. part. (f. **wōj^u-mūṣ^u** वॉज-मञ्जू), caused to descend, etc., as ab.

wōlith ṭhunun वॉलिथ क्कुनु । चासनम् m.inf. 'having brought down, to cast away'; hence, to terrify (as the result of threats or the like).

vēlun व्यलुन् ? conj. 3 (of a road or way) to be lost, noted only in K.Pr. 231.

wōlun वोलुन् । चपलीभवनम् conj. 3 (2 p.p. **wōlyōv** वॉल्योव), to be of an uncertain temper, to be easily moved to anger, or to be nervous, to become agitated, perturbed; cf. **wūl^u** and **wōjēr**. **wōlyō-mot^u** वॉल्यो-मंतु । चञ्चलीभूतः perf. part. (f. **wōlyē-mūṣ^u** वॉल्ये-मञ्जू), one who has become of an uncertain temper, etc., as ab. (cf. El. *wōlyōmut*, drunk). **wōlan-wōl^u** वोलन्-वोलु । चापव्यशीलः n.ag. (f. **-wājēñ** -वाज्यञ्), one who is habitually of an uncertain temper, irritable, nervous.

wōlangun वलंगुन् । उल्लङ्घनम् conj. 1 (1 p.p. **wōlong^u** वलंगु, f. **wōlūnj^u** वलंज्), to pass over, pass through, complete, get through somehow or other (e.g. a

difficult mountain climb, a long journey, a difficult task, or hard times) (cf. **dōh wō**, p. 200a, l. 1) (Śiv. 876, 1217, 1457, 1643). Cf. **wōlagun**.

wōlong^u-mot^u वलंगु-मंतु । समुल्लङ्घितः perf. part. (f. **wōlūnj^u-mūṣ^u** वलंज्-मञ्जू), got through with difficulty, etc., as ab.

wōlangith gaṣhun वलंगिथ गक्कुन् । अनासज्य गमनम्, उल्लङ्घ्य निर्वाहणम् m.inf., i.q. **wōlangun**; also (of a thing or action) to become dissociated (from its usual concomitants).

wōlangāwun वलंगावुन् । उल्लङ्घनम् conj. 1 (1 p.p. **wōlangōw^u** वलंगोव), i.q. **wōlangun**, q.v.

vilinj विलिज् or **vilinj^u** 1 विलिंज्, for 2, see **vilyung^u** । विहंगिका f. a hanging rail, a rail suspended by both ends from the ceiling of a room (on which garments, blankets, etc., are hung) (K.Pr. 112, 233).

wōlūnj^u-mūṣ^u वलंज्-मञ्जू, see **wōlangun**.

wōlinj वॉलिनज् (or **wōlinj^u** वॉलिंज्) । हृत्कमलम् f. the heart (cf. **carbas-tal wō gaṣhūn^u**, p. 175a, l. 27) (El.; Rām. 963, 1608, 1612; II. v, 6; viii, 3, 4, 11, 12; x, 5; K.Pr. 54); the heart (as the seat of the affections) (cf. **wabhi-wōlinjē**, s.v. **wōth^u**) (L.V. 25; Śiv. 191, 316, 1197; Rām. 163, 430, 529, 730, 771, 1110, 1181, 1214, 1428, 1485, 1523; K. 442, 1127; YZ. 188, 557). **-bōdūn^u** -बुडुन् । मूर्धापत्तिः अतितृप्तिः f.inf. the heart to sink, i.e. to faint, become insensible; to become replete with food (*quasi*, the belly is so full that the heart is drowned in the contents).

wōlinja (or **wōlinjē**)-**bod^u** वॉलिंज(ज्य)-बुडु । दृढहृदयः adj. (f. **-būd^u** -बुडू), great-hearted, firm-hearted, steadfast. **-dōd^u** -दोदु । हृदुःखम् m. pain in the heart (e.g. heart-burn or *angina pectoris*). **-dam** -दम् । हृत्पीडा m. a spasm in the heart (from obstruction of breath or the like). **-khōṭ^u** -खौटु । हृदयदलम् m. a half (? ventricle) of the heart (looked upon as a seat of the affections, etc.). **-krēhon^u** -क्रेहनु । निगूढहृदयः adj. (f. **-krēhūn^u** -क्रेहंजू), dark-hearted, i.e. one who obstinately refuses to answer or speak (even though pressure is put upon him or though he is abused) and who keeps his opinion concealed. **-mōnd^u** -मंडु । स्थूलहृदयम् m. 'lump-hearted,' i.e. unconcerned, callous, disregarding what others say, unblushing, unabashed, insolent, a curmudgeon. **-tam** -तम् । हृद्दोगविशेषः m. a certain disease of the heart, due to excessive exertion, and accompanied by stoppage of breath. **-tamun^u** -तमुनु । कालहृदयः adj. (f. **-tamūn^u** -तमंजू), soot-hearted, black-hearted, malevolent. **-wōl^u** -वोलु । तितिचाशीलः m. (f. **-wājēñ** -वाज्यञ्), patient, tolerant, stoical. **-woth^u** -वथु । उदारहृदयः adj. (f. **-wūṣh^u** -वक्कू), open-hearted, magnanimous, noble-hearted, generous. Cf. **woth^u** 2.

viliñjēr विलिञ्जर or **vilñēr विलिञ्जर** । दुर्गमता m. inaccessibility (owing to a tortuous or difficult approach, or to distance); met. difficulty (in performance, intelligibility, or the like). Cf. **vilyun^u** and **vilyung^u**.

walanāwun वलनावुन conj. 1 (1 p.p. **walanōw^u** वलनोवु), to dress (another), to cause another to dress, to cause to be clothed (El., YZ. 559). Cf. **walun**.

wōlanāwun वोलनावुन । चञ्चलीकरणम् conj. 1 (1 p.p. **wōlanōw^u** वोलनोवु), to cause (a person) to be nervous, to put (him) into agitation, to perturb, fluster. **wōlanōw^u-mot^u** वोलनोवु-मंतु । चञ्चलतामापादितः perf. part. (f. **wōlanōw^u-mūṣ^u** वोलनोवु-मञ्चू), agitated, etc. (by someone).

wālanay वालनय । अधोऽवतारणम् f. the act of bringing or putting down (cf. **shīna-w^o**, p. 885a, l. 14); met. humiliating, disgracing, putting to shame (a person of rank by public abuse or insult) (H. vii, 15; K.Pr. 25).

vilñēr विलिञ्जर । दुर्गमत्वम् m. i.q. **viliñjēr**, q.v.

vēlāph अलाफ or **vilāph विलाफ** । परिदेवनम् m. (sg. dat. **vēlāpas अलापस**), wailing, lamentation, a wail (K. 453, 480).

wulpha वुल्फ (= علوفه) । वेतनम् m. wages (of a workman, servant, or the like, paid regularly at fixed intervals, such as a month), pay, salary. **-dar -दर** । भरणभुक् m. (f. **-dariñ -दरिञ्**), a servant paid on such wages.

wōlur वलुर । महापद्मसरः m. (sg. dat. **wōlaras वलरस**), N. of a large lake, about thirty miles north-west of Śrīnagar, commonly known as the 'Woolar' lake (see RT.Tr. II, 423 ff.). In Sanskrit it was called the *Mahāpadmasaras* (El. *Wular Rāza*, see bel.; Śiv. 591); the word is also the name of one of the Parganas (the ancient Hōlādā) of the Marāz Division of Kashmir (RT.Tr. II, 436, 460; Gr.Gr. 15, *ular*).

wōlar-gōd^u वलर-गोदू । महापद्ममीनः f. N. of a certain fish found in the ab. lake. It is described as having a long dark-coloured body, and a red face. **-hōnz^u** -हांजू । महापद्मनाविकः m. (f. **-hānzan -हांजन्**), a boatman who plies on the above lake. They are accustomed to storms, and live by fishing, collecting water-chestnuts (**gōr^u** 1), and capturing water-fowl. **-rāza -राज** । महापद्मसरः m. another N. of this lake. Being the largest lake in Kashmir, it is called *rāza* or 'king' (El.).

wōlaruk^u वलरुकु । महासरोविशेषसंबन्धी adj. gen. (f. **wōlarūc^u** वलरूचू), of, or belonging to, or produced in the ab. lake.

vēlaran अलरन् । अस्वस्थता f. (sg. dat. **vēlarūñ^u** अलरूञ्), decrepitude, etc., as in the next.

vēlarun अलरन् । अस्वस्थीभवनम् conj. 3 (2 p.p.

vēlaryōv अलर्योव), (of a house, pillar, tree, or the like) to become decrepit, insecure (from old age, loosening of supports, or the like); (of the body) to become decrepit, worn out (owing to ill-health or the like) (K. 381); to become unnerved, unmanned (e.g. at hearing disastrous news) (Rām. 907; K. 51, 80).

vēlaryō-mot^u अलर्यो-मंतु । अस्वस्थीभूतः perf. part. (f. **vēlaryē-mūṣ^u** अलर्ये-मञ्चू), become decrepit, as ab.

vēlarāwun अलरावुन । जीर्णनम् conj. 1 (1 p.p. **vēlarōw^u** अलरोवु), to cause to become decrepit, etc. (as in **vēlarun**, q.v.). **vēlarōw^u-mot^u** अलरोवु-मंतु । अस्वस्थीकृतः perf. part. (f. **vēlarōw^u-mūṣ^u** अलरोवु-मञ्चू), caused to become decrepit, etc.

walās वलास m. in **walās karun वलास करन्** m.inf. to flatter (El.).

walūsa 1 वलूस । पुत्रः m. a son (esp. a darling only boy).

walūsa 2 वलूस (= الش) । उच्छिष्टः m. leavings of food from the table (partaken of by Musalmān servants, persons of low caste, or given to dogs); second-hand garments (worn by a person other than the original wearer). Cf. **wulash**.

vēlās अलास । विलासः m. sport, play, pastime; amorous or wanton gesture, wantonness, coquetry, gay manners, fashionableness, fine array.

vēlōsⁱ अलासि । विलासी m. (f. **vēlāsēñ** अलासञ्), a wanton, a voluptuary, sensualist, pleasure-seeker.

wōlās वलास । संभूषणम् m. beauty (of person) due to ornament, ornateness, adornment, decoration. Cf. **wōllās**.

wōlōsⁱ अलासि । अलंकरणशीलः adj. e.g. (as subst., f. **wōlāsēñ** अलासञ्), one who habitually wears ornaments, a well-dressed person, fop. Cf. **wōllōsⁱ**.

wulash الش m. the remains of a meal (K.Pr. 109). Cf. **walūsa 2**.

wōlasun वलसुन । उल्लसनम् conj. 1 (1 p.p. **wōlōs^u** वलसु), to adorn (oneself or another), put on fine apparel; (by praise or kindly words on the part of a master, parent, or the like, or in consequence of advice, as to probable pleasant results) to become encouraged (to a course of action), to display zeal; to become happy, to rejoice (L.V. 14, Śiv. 1242).

wōlōs^u-mot^u वलसु-मंतु । आमोदितः perf. part. (f. **wōlōs^u-mūṣ^u** वलसु-मञ्चू), adorned, finely dressed (as ab.); (esp. of some child) encouraged as ab.

wolasana yun^u वलसन यिनु । प्रोत्साहितीभवनम् m.inf. pass. (esp. of a child) to be encouraged (by a parent, teacher, or the like) to become happy (Śiv. 1262, 1347, 1509).

wōlasanas yun^u वलसनस यिनु । प्रोत्साहितीभवनम् m.inf. id. (Śiv. 1224).

vêlāsēñ वलास्यञ्, see vëlôsî.

wôlāsēñ वलास्यञ्, see wôlôsî.

wôlasāwun वलसावुन् । संभूषणम्, उत्साहनम् conj. 1 (1 p.p. wôlasôw^u वलसोव्), to put fine clothes on, dress up (esp. a child, image of a god, or the like); (by praise, kindly words, or the like) to encourage another (to a course of action).

wolut^u वलुत् । आवरणसूत्रादिः m. (sg. dat. walatas वलतस्), a string or long piece of cloth or the like, for wrapping round and round anything so as to form a covering, or for packing up as a parcel. Cf. wolyut^u.

wul^uta वुल्त । विपरीतः adj. c.g. and adv. reversed, turned back; upside-down, topsy-turvy; reverse, perverse; contrary, opposite (K. 38); of a contrary temper, cross-grained; (of a disease) refusing to yield to appropriate remedies, obstinate; (of a time, astrological moment) opposing, unpropitious, unlucky (Siv. 1477). Cf. wulath.

walath वालथ् । संकरः f. (sg. dat. wâlûts^u वालत्सु), dirt (dust, chaff, straw, etc.) mixed up in a heap of grain. Cf. wâlakh and wûlî.

wulath वुल्थ् । wulath pulath वुल्थ् पुलथ् । विपरीत्यम् m. (sg. dat. wulathas pulathas वुल्थस् पुलथस्), reversal, the being turned upside-down (of a thing, action, or condition); (among relatives or the like) reversal of friendly conditions. Cf. wul^uta.

wulathan वुल्थन् । आग्रहः, अन्तरायः f. (sg. dat. wulathûn^u वुल्थञ्), obstinacy, perverseness, refractoriness (shown by a person asked or engaged to do some work); an obstacle (suddenly presenting itself in any work). —yîñ^u—यिञ् । हठावेशः, अन्तरायापातः f.inf. such obstinacy to be exhibited; such an obstacle to present itself.

wulathañêlad वुल्थञ्जलद् । हठप्रकृतिः adj. c.g. (as subst., f. wulathañêladiñ वुल्थञ्जलदिञ्), one who shows obstinacy or perverseness when asked to undertake any particular work, a disobliging fellow.

wul^utun वुल्तुन् । विपरीतीभवनम् conj. 3 (2 p.p. wul^utyôv वुल्थोव्), (of a thing, action, etc.), to be reversed, put back to front, overturned, be turned upside-down; to reverse one's action, alter one's conduct in the opposite direction (K. 359); (conj. 1) to overturn (for wul^utāwun, q.v.) (K. 909). wul^utyô-mot^u वुल्थो-मन्तु । विपरीत्यमापन्नः perf. part. (f. wul^utyê-mûts^u वुल्थे-मन्तु), become reversed, put back to front, turned upside-down.

wul^utāwun वुल्तावुन् । विपरीत्येन स्थापनम् conj. 1 (1 p.p. wul^utōw^u वुल्तोव्), to reverse, put back to front, overturn, turn upside-down (K. 910). wul^utōw^u-mot^u वुल्तोव्-मन्तु । विपरीत्यमापादितः perf. part. (f. wul^utōv^u-

mûts^u वुल्तावू-मन्तु) (by someone) reversed, put back to front, overturned, turned upside-down.

walwal, see wâl^u wâl^u, p. 1114b, l. 8.

wālawun^u 1 वालवुन् । अवतारकः n.ag. (f. wālawiñ^u वालवञ्), one who causes to descend, who brings down, who lowers (something) (Siv. 857); one who degrades or humiliates (another by abuse or the like); one who skins, flays. See wālun.

wālawun^u 2 वालवुन् । वृष्टिनिपातकालः m. a time when it is raining, a shower of rain (such as prevents one from going out), an occasion when rain falls.

wālawañ वालवञ् । अवरोपणभृतिः f. wages for bringing down (e.g. for carrying a load down from a mountain, or similar elevated situation); wages for pulling down (a house or the like).

wāla-wāsh वाल-वाश्, etc., see p. 1112a, l. 3.

wālay वालय् । अवरोपणा f. the act of causing to descend, bringing down (Gr.Gr. 128); degrading, abusing, humiliating (a person) (cf. mōda-w^o, p. 549a, l. 28;

māna-w^o, p. 573a, l. 25); taking down, putting away, putting off (responsibility or the like) (cf. nakha-w^o, p. 628b, l. 46); stripping off, skinning, flaying (cf. basta-w^o, p. 135b, l. 7; pōsta-w^o, p. 784b, l. 3); (of rain, etc.), a shower, a fall, an occasion or time of falling (the rain, etc., being looked upon as being rained down by someone) (cf. rūda-w^o, p. 826b, l. 27; shina-w^o, p. 885a, l. 17).

waliy वालिय् । साधुप्रकृतिः m. a master, lord, prince, governor; a helper, defender; a favourite of God, a saint; (in Ksh.) a good man, a true gentleman.

wulay वुलय् । प्रीतिः f. love, affection, being fond (for, or of, some special thing or work).

walyun^u वलिनु m. something wrapped or twisted round (something else) (cf. kala-w^o, p. 435b, l. 25). Cf. walun.

vilyun^u विलिनु । दुर्गमः adj. (f. vilin^u विलिन्), (of some place) difficult of access (owing to a bad or tortuous road, or to distance); (of a task) difficult (in performance, intelligibility, complexity, or the like). Cf. vilyung^u.

vilyung^u विलिङ्ग । वक्रमार्गः adj. (f. vilinj^u 2 विलिञ्, for 1, see vilinj), approached by a tortuous or winding road, inaccessible, difficult of approach; (of some task) difficult to perform, unintelligible, complicated; cf. vilyun^u. —gashun—गह्नुन् । वक्रगतिविषयीभवनम् m.inf. (of some place formerly accessible) to become accessible with difficulty (owing to some obstacle, or to want of means of access); (of some task, formerly easy and simple) to become difficult, unintelligible, complicated, or the like.

wolyut^u वल्युत् । आवेष्टनम्, वेष्टनवस्तु m. (sg. dat. **walitas** वलितस्), binding round, wrapping up; stuff for wrapping up, a wrapper. Cf. **wolut^u**.

vēlāyētⁱ वलायति (= ولايتي) adj. e.g. English, European, see the next.

vēlāyēth वलायथ ولايت m. (sg. dat. **vēlāyētas** वलायतस), an inhabited country, a region; a foreign country; esp. England or Europe (Gr.M.).

walüz^u वल्लू, see **walad**.

wām 1 वाम । उपाधिः f. an abusive nickname, a by-name (given for some improper action, whether innocently done or not).

wām 2 वाम । व्यजनकर्म f. the action of fanning (to produce coolness, ward off flies, or the like).

wām 3 वाम adj. e.g. left (not right).

wāma-bāg वाम-बाग, the left direction, the left side, the left (K. 59). **-hast** -हस्त, the left hand (K. 838).

wōm वम in **wōm-kār** वम-कार् । प्रणवाक्षरः m. the sacred syllable *ōm*, uttered (by Hindūs) at the beginning and end of a reading of the Vēda, or before beginning a prayer, sacred work, the alphabet, or similar passages. **-kārā wōm** -कारा वम । **ओकारः** m. the name of the syllable *ōm* as uttered by children at the beginning of the recitation of the alphabet. **-pot^u** -पट् or **-pōt^u** -पोट् । प्रथमपङ्क्तिपिः m. (in teaching to write the alphabet) the first line (commencing with *ōm*) written by the teacher for the pupil to copy.

wōmā wō वमा वो । **ओकारः**, वर्णसमान्नायः m. the word *ōm* as used at the beginning of the alphabet; meton. the alphabet itself (El. *wamāwō*).

wōm^u वम or **wom^u** वम् । असमीक्ष्यकारी, मूढः m. one who acts imprudently, imprudent, wanting in circumspection. **wōmⁱ-pōth^r** वमि-पाथर् or **wāmⁱ-pōth^r** वमि-पाथर् । मौढ्यवृत्तिः, मूढव्यापारः m. want of circumspection, acting imprudently.

wumā उमा f. N. of the daughter of Dakṣa (Dakṣa) and wife of Shīv (Śiva) (in Skt. *Umā*). Being insulted at Dakṣa's sacrifice, she threw herself into the fire, and was subsequently reborn as Pārvatī, the whole story being the subject of Śiv. She is Śiva's *śakti* (see **shēktⁱ**) or Energetic Power (Śiv. 34, 888, 1115, 1143, 1165, 1186, 1617, 1762; Rām. 590, 1181, 1513 ff., 1527). **wumādar** उमाधर् m. N. of Śiva (Śiv. 1165). **wumādēvi** उमादेवी f. e.g. *Wumā* (Śiv. 63, 196). **wumānāth** उमानाथ m. N. of Śiva (Śiv. 760, 768). **wumāpati** उमापति m., id. (Śiv. 154, 370). **wumārudr** उमारुद्र m. *Umā* and *Rudra* (i.e. Śiva) looked upon as one, Śiva together with his Energetic Power, as one conception (Śiv. 39, 57, 62).

wōmād वमाद् । दुर्गन्धः f. (sg. dat. **wōmōz^u** वमोञ्), a foul smell, a stink (cf. **d^aha-w^o**, p. 198a, l. 42; **d^ahⁱ-w^o**, p. 198b, l. 30; **śara-w^o**, p. 1078b, l. 40).

wōmēd वमेद्, or **wu^o** वु^o (= امید) f. (sg. dat. **wōmiz^u** वमिञ्), hope, expectation (cf. **nā-umēd**, p. 638a, l. 6; **nā-wōmēd**, p. 668a, ll. 14, 16) (El. *ummed*; Gr.Gr. *wummēd*; Rām. 1515, 1627; YZ. 39, *omēd*). **-rost^u** -रस्तु adj. (f. **-rūsh^u** -रूश्), without hope, hopeless, desperate (El.). —**thavūn^u** —थवञ् or (El.) —**thāvūn^u** —थावञ् f.inf. to expect, to hope (Rām. 696).

wōmīdī वमीदी (= امیدي) in **nā-wōmīdī**, p. 668a, l. 20. **wāmadēv** वामदेव m. a name of Shīv (Śiva) (Śiv. 1136, 1179); N. of a famous Indian sage (K. 1039).

wō(wu)mēdwār व(वु)मेद्वार् (= امیدوار) adj. e.g. hopeful (Il. i, 13).

wōmīgī वमिगी । असमीक्ष्यकारिता f. imprudence, want of circumspection.

wumāh वुमाह a neg. adv. (vill.) not now (cf. **wōñ**, **wōh**) (Il. ii, 11).

wāmilad वामिलद् । गर्हाश्रयीभूतः adj. (as subst., f. **wāmiladiñ** वामिलदिञ्), he or that, who or which, is an object of abuse and by contact renders another also an object of abuse, disgusting.

wummēd वुम्मेद्, امید, see **wōmēd**.

waman वमन् । वमथुः m. vomiting.

wāman 1 वामन् । व्यजनकर्म m. fanning (to revive a fainting person, to cool, to drive away flies, or the like).

wāman 2 वामन् । गर्हायोगिता f. (sg. dat. **wāmūn^u** वामञ्), disgustingness, the property of not only being disgusting, but also, by contact, defiling another.

wamun वमुन् । वमनम् conj. 3 (2 p.p. **wamyōv** वम्योव्), to vomit; (of food, etc.), to be vomited.

wāmun 1 वामुन् । अतिखर्वाहतिः m. (sg. dat. **wāmanas** वामनस), a dwarf, pigmy. **wāman 3** वामन् or **wāman-ōtār** वामन्-ओतार् । वामनावतारः m. the dwarf incarnation of Vishnu, when he became a dwarf to humble the demon Bali (cf. Śiv. 739, 859; K. 27 *wāman*); met. a very short man, a dwarf.

wāmun 2 वामुन् । मच्चिकाद्यपवारणाय वातसंचालना conj. 1 (1 p.p. **wōm^u** वोमु), to cause a current of air (by a fan or the like, to cause coolness, ward off flies, or the like) (cf. **machē wāmañē**, p. 547b, l. 1).

vēmān व्यमान्, also written **vi^o** वि^o । विमानः m. a heavenly car, a vehicle used by the gods for travelling in the air (Śiv. 921, 967, 1149, 1494, 1736, 1913; Rām. 281, 1712, 1761; K. 851); an aeroplane, balloon; the board on which the corpse of a Hindū is carried to cremation (El.).

wōman वमन् in the following:— **wōman-hor^u**

वमुन्-हंङ् । सुक्सुवाद्युगमम् m. a pair of ladles used in sacrifices. -hār^l-lūnd^u -हंरि-लंडू । सुक्सुविकतरः f. a single one of these ladles.

wōmun वमुन् । सीमानधिगमेनायासानुभवः conj. 2 (1 p.p. wōm^u वमु, 2 p.p. wōmyōv वम्योव्), exhaustion to be experienced (by being unable to complete something, e.g. a journey, a piece of writing, or a speech).

wōmyō-mot^u वम्यो-मंतु । सीमानधिगमात्परिश्चान्तः perf. part. (f. wōmyē-mūṣ^u वम्ये-मंशू), exhausted, as ab.

wōmān वोमान् । अवमानना m. disrespect, contempt, disregard. —gabhun -गहृन् । अपमानोद्धृतिः m.inf. disrespect to be experienced (by some respectable person).

wamañār वमञार् । मनोविकारः m. nausea, a feeling of nausea (e.g. caused by a noisome smell, or a disgusting sight).

wōmēr वम्यर् । मौढ्यम् m. want of circumspection, imprudence, imprudent folly.

wum^r वुमर् or **wumūr^u वुमूरू** (= عمر) । आयुः f. (sg. obl. **wumri वुमरि**, Rām. 1780), lifetime, period of life (K.Pr. 56, *wumar*; Śiv. 423; K.Pr. 41, 56, 87, 143, 204); age, time of life (El. *umar, amar*, m.; Rām. 1740 *umar*, m.c.; 1781).

wumarē-bod^u वुमर्ये-बडू । बृहदायुः adj. (f. -būd^u -बडू), senior, of great age, old (as compared with contemporaries). -zyūth^u -ज्युथु । दीर्घायुः adj. (f. -zīth^u -जीठू), aged, old, long-lived; (in blessings or the like) long-lived, having a long life.

vimarsh विमर्श m. consideration, reflection, examination, discussion (L.V. 16; Śiv. 1122, 1346, 1858).

wains वैस, wōms वांस, see **wais**.

wamsh वंश । वंशः m. a race, family, dynasty, lineage (K. 829).

wamath वमथ् । वमथुः f. (sg. dat. **wamathi वमथि**), vomiting.

wāmāṣār वामाञार् । धर्माचारविशेषः m. the left-hand doctrine or ritual of worshippers (of Śiva), according to the *Tantras*, i.e. the worship of the Female Energy, or *Śakti* (see **shēktⁱ**) of Śiva, in which the eating of flesh, drinking of spirits, etc., is practised.

wāmāṣōrⁱ वामाञारि । वामाचारधर्मानुवर्ती m. a follower of the preceding ritual.

wōmōz^ulad वमोजूलद । दुर्गन्धः adj. e.g. (as subst., f. **wōmōz^uladiñ वमोजूलदिञ्**), emitting a foul smell, stinking; met. one defiled by abuse, bad repute, or the like. Cf. **wōmād**.

wan 1 वन् । वनम्, वज्जलम् m. a forest, wood (cf. **dūd^uwan**, p. 191a, l. 16; **dandakh-w^o**, p. 226a, l. 32; **pōshⁱ-w^o**, p. 779b, l. 46) (Gr.Gr. 37; Gr.M.;

L. 460; L.V. 25, 28; Śiv. 365, 409, 439, 493-4, 534, 556, 585, 598, 662, 739, 817, 999, 1030, 1037, 1062, 1195, 1222, 1286, 1375, 1411, 1419, 1440, 1561, 1602, 1617, 1650; Rām. 148, 173, 206, 230, 341, 391, 404, 756, 785, 883, 1025, 1143g-44, 1156, 1165, 1167, 1198, 1207, 1253, 1283, 1328, 1389, 1426-7, 1622, 1674; K. 182-3, 186, 193, 207-8, 217-9, 223-4, 256, 282, 305, 318, 382, 398, 673, 677-8, 1083, 1085, 1087-8, 1137; H. vii, 10; ix, 1, 3-5; K.Pr. 154, 156, 227, 229, 248); a cluster, group, a quantity (of something) (cf. **dāra-w^o**, p. 235a, l. 37; **dyāra-w^o**, p. 271a, l. 10; **nōrⁱ-w^o**, p. 619b, l. 10); esp. a large quantity, a large amount, as in **bata-w^o**, a great deal of boiled rice; **sinⁱ-w^o**, a lot of vegetables, etc. (**syun^u**); **wana-wan**, bel.; **zinⁱ-w^o**, a great deal of firewood (**zyun^u**); met. (like a forest) one who is unfathomable, profound, incomprehensible, inscrutable (Śiv. 773). Cf. **vūñ^u 1**.

The following forests are mentioned in Rām. :—**Ashukh-wan**, the forest of *Aśoka* trees near Lanḱā, where Rāma was encamped (900); **Dandakh-w^o**, see p. 226a, l. 32; **Kazal-w^o** (584), the same as the *Kaḱālī ban* of India. The last is a mysterious forest, a stock subject of reference in Indian literature, into which various famous local heroes have disappeared instead of dying. In Rām. it is merely named as a famous forest. Tradition as to its locality varies. According to some, it is near Hardwār, in Audh, and, according to others, it is in Assam.

wan-ōlic^u वन्-आलिच f. *elematis* (L. 459 *wan aluch*).

-bab^ur^u -बबूरू । आरख्यलताविशेषः f. forest, i.e. wild, basil (L. 76, *Mentha sp.*). -gām -गाम । आरख्यग्रामः m. a forest village. -gōmⁱ -गामि । आरख्यग्रामीयः adj. e.g. a forest villager, one who is born in, or dwells in, a forest village. -ganda -गड । खूलः e.g. 'a forest tied up (cf. **gand**) bundle of firewood'; hence, a great big clumsy lout, a looby, Tony Lumpkin, clumsy clown. -hūn^u -हनु । आरख्यश्वा m. (f. -hūñ^u -हनु), a forest dog, a wild dog. -hand -हन्द् । शाकलताविशेषः f. wild chicory (reported to be used as a medicine for application to broken limbs. An infusion of it is also given as a regimen to a lying-in woman. The same infusion is also used in offerings made to the goddesses called *Mātrkā*). -hōr^u -होरू or (Rām. 4) **wana-hōrⁱ वन-होरि** । पक्षिविशेषः (आरख्यशारिका) f. a wild starling (Śiv. 962, 1362, 1365; Rām. 4). -kōkur -ककुर । आरख्यकुक्कुटः m. (f. -kōkūr^u -ककूरू), a kind of wild bird resembling a barn-door fowl. -lay -लय । वन्यप्रदेशः f. any delightful woodland level spot in the hills (cf. **lay 2**). -mahōnyuw^u -महानिडु ।

आरखमनुष्यः m. (sg. dat. -mahōnīvis -महानिविस), a forest man (looked upon as rude, uncouth, and ugly, usually a charcoal burner). -muj^u -मुज् ।
 आरखमूलकम् f. a kind of wild radish (of acrid taste, a paste made from it is used for wounds). -mawal
 -मवल । आरखीषधिविशेषः f. wild cockscomb. -prān
 -प्राण । आरखपलाण्डुः m. a wild onion (L. 75, *allium sp.*, used as a stimulant and expectorant). -rahun -रहुन्
 m. (?) wild garlic (L. 72, *uran ruhan*). -raṭun -रटुन्
 m.inf. to take to a forest life, to lead the life of
 a hermit (Śiv. 981; Rām. 207, 249). -sōr -सोर ।
 आरखसूकरः m. (f. -sūrīn -सूरिन्), a wild boar.
 -śhāvul^u -श्रावुल । आरखकागः (f. -śhāvūj^u -श्रावजू),
 'a forest goat', an animal described as resembling a
 large goat, found in inaccessible spots in the hills
 north of Kashmir. -śhāñē -श्च । शान्ताङ्गारसमूहः f.pl.
 forest charcoal, charcoal prepared in the forests and
 brought into the city for sale. -vigiñ -विगिञ् ।
 वनदेवता f. a certain forest goddess (see *vigiñ*) (cf.
 Śiv. 966, *vanūcy v^o*). -wās -वास । वनवासः m.
 living in the forest (in preference for solitude, or as
 an anchorite), exile to the forest (L.V. 55, 64; Śiv.
 596, 818, 948, 953, 1349, 1439, 1454, 1713, 1822;
 Rām. 41, 155, 161, 660, 765, 1143f, g); i.q. wan-
 wōsⁱ, bel. (Rām. 228, 425). -wōsⁱ -वासि । वनवासव्यः
 adj. e.g. a dweller in the forest; esp. a forest hermit,
 ascetic, anchorite (Śiv. 529, 1759; Rām. 215).
 -zyun^u -जिन् । आरखेन्वनविशेषः m. forest firewood.

wana 1 वन in wana-hōrⁱ वन-होरि, see wan-hōr^u,
 ab. -māl -माल । वन्यपुष्पमाला, वनपङ्क्तिः f. a garland of
 wild flowers (Śiv. 1436); a row of forests, one after
 the other, along the hill tops. -marg -मर्ग । सानुः f.
 a mountain table-land, a plateau high up among the
 hills (full of flowers and flowering shrubs, and with
 a pleasant climate). -phal -फल । वन्यफलम् m. wild
 fruit. -rōch^u -रोह् । मार्गरक्षकः m. a road guardian,
 a guard against highway robbers; a weapon taken
 by a traveller for his protection. -thal -थल् । वनस्थली
 f. a wooded country, a woodland glade. -wan -वन् ।
 महारखम् m. a great, wide, forest; a forest within
 another forest. [To be distinguished from wanawan
 1 and 2, qq.v., s.vv.] -woth^u -वथ् । अतिहर्षपुष्टः adj.
 (f. -wūth^u -वथ्), come down from the forest (to
 civilization); hence, a fine healthy stalwart person
 (*quasi*, an ox or sheep that has come down to the
 towns, after long grazing in the forests).

wan 2 वन्, obl. wana 2 वन in wana-pūr^u वन-पूर ।
 निरर्गलभाषणम् f. 'speech-recitation'; hence, unre-
 restrained speech in lecturing, explaining, or the like;
 cf. wanun parun, s.v. wanun 1. wana-pūr^u

kariūn^u वन-पूरु करिन् । वाङ्मयेन जल्पनम् f.inf. to speak
 at great length (in instructing, reproving, abusing,
 or the like); to pour out a flood of angry talk.

wana 3 वन in hana-wana, a jingle of hana, q.v.,
 p. 335b, l. 48 (Śiv. 1347, 1411).

wana 4 in wana munda, 'the log harrow over which
 rice is threshed' (*sic*. L. 464; ? wana-mōnd^u).

wān 1 वान् । आपणः m. a shop, a place where a man
 makes or/and sells his goods or where goods are sold,
 the headquarters, or office, of a professional man (cf.
 ashēd-w^o, p. 48b, l. 16; barbuzⁱ-w^o, p. 119a, l. 48;
 bōzagārⁱ-w^o, p. 152b, l. 5; bazāza-w^o, p. 155b,
 l. 23; carsa-w^o, p. 176b, l. 21; guzar-w^o, p. 319a,
 l. 23; hakīm-w^o, p. 328b, l. 30; hārⁱsa-w^o, p. 350a,
 l. 49; khāra-w^o, p. 407b, l. 50; krālā-w^o, p. 470b,
 l. 26; mah^aladār-w^o, p. 554b, l. 19; man^ar-w^o,
 p. 581b, l. 7; mēnzar-w^o, p. 585a, l. 6; nāstigarⁱ-
 w^o, p. 658b, l. 46; nōyid-w^o, p. 670a, l. 17;
 phalgārⁱ-w^o, p. 691b, l. 35; pujⁱ-w^o, p. 723b, l. 48;
 pira-w^o, p. 753a, l. 8; pasōrⁱ-w^o, p. 783b, l. 43;
 pot^u w^o, p. 788b, l. 30; pātⁱ-w^o, p. 789b, l. 35;
 puywōnⁱ-w^o, p. 813a, l. 13; rangārⁱ-w^o, p. 838a,
 l. 46; shērāb-w^o, p. 891a, l. 1; sōnar-w^o, p. 923a,
 l. 43; thōthar-w^o, p. 987a, l. 15; wōda-w^o,
 p. 1097a, l. 31; wōnⁱ-w^o, s.v. wōn^u 2; wāw^arⁱ-
 w^o, s.v. wōwur^u; wāza-w^o) (El.; Gr.Gr. 10;
 Gr.M.; L. 464; W. 114; L.V. 102; K.Pr. 102;
 Śiv. 531, 1211, 1248; II. i, 2; xi, 17; K.Pr. 102,
 107, 138, 159, 177-8); a place where people work or
 carry on manufacture, etc., a factory, workshop,
 mine, or the like (cf. dōbⁱ-w^o, p. 182b, l. 39;
 dūnⁱ-w^o, p. 223b, l. 39; nūna-w^o, p. 641a, l. 31;
 payēn-w^o, p. 817b, l. 8; tōla-w^o, p. 999b, l. 28;
 wōkhal-w^o, p. 1109a, l. 36) (El.); a place where
 people collect, or are collected, for any purpose (cf.
 bōdⁱ-w^o, p. 83b, l. 36; gāna-w^o, p. 288a, l. 29;
 kōla-w^o, p. 437b, l. 31; kana-w^o, p. 448a, l. 43;
 kanjar-w^o, p. 457b, l. 27; phēshēl kādaryun^u w^o,
 p. 713a, l. 6; pyāda-w^o, p. 813b, l. 31; shōda-w^o,
 p. 871a, l. 15; wātal-w^o, s.v. wātul; zāra-w^o,
 s.v. zār 2; zōrⁱ-w^o, s.v. zōrⁱ 1) (K. 36, 40, 51, 53,
 365-6, 896, 997, 1005, 1028, all *bōndⁱ-w^o* for *bōdⁱ-
 w^o*, as ab.). —bēhun —बहुन् । आपणाधिष्ठानम्
 m.inf. to set up a shop, to start a business of shop-
 keeping; to be a shopkeeper, to keep shop (Śiv.
 240). —kamanāwun —कमनावुन् or —kamawun
 —कमवुन् । आपणिकत्वम् m.inf. to keep shop, live by
 shopkeeping; (esp. of a woman) to practise
 prostitution, to live as a harlot. —wūthānⁱ —वुथनि ।
 उपहासपद्यप्रबन्धः m. pl. inf. to lampoon, satirize.

wāna-dēli वान-देलि m.pl. a kind of rush used by merchants for tying up small parcels (El. *wāndeli*); cf. **dyol^u** and **wā-dyol^u**, p. 1128a, l. 28. **-kirāy** -किराय । **आपणभाटकः** f. a shopkeeper's fee, the amount, or rent, paid to the owner of a shop, for permission to sell in it. **-mōnd^u** -मंडु । **उहनः** m. a carpenter's bench, a heavy block of wood in a carpenter's shop, on which other wood is chopped or worked. **-pēnd^u** -पंडु । **आपणवेदिः** f. (sg. dat. **-pēnjē** -पंज), a quadrangular spot in the front of the shop, or wooden platform, for the convenience of customers, on which they can wait till served. **-pūt^u** -पटु । **आपणलपाटः** f. (sg. dat. **-pacē** -पच), the door, or shutter, of a shop. **-rōch^u** -रोक्षु । **आपणपालकः** m. a shop guard, a shop caretaker. **-wōl^u** -वोलु । **आपणिकः** m. (a female shopkeeper is **wāna-wājēn** वान-वाज्यन्, a shopkeeper's wife is **wāna-wōl^u-bāy** वान-वोलि-बाय्) a shopkeeper (El., Śiv. 1248). **-wōli** -वोली । **आपणवृत्तिः** f. shopkeeping, the profession of a shopkeeper. **-woth^u** -वथु । **अजीर्णः** adj. (f. **-wūth^u** -वथु), come down from the shop, fresh from the shop, just purchased, brand-new.

wān 2 वान् a suffix added to a substantive to form an adjective of possession, as in **bōz^u-wān**, possessing wisdom, wise, p. 83b, l. 25; **bāgi-w^o**, prosperous, p. 91a, l. 2; **gōna-w^o**, possessing good qualities, p. 288b, l. 13; **pōñē-w^o**, one who has the results of good actions, p. 746b, l. 32; **shūba-w^o**, possessing beauty, p. 369a, l. 38; **vīda-w^o**, possessing (i.e. versed in) the Vēdas, p. 1096b, l. 25) (Gr.M.). Cf. **wōn^u 2**.

wān 3 वान् وان, بان (f. **wōn^u 2** वाञ्), suffix signifying 'keeper', 'man', etc., as in **bāg-wān**, a gardener, p. 89b, l. 38; **didⁱ-w^o**, a doorkeeper, p. 188a, l. 21. Cf. **wōn^u 2, 3**.

wān 4 वान् or (q.v.) **wōn^u 4** वाञ् । **वाणी**, **रुदितवाणी** f. (sg. dat. and pl. nom. **wōn^u 4** वाञ्. For 1-3 and 5-7, see s.vv.) speech, words, language (cf. **sōwān**, s.v.; **zan-wān**, s.v. **zan 1**) (El. *wānyī*, sound, proverb); a dirge, elegy, threnody (sung by women, under a leader, each morning for ten days after a death, esp. after the death of an old man or woman) (El. *wōñ*; Rām. 429, *wōñ* for *wōñ^u*, m.c.). Cf. **wōnī 1**.

wāna-gūr^u वान-गूर । **वाणीरोदनाध्यापिका** f. the woman who leads the singing in such an elegy.

wōn^u 4 वाञ् । **रोदनवाणः** f.pl. such a dirge, as ab. **-diñē** -दिञ् f. pl. inf. to utter cries of lamentation, to call to in grief (YZ. 542). **-tulāñē** -तुलञ् f. pl. inf. to utter loud lamentations (YZ. 570).

wānⁱ, see **vūñ^u**.

wānⁱ वणि (cf. also **won^u 1** for another word of the same form), in **wānⁱ-wath** वणि-वथ् । **आरण्यायन** f. a forest path, or road (esp. in mountainous country). (cf. **wān 1**).

wāni, in **wāni wāni**, see **wānawun**.

wāni, see **wōn^u 2**.

vēn वण, **vēna 1** वण, or **vēnā** वणा, postpos. without, free from (L.V. 12, *vēnā*); apart from, distinct from (L.V. 13, *vēn*). Another form of this word is **vin**, q.v.

vēna 2 वण । **ओषधिलताविशेषः** m. N. of a certain medicinal plant, a kind of peppermint, and of its leaf (cf. **tētha-v^o**, p. 1051a, l. 3) (L. 73, *venna* = *Mentha*; El. *rien* = *Mentha incana* and *roylana*; W. 115, *rien*; Śiv. 187-9, 190, 192, 1041, 1196, 1406; K.Pr. 106, 248). **-catiñ** -चटिञ् । **लताविशेषपत्रकुट्टितसुदविशेषः** f. a chutnee, or preserve, made of its leaves. **-dōph** -दुफ् । **ओषधिलताविशेषः** m. (sg. dat. **-dōpas** -दुपस), its plant. **-pōsh** -पोश् । **ओषधिलताविशेषपुष्पम्** m. its flower.

vin विन् or **vina** विन postpos. (governing abl. or, in the case of persons, optionally the dat.) without, free from (Śiv. *vin*, 1215 (abl.), 1451 (dat.), 1624 (dat.); K. *vina*, 285 (governing nom.)); apart from, distinct from (K. *vina*, 525 (dat.)). See **vēn**.

vīnā वीना । **वीणा** f. a kind of guitar, the Indian lute. **-wāyūñ^u** -वायञ् f.inf., to play the lute (K. 296, 340, 964).

vien, see **vēna 2**.

wōn वोन m. wool (cf. **wōnun 1**) (K.Pr. 237, sg. obl. *wunah*).

wōna-chath वोन-छथ् । **ऊर्णामलम्** f. (sg. dat.

-chūth^u -छथ्), wool-waste, the waste discarded after

clearing or carding wool. **-dij^u** -डीञ् । **ऊर्णगुलिका**

f. a twisted up ball of wool (after cleansing); a ball

of spun wool, a ball of worsted. **-dyūñ^u** -डूञ् ।

ऊर्णगुलिका m. (sg. dat. **-dīgis** -डीगिस), a similar

ball, but larger in size. **-kōn^u** -कोनु । **ऊर्णतनुगेन्दुकः**

m. the ball of worsted as ready twisted on the spinning

machine. **-pan** -पन् । **ऊर्णतनुः** m. worsted. **-s^ath^r**

-सथ्र् । **वितानतनुसमुदायः** m. (sg. dat. **-s^atras**

-सत्रस), the worsted threads as arranged on the loom

for weaving.

won^u 1 वण् (for 2, see **wānun**) । **सुज्ञानम्** m. a thing

said (cf. **wānun**); hence, understanding, knowledge

after experience (Śiv. 1192); a message (H. xi, 20).

-dyun^u -दिनु । **आधानम्** m.inf. to meditate upon,

reflect upon, take into consideration, contemplate (some-

thing wanted or to be tested) (Śiv. 1207, 1423); to send

a message (H. xi, 20); cf. **wānⁱ dinⁱ**, bel. **-rōzun**

—रोजुन् । स्मृत्या ज्ञानविषयीभवनम् m.inf. to be remembered (of something once seen), to be recognized.

—thawun —थवुन् । सुज्ञानविषयीकरणम् m.inf. to show and explain something, or someone, to another, in order that he may recognize it when he again comes across it, to bring under notice, call attention to.

wānⁱ dinⁱ वनि दिन । समन्वेषणम् m. pl. inf. to think about, give consideration to, dwell upon, search for (something hidden, or now perceived after long non-observance) (Śiv. 251, 439, 810, 1052, 1183, 1327, 1595, 1666, 1681; Rām. 249, 439, 1715, 1766). Cf. won^u dyun^u, ab.

wani kaḍun वनि कडुन् m.inf. to gain thorough experience (of something), to recognize (as such-and-such) (p. 386a, l. 18) (Śiv. 950). —rōzun —रोजुन् । सुज्ञातीभवनम् m.inf. (of something only once seen) to continue in a state of recognition, to be thoroughly remembered. —thawun —थवुन् । स्मरणे स्थापनम् m.inf. to impress (something shown once) on a person's memory. —yun^u —यिनु m.inf. to come into cognition, to be recognized (as such-and-such) (Śiv. 1011, 1038, 1106-7, 1343, 1669, 1878, 1892).

wōn^u 1 (K.Pr. 20) incorr. for wōn^u 2, q.v.

wōn^u 2 वोनु, a suffix forming nouns of agency or possession, as in pruthi-wōn^u, p. 770a, l. 35; shūba-wōn^u, p. 896a, l. 38; shruta-wōn^u, p. 896a, l. 14. So also (L.V. 26) brama-wōn^u, a wanderer. All the other examples also come from L.V. Cf. wān 2.

wōnī 1 वानी । वाणी f. speech, sound, voice (esp. when soft and sweet) (cf. ākāshē-w^o, p. 21b, l. 50) (Śiv. 109, 200, 313, 395-6, 639, 669, 765, 803, 941, 959, 1103, 1130, 1223, 1287, 1345, 1359, 1365, 1491, 1499, 1514, 1580, 1602, 1690, 1907; Rām. 10, 1055, 1461, 1504; K. 16, 30, 32, 37, 86, 88; K.Pr. 228). Cf. wān 4.

wōnī 2 वानी, a suffix, indicating possession, forming abstract nouns from adjectives ending in wān 2, as in bōgi-wōnī, possession of good fortune, prosperity, p. 91a, l. 3.

wuna वुन । आन्ध्यम् f. blindness, want of sight (K. 449); bad luck, failure (cf. wunun) (Gr.Gr. 122). —wasūn^u —वसञ्जु । आन्ध्योपगमः f.inf. blindness to descend (on a person); met. to become distracted (e.g. from overwork, fear, anxiety, or the like); to be, or become, devoid of respect (to one's superiors). —wathar-वथर् । अत्याकुलता f. 'spreading of blindness', i.e. extreme agitation, distraction, or alarm (quasi, as if caused by a sudden attack of blindness). —wathar gabhūn^u —वथर् गभञ्जु । अत्याकुलताका-

नीभवनम् f.inf. such extreme agitation to occur (to a person).

wūn^u 1 वूनु । शुक्राटसारसिद्धमध्यविशेषः m. (sg. abl. wōnī वीनि), a kind of dish made of fried uncrushed kernels of the water-chestnut, eaten when, owing to a vow, the eating of rice and other similar food is forbidden.

wūn^u 2 वूनु (f. wūn^u वून्), 1 p.p. of wōnun, q.v., used —^o, as in ada-wūn^u, half-woven, p. 12a, l. 50.

wūnchē वूञ्च, see wūth^u.

wand वंद a jingle of and, in anda-wand, p. 32a, l. 9, q.v.

wanda वंद । शीतकालः m. the cold season, winter (El. wanda, wandaḥ, wandaḥ; Gr.M.; L. 326, wandh = November 15–January 15; Śiv. 327 (read wanda tay), 333, 973; Rām. 1010; K.Pr. 81 (m.pl. of gen., wandaḥ)).

-gaṭa-गट । शीतकालतामिस्रम् f. the gloom or darkness of winter; suffering or torment caused by intense cold. —kōlⁱ —कालि । शीतकाले adv. in the winter season. —mās-मास् । शीतकालः m. a winter month, winter time. —mōs^u —मोसु । शीतकालसंबन्धी

adj. (f. —mōs^u —मासू), of, or belonging to, or suitable to be used in winter time. —phēran-फरन् । शीतकालचैलम् m. a wadded coat for winter use.

-rōṭ^u —राञ्जु । शीतकालरात्रयः f.pl. the winter nights (long, dark, and bitterly cold); cf. wandañē-rōṭ^u, bel. —rōṭ^un —राञ्जुन् । शीतकालरात्रिषु pl. dat. used as adv. in the winter nights. —wōn^u —वोजु । शीतकालजलम्

m. winter water, the intensely cold water flowing in the rivers, etc., in that season. —zūt^u —जुटु । शीतकालवासः f. (sg. dat. —zacē —जञ्च), an old much-worn wadded garment or coverlet for use in winter.

wānⁱ वंदि or wānⁱ वंदि । शीतकाले adv. in the winter time.

wanduk^u वंदुकु । शीतकालसंबन्धी adj. gen. (f. wandūc^u वंदूचू), of, belonging to, produced in, or intended for use in winter (Rām. 1005, 1009, 1011).

wandañē rōṭ^u वंदञ्च राञ्जु । शीतकालरात्रयः f.pl. the long winter nights = wanda-r^o, ab.

wandas वंदस् adv. in the winter (Śiv. 1687; Rām. 1006; K.Pr. 30, 86, 180, 228, 242). —kyut^u —कितु । शीतकाले adv., id.

wand^u वंद । विभागः m. a part, a share (e.g. of a piece of land, or of a pile of grain).

wanda-bāgay वंद-बागय । भागविभाजना f. the process of dividing out, sharing out, as ab. —wōl^u —वोलु । देशादिविभागाध्यक्षः n.ag. (f. —wājēn —वाञ्चन्), a person who allots shares, a superintendent of a sharing out or partition.

wōnda इन्द । अन्तराशयः m. a person's innate disposition,

heart, feelings, character (El. *wanda*; W. 35, id.; L.V. 49, 72; Rām. 1126, 1320, 1461, 1581, 1583, 1624, 1633, 1775-7; K. 94, 536; K.Pr. 43, 253); a person's inner intention, determination, resolve (Śiv. 85, 333, 1201, 1682); imagination (Rām. 1611); *māgayi-w^o*, a heartfelt prayer (K. 488). — *āmot^u* — आमंतु । स्वसंमत्या प्रवर्तितः perf. part. (f. — *āmüš^ü* — आमंशु), (of some action or business) carried out according to one's own private intentions. — *bod^u* — बडु । गभीराशयः adj. (f. — *biüđ^ü* — बंडू), of a noble character (characterized by nobility, discretion, patience, sobriety, etc.), magnanimous; cf. — *sôw^u*, bel. — *bāwun* — बावुन । स्वाशयप्रकाशनम् m.inf. to display (to another) one's inner intentions or feeling; cf. *wōnduk^u* *bā^o*, bel. — *hyon^u* — ह्यनु । आशयपरीक्षणम् m.inf. to enquire into, or test, another's intentions or feelings; cf. — *shāh hyon^u*, and *wōndas hyon^u*, bel. — *khōsh* — खुश adj. e.g. cheerful, happy, comfortable (El.). — *khōsh karun* — खुश करन, m.inf. to comfort (El.). — *kumol^u* — कुमलु, adj. (f. — *kumüj^ü* — कुमंजू), gentle (El. *wandakumal*). — *môr^u* — मोरु । गुहाशयः adj. (f. — *mör^ü* — मारु), one whose intentions or secret thoughts are hidden, one who keeps his intentions to himself. — *narm* — नर्म adj. e.g. kind (El.). — *phot^u-mot^u* — फटु-मंतु । स्वाशयादुद्भूतः perf. part. (f. — *phüt^ü-müš^ü* — फटू-मंशु), born from one's inner self, etc., as in the next. — *phaṭun* — फटुन । चित्ताशयादुद्भवम् m.inf. the heart to be broken (YZ. 150); disease of the heart to be experienced; to germinate from one's own inner self, (of a cock-and-bull story) to be produced from one's own imagination; met. (of a child) to be begotten from one's own loins. — *prasand* — प्रसन्द adj. e.g. glad, joyful. — *prasand karun* — प्रसन्द करन m.inf. to gladden (El.). — *prasand sapadun* — प्रसन्द सपदुन m.inf. to rejoice, be glad (El.). — *rüd^u-mot^u* — रूदु-मंतु perf. part. (f. — *rüz^ü-müš^ü* — रूजू-मंशु), disgusted (El.); cf. *wōndas rōzun*, bel. — *shāh hyon^u* — शाह ह्यनु । शूदतत्त्वपरीक्षणम् m.inf. to test or pry into another's intentions or inner thoughts; cf. — *hyon^u*, ab. — *sôw^u* — सोवु । विशालाशयः adj. (f. — *söv^ü* — सावु), noble-minded, magnanimous; cf. — *bod^u*, ab. — *wuchun* — वुकुन । आशयपरीक्षणम् m.inf. to watch for, or test, a person's intention. — *yun^u* — यिनु । आशयप्रवृत्तिः (संमतीभवनम्) m.inf. one's private intentions to be carried out; agreement (with one's own intentions, or opinions) to be reached.

wōnduk^u वन्दुकु । आशयसंबन्धी (रहस्यम्) adj. gen. (f. *wōndüc^ü* वन्दुचु), of, or belonging to, one's heart, feelings, or character (Rām. 72, 674, 1088, 1127, 1267,

1492, 1559, 1572, 1635, 1763, 1775); of, or belonging to, one's own private intentions; secret, private, mysterious. — *bāwun* — बावुन । स्वाशयप्रकाशनम् m.inf. to display one's own secret intentions. Cf. *wōnda bā^o*, ab.

wōndas hyon^u वन्दस ह्यनु । चित्ते सहनम् m.inf. to conceal in one's own heart, to bear or endure silently (grief, trouble, wrongs, or the like); cf. *wōnda h^o*, ab. — *ratun* — रटुन । चित्ते ग्रहणम् m.inf. to keep as a secret, to keep to oneself (some scandal, secret, wicked action, or the like). — *rōzun* — रोजुन । चित्ते स्थितिः m.inf. (some scandal, secret, etc., as in the preceding) to remain hidden in the mind, to remain untold (by one who knows); cf. *wōnda rüd^u-mot^u*, ab. — *thawun* — थवुन । चित्ते गोपनम् m.inf. to hide in the heart, to keep (some story or fact) to oneself (as a secret not to be revealed) (Rām. 1773 *thāwun*).

wond^u वन्दु adj. (f. *vünz^ü* वंडू), (1 p.p. of *wandun*, q.v.), offered as a victim, dedicated to sacrifice, made an offering to a god.

vünd^ü वंडु । खज्जा f. (sg. dat. *wanjē* वंज्य) (a woman who is) lame, crippled, halt. Cf. *wong^u*, f. *vünj^ü*, f. sg. dat. also *wanjē*.

vandil (? spelling and gender) a certain fibre-yielding rush (L. 68).

wandun वन्दुन । उपहरणम् conj. 1 (1 p.p. *wond^u* वंडु; f. *vünz^ü* वंडू; 2 p.p. *wanzōv* वंडोव), to dedicate, devote (a victim), offer (in sacrifice) (e.g. for the appeasement of some deity, or in order to cause some public calamity to be abated) (cf. *rath w^o*, p. 845b, l. 24) (Rām. 34, 163, 169, 243, 246, 251, 639, 672, 952, 1079, 1128, 1143, 1143a, b, d, 1144, 1490, 1494, 1632, 1640, 1675; K. 60, 150, 184, 246, 250, 278, 292, 309, 394, 511, 515, 523, 688, 731, 859, 927, 986-7, 1123; YZ. 22, 57, 140, 152, 541; K.Pr. 66, 75, 155, 178, 194). *wandun kyut^u* वंदुन कितु । उपहारनिमित्तः adj. (f. *wandün^ü* *kit^ü* वंदनु कित्तु), for devoting, (intended to be offered) as a sacrifice, a sacrificial victim (before being offered) (Śiv. 51, 156, 191, 205, 226, 235, 237, 316, 362, 1161, 1168-9, 1417, 1435, 1537, 1594, 1613, 1742, 1744, 1767).

wond^u-mot^u वंदु-मंतु । उपहतः perf. part. (f. *vünz^ü-müš^ü* वंडू-मंशु), that which has been offered as a victim.

wandana āmot^u वंदन आमंतु । उपहारीभूतः perf. part. pass. (f. — *āmüš^ü* — आमंशु), become devoted as a sacrificial victim (as ab.). — *yun^u* — यिनु । उपहारीभवनम् m.inf. pass. to become devoted as a sacrificial victim (as ab.).

wandith dyun^u वंदिथ दिनु । उपहाराद्योत्सर्गः m.inf. to offer (something) as a sacrificial victim, to devote.

wandith lagun वंदिष् लगुन् । उपहारीभवनम् m.inf. to become devoted (as ab.); met. to become sacrificed, i.e. to be reduced to a state of ruin (by some other's action). **wandith thawun** वंदिष् थवुन् । उपहाराय नियमनम् m.inf. to deposit, or place ready, (a victim) for sacrifice.

vēndun वंदुन् । आचरणम्, लब्धिः conj. 1 (1 p.p. **vyond^u** वंदु, f. **vēnz^u** वंजू), to behave (towards someone), conduct oneself, practise (a course of conduct) (El. *vyendun*) (L.V. 64, Rām. 1148); to revere, show courtesy (to); to obtain, get, gain, acquire (something wanted, looked for, or worked for, coming at the expected time) (cf. **nāta vēndañē**, p. 660b, l. 17); to look upon as, consider as (L.V. 43, Śiv. 1561). **vyond^u-mot^u** वंदु-मंतु । आचरितः, लब्धिः perf. part (f. **vēnz^u-müts^u** वंजू-मंतू), practised (as ab.); acquired (as ab.).

wāndur वांदुर, see **wādur**.

wand^aran वंदरन् । विभाजना f. (sg. dat. **wand^ariün^u** वंदरंजू), division, distribution, portioning out.

wand^arun वंदरन् । विभाजनम् conj. 1 (1 p.p. **wand^ar^u** वंदरू), to apportion, distribute, portion out, parcel out, divide into shares (e.g. a tract of land or other property).

wand^arith dyun^u वंदरिष् दिनु । विभज्य याहणम् m.inf. to divide out, apportion, among shareholders, to give each his share. —**nyun^u** —निनु । विभज्य खायत्तीकरणम् m.inf. to participate, go shares in, take one's share.

wand^arāwun वंदरावुन् । विभाजनम् conj. 1 (1 p.p. **wand^arōw^u** वंदरोवू), i.q. **wand^arun**, q.v.

wanga वंग । विनिमेषवस्तु m. that which (in bartering) is given in exchange for the object bought, price, equivalent, consideration. —**barun** —वरुन् । हापितद्रव्यपूरणम् m.inf. to make good the value (of something destroyed, which belongs to another), to compensate for, indemnify. —**barōyⁱ** —वरायि । हापितद्रव्यार्थद्रव्यान्तरपूर्तिः f. compensation, indemnification, giving an equivalent, making good (as ab.). See **warōyⁱ**.

vēng^u वंगू, see **vyong^u**.

wong^u वंगू । खञ्जः adj. (f. **vünj^u** वंजू, sg. dat. **wanjē** वंज्य), lame, crippled, halt (due to misshapen legs); crippled (in regard to some other limb, e.g. the hand) (Gr.M.). Cf. **vünd^u** (of which the sg. dat. is also **wanjē**) and **vyong^u**.

wung वुंग् m. a dog's howl (cf. **shāla-wung**, p. 880a, l. 24) (Gr.Gr. 122, 125).

wunga 1 वुंग । श्रवः m. the howl of a dog (i.q. **wung**, q.v.).

wunga 2 वुंग । निर्निद्रता f. sleeplessness (caused by anxiety or the like) (Gr.Gr. 122, where it is connected with **wunga** 1, 125). —**gabhūn^u** —गहून् । चिन्ताकुलतया निद्रापगमः f.inf. such sleeplessness to occur (to a person).

wānguj^u वांगुज्, see **wāguj^u**.

wungal वुंगल् । भषणस्वभावः adj. e.g. (of a dog) given to howling, a howler; (of a man) given to uttering howling cries, or one whose ordinary speech resembles a howl.

wāngun वांगुन्, see **wāgun**.

vēngun वंगुन् । हीनाङ्गीभवनम् conj. 3 (2 p.p. **vēngyōv** वंघोव्) (of anything animate or inanimate, or of any work, or the like) to become deficient in a member, to become maimed, defective, mutilated, defective. Cf. **vyong^u** and **wong^u**.

wungun वुंगुन् । भषणम् conj. 1 (1 p.p. **wung^u** वुंग्, f. **wunj^u** वंजू; 2 p.p. **wunjyōv** वुञ्चोव्), to howl (of a dog or the like) (cf. **shāla-w^o**, p. 880a, l. 25) (Gr.Gr. 122, 125; cf. W. 2, *ūngān*, the cry of a fox); (of a human being or the like) to utter a similar sound.

wāngān वांगन्, see **wāgān**.

wāngūn^u वांगून्, see **wāgūn^u**.

vēng^arun वंगरन् or **vēng^arāwun** वंगरावुन् । हीनाङ्गीकरणम् conj. 1 (1 p.p. **vēng^ar^u** वंगरू), to maim, mutilate (anything animate or inanimate, or a work, or the like). See **vēngun**.

wungawun^u वुंगवुन् । भषन् n.ag. (f. **wungavūn^u** वुंगवंजू) (a dog or the like) who keeps on howling; (of a human being, esp. a child or one ignorant) one who howls (e.g. for something he wants but doesn't get).

wunah, see **wōn**.

vēnj^u वंजू, see **vyong^u**.

wunj^u वंजू, see **wungun**.

vünj^u वंजू, see **wong^u**.

wōnōjⁱ वीनाञ्जि or **wōnōj^u** वीनाञ्जू । तालमूलनाडी f. the windpipe and gullet, i.q. **ōh-nōjⁱ**, p. 18a, l. 12, q.v.

wōnōjin gathun वीनाञ्जिन् गथुन् । तालमूलनाडां निगीर्णाभवनम् m.inf. (of food) to go the wrong way (when eating) (i.q. **ōh-nōjⁱn** gathun, p. 18a, l. 16, q.v.); hence, met., to suffer distress, have a bad time.

wanjēr वंज्यर् । खञ्जता m. lameness, crippledness, haltingness, limping. Cf. **wong^u**.

vēnjēr वंज्यर् । अङ्गीहीनता m. a condition of mutilation, defectiveness, deficiency of a member (of anything animate or inanimate, or of any work, or the like). Cf. **vyong^u**.

wunjyōv वुञ्चोव्, see **wungun**.

wōnkh वीख, see wōkh.

wunal वुनल । नीहारः f. mist, fog (El. *uunar*, *wunir*, m.), i. q. *wunar*, q. v.

wunmēsh उन्मेश । उन्मेषः m. the time occupied in opening the eye, the twinkling of an eye, an infinitesimal moment of time; opp. to *nimēsh*, q. v., the time occupied in closing the eye (Śiv. 1069, 1427).

wōnmatth वृन्मत्थ or उन्मत्थ । उन्मत्तः adj. e. g. mad, furious (El. *uunmat*, Śiv. 1649); (as subst. m.) a madman (El.).

wanan वनन । साम्यापत्तिः f. (sg. dat. *wanūn*^u वनन्), similarity of condition (e. g. when one person is dead, ruined, or disgraced, another person to be in the same condition); a necessary consequence, outcome (K. 677). Cf. *vūn*^u 2.

wanun 1 वनुन । भाषणम् conj. 1 (1 p. p. *won*^u 2 वनु, for 1, see s. v.; f. *vūn*^u 4 वन्, for 1, 2, 3, see s. v. 2 p. p. *wañōv* वञोव), to say, speak (cf. *apoz*^u *w*^o, p. 40a, l. 44; *bad-rad w*^o, p. 88a, l. 15; *bāg wanūn*^u, p. 90a, l. 18; *bōh-tāna wanañi*, p. 95a, l. 11; *banda w*^o, p. 111b, l. 2; *bayāth wanūn*^u, p. 152b, l. 3; *dūli wanūn*^u, p. 212a, l. 49; *dāy w*^o, p. 266a, l. 39; *hyot*^u *w*^o, p. 367b, l. 39; *kān-i-tāl w*^o, p. 448b, l. 36; *kapas wanūn*^u, p. 464a, l. 27; *lōt*^u *w*^o, p. 535a, l. 48; *nañēr w*^o, p. 644b, l. 8; *ph^r w*^o, p. 701a, l. 10; *phuraki wanañē*, p. 704a, l. 21; *phirith w*^o, p. 706b, l. 26; *salām wanūn*^u, p. 910a, l. 28; *tāl zāl wanūn*^u, p. 997a, l. 45; *waṣun w*^o; *zōnz wanūn*^u; *zēv wanūn*^u) (El.; Gr. Gr. 5; Gr. M.; L. V. 89, 94; Śiv. 47, 69, 79, 81, 83, 86, 131, 286, 311-2, 322, 355, 358, 384, 394-5, 408, 429, 449, 502-7, 743-5, 870, 1003, 1758, etc., *passim*; Rām. 26, 51, 64, 70, 97, 102, 107, 114, 133-4, 144, 157-8, 198, 202, 209, 220-2, 234, 242, etc., *passim*; K. 15-6, 38, 141, 223, 290, 385, 471, 516, 544, 560, 651, 722-3, etc., *passim*; H. *passim*, see Vocabulary; YZ. 20, 33, 36, 46, 60, 135, 206, 231, 260, etc.; K. Pr. 163, 228);

to tell (El.; Gr. M.; Śiv. 47, 93, 116-7, 634, 683, 686, 693, 743, 764, 792, 804-5, 807, 811, 820, 893, 1121, 1446, 1653; Rām. 50, 90, 113, 135, 171, 234, 238-9, 258, 290, 337, 342, 414, 442, 527, etc., *passim*; K. 9, 11, 104, 156, 175, 304, 358, 386, 402-3, 511, 584, 592, 609, 643, 646, 689, 741, 704, etc., *passim*; II. iii, 5; vi, 15; x, 1, 6, etc.; YZ. 14, 187-9, 239, 456, etc.);

to mention, refer to, tell of, describe, (sometimes with gen. of thing spoken about, as in *jāyē-hond*^u *w*^o, to speak about a place) (Gr. M.; Śiv. 91, 160, 203, 225, 434-5, 494, 496-7, 528, 653, 711,

742-5, 748, 770, 781, 848, 870, 895, 901, 909, 917, 921, 938, 1037, etc., *passim*; Rām. 313, 396, 403, 412, 424, 430, 537-8, 581, 631, 711, 896, 997, 1761, 1776; K. 97, 264, 290, 296, 300, 306, 332, 453, 487, 501, 511, 535, 546, 551, 589, 614, 637, 749, 783, etc., *passim*; YZ. 83, 196, 215, 249; K. Pr. 91); to explain (cf. *nēmāth wanūn*^u, p. 639b, l. 12) (El.; Śiv. 82, 584, 591, 594, 640, 650, 697, 837, 843, 912, 1226, 1295, 1355, 1753; Rām. 967, 1015, 1138, 1320, 1702; K. 47, 129, 508, 575-6, 991, 1176; YZ. 128, 157); to tell (in the sense of ordering, persuading, advising, etc.) (cf. *wōyⁱ wōyⁱ w*^o, s. v. *wāyun*) (Gr. M.; Śiv. 110, 393-4, 716-8, 1005, 1232, 1301, 1303; Rām. 5, 11, 169, 704, 1247);

to call, name (as in 'people call this so-and-so'), recognize as (Gr. M.; L. V. 15; Śiv. 809, 903, 1210, 1498; Rām. 501, 1220, 1243); to say (to oneself), to consider (Śiv. 580; Rām. 580, 1124, 1194, 1250, 1306, 1346, 1348, 1366, 1391, 1421-2). — *parun* — पवन । निवेदनाय भाषणम् m. inf. to explain. (Cf. *wana-pūr*^u, p. 1120a, l. 47.

wānⁱ wānⁱ kānⁱ pātⁱ gaṣhun वनि वनि वनि पति गहुन । युत्वा युत्वापि विस्मरणम् m. inf. although frequently reminded to keep forgetting (K. Pr. 229). *wānⁱ wānⁱ bandan* वनि वनि वनि । सर्वथा स्वतन्त्रः adj. e. g. uncontrolled, independent.

won^u-*mot*^u वनु-मंतु । भाषितः perf. part. (f. *vūn*^u-*mūṣ*^u वन्-मञ्ज), said, told.

wanan wanan वनन वनन (Śiv. 902, 904) or *wanān wanān* वनान वनान (Śiv. 490) pres. part. as adv. while speaking, as (he) said (this).

wanun 2 वनुन or *wanun*^u वनुनु m. (inf. or verbal noun or 1) a speech, a thing said, a saying (L. V. 108; Śiv. 682, 824, 900; Rām. 1151, 1629; K. 506).

wanun 3 वनुन conj. 3 (2 p. p. *wanyōv* वन्योव), to become wet, moist (Rām. 1117, 1189, 1603). Cf. *wazawun*.

venna 1, prep. without (so El.). See *vēn*.

venna 2, see *vēna* 2.

wōnun 1 वीनुन । ऊर्णाविशेषः, वितन्वतन्तुसमुदायः (sg. dat. *wōnanas* वीननस), a kind of short wool, cf. *wōn*; the woof (in weaving) (K. Pr. 249).

wōnun 2 वीनुन । संतननम् conj. 1 (1 p. p. *wūn*^u वुनु; f. *wūn*^u वुन्, sg. dat. *wōñē* वीत्र; 2 p. p. *wōñōv* वीत्रोव), to weave (cf. *wagāvi-wōnanwōl*^u, p. 1103a, l. 37) (Gr. Gr. 20, 22; Gr. M.; L. *uunun*; W. 7; Rām. 1781). *wūn*^u-*mot*^u वुनु-मंतु । संवीतः perf. part. (f. *wūn*^u-*mūṣ*^u वुन्-मञ्ज), woven.

wunun वनुन । दैवानाजैवोद्भवः conj. 3 (2 p. p. *wunyōv* वुन्योव), fate to be against one, to be unlucky in

result, success to fail after long and strenuous effort; to be ill-starred (cf. *dōv w^o*) (Gr.Gr. 122, Rām. 1603).
wunyō-mot^u वुन्यो-मंतु । विरुद्धफलभूतः perf. part. (f. *wunyē-müṣ^u* वुन्ये-मञ्) (of some labour, journey, exertion, or the like) ill-fated, having disastrous result, having fate against it in the result; ill-starred.

wōnnatun वन्नतुन्, see *wōnatun*.

wananāwun वननावुन् । वादनम् conj. 1 (1 p.p. *wananōw^u* वननोवु), to cause to be spoken (Śiv. 129, 161, 1130); to inform someone through another, to send a message; to call, summon, invite (Śiv. 74); to say, sing, declare, recite (Śiv. 867-8, 960, 966, 974); to cause (another) to speak; hence, to converse with (dat.) (Rām. 1110).

wānur वानुर् m. i.q. *wādur*, q.v. a monkey (? a bear, see *wādur*) (K. 669, as N.P., sg. gen. *wānurun^u*).

wīnri f. *Corylus colurna* (El.).

wunar वुनर् । नीहारः f. mist, fog (cf. *pōhⁱ-wunar*, p. 684b, l. 9) (El. *wunar*, *wunir*, m.) (Gr.Gr. 15, Gr.M., Śiv. 331). i.q. *wunal*, q.v.

vāns, wāns, wens, see wais.

vēnāsh वनाश m. destruction, ruin, utter loss, decay.
 —*yun^u* —यिनु । विनाशापातः m.inf. destruction to come, i.e. the time for destruction, or change of character, to have arrived.

vēnōshⁱ वनाशि । विनाशीत्युत्थः adj. e.g. (of anything animate or inanimate, or any work, etc.) on the point of destruction, perishing, being destroyed.

wantu, see *wōt^u*.

vēnatī वनती or (q.v.) **vēnath वनथ** । विज्ञप्तिः f. a respectful statement or communication, a request (Gr.M. *vinath*).

wōnt, wōnt^u वोंटु, see *wōt^u*.

wōnt^u वोंटु, see *wōt^u*.

wōnut^u वनुतु । प्रोन्नतः adj. (f. *wōnūṣ^u* वनञ्), raised, elevated; high (lit. and fig.), tall, lofty, eminent (El. *wanut*).

wānth वाद्, see *wāth*.

vēnath वनथ or *vi^o* वि^o । विज्ञप्तिः f. (sg. dat. *vēnūṣ^u* वनञ्, Śiv. 1668), i.q. *vēnatī*, q.v., a respectful statement or communication, a request (Gr.M. *vinath*; Śiv. 703, 880, 916, 1227, 1300, 1668; K. 15, *vi^o*).

wūnth वूद्, see *wūth*.

wūnth^u वूट्टु, see *wūth^u*.

wōnatun वनतुन् or **wōnnatun वन्नतुन्** । उन्नतीभवनम् conj. 3 (2 p.p. *wōnatyōv* वनतोव), to become lofty, to become elevated.

wūntiñ वूट्टिञ्, **wūntinyi**, see *wūtiñ*.

wāns (*sic*) (? *wōṣ^u* वॉञ् or *wōṣh* वॉञ्), a curse, partiality (El.).

wōnūṣ^u वनञ्, see *wōnut^u*.

wōnsh वॉञ्, see *wōṣh* and also *wāns*.

wānshar वॉञ्शर्, see *wāṣhar*.

wōnshan वॉञ्शन्, see *wōshan*.

wōnshun वॉञ्शुन्, **wūnsh^u-mot^u** वूट्टु-मंतु, see *wōshun*.

wōnshar वनशार । शीतल्यम् f. height, loftiness, elevation, altitude (Gr.M.); stature (of a man) (Gr.M.).

wanabōr^u वनबोर् m. a forest dweller; esp. a hermit, recluse, anchorite (who has abandoned home life and taken to the wilds) (Rām. 7).

wānshar वाञ्शर्, **wōnshar वॉञ्शर्**, see *wāṣhar*.

wōnshath वॉञ्शथ, see *wōṣath*.

wanawan 1 वनवन् (for 2, see *wanawun*) । किंवदन्ती f. (sg. dat. *wanaviñ^u* वनवञ्), rumour, report, *on dit*.

[To be distinguished from *wana-wan*, p. 1120a, l. 39.] —**gashūñ^u** —गञ्शू । किंवदन्तीभृतिः f.inf. a rumour to occur, i.e. to learn (something) by rumour.

—**karūñ^u** —करञ् । असकृत्कथनम् f.inf. to say over and over again (so as to get something done, or to explain something).

wanawun वनवुन् । उत्सवगीतिप्रबन्धः conj. 1 (1 p.p. *wanow^u* वनवु) (of women at a festival, such as a marriage) to sing in chorus (L. 269, *wani wani*, for *wanawānⁱ*, inf.pl.; Śiv. 830, 941-2, 959, 966, 1074, 1132, 1223, 1345, 1440, 1640, 1690); to arrange for such a chorus, to teach the singers, to rehearse the chorus.

wanawan 2 वनवन् in **wanawan-dyār वनवन्-द्यार** । उत्सवगीतिपारितोषिकधनम् m.pl. the fee or remuneration paid to the chorus of women friends singing at a festival, such as a wedding or the like.

—**grākañ** —ग्राकञ् । उत्सवे गायन्ती f. one of the chorus of women friends singing on such an occasion.

—**hur^u** —हृ । उत्सवगानपद्यम् m. the words of a song sung by the chorus of women friends on such an occasion.

—**hur^u** **trāwun** —हृ वावुन् । उत्सवगीतिप्रारम्भः m.inf. to start, or begin, such a song.

—**kākañē** —काकञ् । गीतिसख्यः f.pl. the chorus of these singing women friends.

—**wājēñ** —वाञ्जञ् । उत्सवकीर्तिगायन्ती f. one of the members of the above chorus of women friends.

—**washun** -वञ्शुन् । उत्सवगीतिपद्यम् m. the words of one of these chorus songs.

wanawun^u वनवुनु । भाषमाणः n.ag. (f. *wanaviñ^u* वनवञ्), one who says, one who speaks, etc., in all the meanings of *wanun* 1, q.v.; an instructive or narrative statement.

wanāviñ^u वनावञ् । पिशुन्यम् f. backbiting, slandering, slander. —**lōgol^u** —ल्लगञ् । पिशुन्यकृत् adj. (f. *-lōgūj^u* —ल्लगञ्), a backbiter, slanderer, calumniator.

wōnawañ वोनवञ् । संतननभृतिः f. the fee paid for weaving, a weaver's wages.

wanwār वनवार, a jingle of anwār, q.v., p. 36a, l. 37.
wānyī, see wān 4, and wōn^u 2.

vénay वनय् or vinay विनय । विनयः m. polite conduct, good breeding or manners; modesty, humility (Gr.M. vinay). —pranay —प्रनय । अतिविनयः m. (esp. of a boy or youth) excellent manners united with good education (Śiv. 1342 vinay ta pranay).

vénayē-rost^u वनय-रस्त । अविनीतः adj. (f. -rūbh^u -रहू), void of good manners, unmannered, ill-mannered, insolent, rude, impertinent (Gr.M.). -raṣhar -रश्हर । विनयहीनता m. want of good manners, insolence, rudeness. -sost^u -सस्त । सुविनीतः adj. (f. -sūbh^u -सहू), well-behaved, gentlemanly, refined; modest. -sūty -सूत्य adv. politely (Gr.M.).

wunyūb^u वुन्युब । भ्रान्तिः m. (sg. dat. wunībis वुनीबिस), delusion, mistake, error (when something is expected or longed for, and something else turns up and is mistaken for it). —gaṣhun —गहून । भ्रान्त्युद्भवः m.inf. such a delusion to occur (esp. over and over again). —karun —करुण । भ्रान्तिखेदानुभावनम् m.inf. to distress by (over and over again) deluding, as ab.

vināyēkh विनायख् m. (sg. dat. vināyēkas विनायकस्), a N. of Ganēsh (q.v.), in Skt. Vināyaka. vināyēka-bal विनायक-बल् m. N. of a certain site sacred to him (Śiv. 2).

wānyain, see wānēn.

vēnz^u वंज, vēnz^u-mūṣ^u वंज-मूष, see vēndun.

vūnz^u वूंज, see wond^u and wandun.

vūnz^u-mūṣ^u वूंज-मूष, wanzōv वज्जोव्, see wandun.

wōn वञ् or (vill.) wōh व्ह (q.v.) । अथुना adv. now, at this time (El. woin, wūin; Gr.Gr. 156; Gr.M.; W. 94, woi; Śiv. 11, 69, 70, 72, 91, 131, 202, 335, 361, 378, 415-6, 425, 539, etc., passim; Rām. 114, 126, 161, 164, 199, 200, 271, 334, 395, 468, 490, 506, etc., passim; K. 307, 473, 587, 796, 1023; H. v, 6; vii, 26; viii, 7; YZ. 94, 230). The underlying implication of this word is that the action referred to has not previously existed, but is now begun, and, if the verb is in a future tense or in the imperative, will be carried on in future. Thus wōn kari implies that (he has hitherto not done it) but will now do it (so Śiv. 69, 70, 72, etc.; Rām. 202, 234, 241, 293-4, 300, 340, 475, 489, etc.; K. 89, 471).

wuñ वुञ् or wuñē वुञ् । अथुनैव adv. even now, at this very time (excluding all implication of past or future time), now (El. wunji; Gr.Gr. 156; Gr.M.; W. wun; L.V. 99, wuñē; Śiv. 318, 943, wuñ; 210, 1217, 1294, 1598, wuñē; Rām. 146, 150, 173, 268, 361, 365, 505, 553-4, 556, etc., wuñ; 216, 289, 357, 674, 691, 1488, 1490, 1495, 1523, 1622-3, wuñē; K.

66, 264, 357, 363, 565, 633, wuñē; II. (wuñ) ii, 5; iii, 1, 2; v, 5, 6, 8; viii, 7, 10-1; ix, 4, 6; x, 5-7; xii, 6, 15, 18-9; (wuñē) x, 1; YZ. (roñih) 546; K.Pr. 13 (wūni)). -kēn -कण् adv. now at present, etc., see wuñ^ukēn.

wuñ^ukuy वुञ्कय । आपुनिकः adj. (f. wuñ^uc^uy वुञ्कय), of, or belonging to, the present time, of nowadays.

wuñis-tām वुञिस-ताम् or -tāmāth -तामथ । वर्तमानकालपर्यन्तम् adv. up to now, hitherto (in time) (W. 94, wuñuktām, for wuñuk^u tām; K.Pr. 236, wuñuktām).

wōn^u 1 वीज m. the form which pōn^u, water, takes when it is the second member of a compound word. See p. 746b, ll. 37 ff. Numerous examples are there given, and the following are here given in addition:—gōlin-w^o, p. 285b, l. 36; mā^ti-w^o, p. 602a, l. 50; pānē-w^o, p. 748a, l. 46; ras^ari-w^o, p. 844a, l. 40; sābūn^u-w^o, p. 862b, l. 5; shēkar-w^o, p. 878b, l. 44; shīna-w^o, p. 885a, l. 18; shrāna-w^o, p. 893b, l. 39; shrōsi-w^o, p. 896a, l. 43; shōth-w^o, p. 899b, l. 37; sēki-w^o, p. 905a, l. 16; sēnda-w^o, p. 918b, l. 28; s^asari-w^o, p. 942a, l. 17; sōta-w^o, p. 947a, l. 7; siwan-w^o, p. 954a, l. 31; tata-w^o, p. 1039b, l. 31; ṣhētⁱ-w^o, p. 1066b, l. 7; ṣitra-w^o, p. 1087a, l. 46; wuga-w^o, p. 1101b, l. 15; wāji-w^o, p. 1107a, l. 18; wanda-w^o, p. 1122b, l. 28; vētha-w^o, s.v. vēth; watakh-w^o, s.v. watukh) (W. 115, woi^u).

wā 1 वाँ (for 2, see wōn^u 2, for 3, see s.v.). We have seen above that pōn^u becomes wōn^u when the second member of a compound word. As explained on p. 746b, ll. 35 ff. when pōn^u is the first member of a compound word, it becomes pā, as in pā-aṭh, a water-flood, and numerous other examples given on p. 747a, ll. 25 ff. There remains the case when pōn^u is not only the second member of a compound word, but is followed by a third member,—when in fact it falls in the middle of a compound word. In such case it becomes wā 1. Examples are kāndi-wā-ḍul^u, a cauldron-water-cistern, i.e. a vat for storing water for cooking purposes, p. 455a, l. 4; kāndi-wā-manḍul^u, pot-water-scouring, i.e. scouring out a pot with water, p. 455a, l. 7; ṣhētⁱ-wā-ḍul^u, a tub for dirtied water, p. 1066b, l. 3.

wōn^u 2 वीज । वणिक् साधाचारः m. (sg. abl. wāni वाजि). When this word is the first or middle member of a compound word it generally takes the form wā 2 वाँ (Gr.Gr. 74); for wā 1, see wōn^u 1, for 3, see s.v. For examples, see bel. The fem. of this word is wānēn वाजन्, q.v.) a shopkeeper (cf. wān 1), trader,

merchant (cf. **ashēd-w^o**, p. 48b, l. 17; **bōng^a-ri-w^o**, p. 113a, l. 45; **burza-w^o**, p. 131a, l. 7; **bōta-w^o**, p. 138b, l. 44; **kapar-w^o**, p. 463b, l. 49; **mōkhta-w^o**, p. 561a, l. 19; **nūna-w^o**, p. 641a, l. 35; **pāṭi-w^o**, p. 789b, l. 37; **puṅ-w^o**, p. 813a, l. 5; **tila-wōn^u**, p. 999a, l. 24; **tōmla-w^o**, p. 1006b, l. 34; **traṅg^a-ri-w^o**, p. 1028b, l. 3. Although the idea of 'shopkeeper' or 'seller' is always present in the above, these compounds often also include the idea of 'manufacturer, who sells his products'. Thus, **tila-wōn^u** is not only an 'oil-seller', but also a man who prepares oil for sale) (El. *wāngi*, *wōñ*, an oilman, shopkeeper; Gr.Gr. 38, 74; L. 387, 464, *wāni*; W. 136, *won^a*; Śiv. 240, 1876; YZ. 67; K.Pr. 20, 31 (*wañi*), 154, 228-9);

met. a decent respectable man (of a quiet, self-restrained, and patient character). **wōn^u wāñur^u** वोञ् वानुर् । वणिमृत्तिः m. a man whose profession is shopkeeping, esp. a seller of such articles as oils, spices, or the like, a grocer.

wā २ वाँ. Examples of this word used as the first member of a compound word are:— **wā-burza वाँ-बुर्ज** । मूर्जपत्रविशेषः m. shopkeeper's birch-bark, birch-bark used for paper, as sold in shops, a superior kind of birch-bark, smooth, clean, and wide, suitable for wrapping up parcels; cf. **burza-wōn^u**, p. 131a, l. 7. **-chān -चान्** । मुखतचा m. a head carpenter, the foreman carpenter (or architect-builder) employed in building a house. **-dyol^u -दलु** । मृणविशेषः m. a kind of grass used by shopkeepers for tying up parcels of condiments or the like; cf. **wāna-dēlⁱ**, p. 1121a, l. 1. **-gand -गण्ड** । सुदृढबन्धः m. the tying up of a load or parcel, when it is securely done. **-pacē -पच्य** । साधुशीलः m. one who is born in a family whose occupation is shopkeeping; one who is of decent respectable family (in this sense used esp. in discussing proposals of marriage or the like). **-phuṭajⁱ -फुटज** or **-phuṭūj^u -फुटजू** । वणिकपोटलिका f. a shopkeeper's parcel, a parcel wrapped up in birch-bark, or the like, as delivered to a customer by a shopkeeper; met. a similar unopened parcel. **-tōn^u -तोनु** । साधुशीलता m. (in reference to some particular person) decent, respectable character (in all dealings). **-tathul^u -टथुलु** । वणिकपात्रविशेषः m. a tub or trough in which a shopkeeper stores for sale his supply of flour or the like.

Examples of **wā वाँ** used as the middle member of a compound word are:— **tila-wā-dād**, an oilman's bullock, p. 999a, l. 22; **tila-wā-kanz**, his oil-press, id., l. 23; **tila-wā-bakh**, the revolving bar of his press, id., l. 31.

wāne-wōn^u वाञ-वोञ् । अतिसाधुवृत्तः m. a decent, respectable man, as ab.

wōñⁱ-dān वाँ(ञ)-दान् । वणिकचुष्मी m. 'a shopkeeper's fireplace'; hence, met. a miserly or very indigent form of living. **-wān -वान्** । वणिगापणम m. a shopkeeper's (esp. a grocer's) shop. **-yār -यार्** । वणिगापणः m., id. **wōñ^u ३ वोञ्** (f. **wōñ^u ३ वाञ्**), in **diḍⁱ-wōñ^u** or **diḍⁱ-wān**, a doorkeeper, p. 188a, l. 21, i.q. **wān ३**, and probably due to confusion with **wōñ^u २**. Like that word, it has also a f. **wāñēñ**, p. 188a, l. 24.

wōñⁱ वाँ(ञ) or vūñ^u ३ वञ्, an adjectival suffix, e.g., as in **wōphar-wōñⁱ**, **wōphar-vūñ^u**, s.v. **wōphur^u**, q.v.

wōñⁱ १ वाञ्जी f. the profession of a shopkeeper (**wōñ^u २**), shop selling, shopkeeping as a livelihood (cf. **puṅ-w^o**, p. 813a, l. 15).

wōñⁱ २ वाञ्जी (Rām. 429), see **wān ४** and **wōñ^u ४**.

wōñ^u १ वाञ्जू । ऋषिकर्म f. ploughing, cultivation by plough.

wāñē-dād वाञ-दाद् । ऋषुपयुक्तर्षभः m. a plough-bullock. **-drāv -द्राव्** । ऋषिकर्मस्वयस्तः m. one who has come out of ploughing, a bullock that has been trained to plough. **-kadun -कडुन्** । ऋषिकर्मस्वयस्तीकरणम् m.inf. to train a bullock to the plough.

-lagun -लगुन् । ऋषिकर्मणि प्रवृत्तीभवनम् m.inf. to become attached to ploughing, (of a bullock) to be taken to the plough (before he is trained); met. (of some weak or incapable person) to be set to some hard piece of work. **-lāgun -लागुन्** । ऋषिकर्मणि (अत्यायासोत्पादिकर्मणि) नियोजनम् m.inf. to put a bullock to the plough (for the first time, as ab.); met. to set an incapable person to hard work, as ab. **-nērun -नेरुन्** । ऋषिकर्मणि स्वयस्तीभवनम् m.inf. (of a bullock) to become trained to the plough.

wōñ^u २, ३ वाञ्जू f. the feminine of **wān ३** and **wōñ^u ३**, indicating a female keeper, etc., and not his wife, as in **guzar-wōñ^u** a female octroi collector (not his wife), p. 319b, l. 1.

wōñ^u ४ वाञ्जू the obl. form and pl. nom. of **wān ४**. Also i.q. **wān ४**, in **lēla-wōñ^u**, p. 522b, l. 2; **lila-wōñ^u**, ib., l. 8; and **sōwōñ^u**, s.v. In Rām. 429, **wōñⁱ** is for **wōñ^u**, m.c. In K. 522 **wōñ^u palūñ^u** means 'to keep one's word, to keep a promise'.

wōñ^u ५ वाञ्जू f. earnings, in **pēthⁱ-w^o**, p. 796a, l. 8. Cf. **wōñⁱ १**.

wōñ^u ६ वाञ्जू in **patharⁱ-wōñ^u**, adv. on, or all over, the floor or bare ground, p. 799a, l. 10. ? Cf. **wā ३**.

wōñ^u ७ वाञ्जू, in **wōñ^u-dōñ^u** वाञ्जू-दाञ्जू । ईषडूषणसमुदायः f. (of one reduced to poverty) the small broken or worn articles of jewelry that remain in his possession (probably a jingle of **dōñ^u**, q.v.).

wuñ वुञ्, wuñē वुञ्, see p. 1127a, l. 44.

wūn^u वृषू, see wōnun.

vūn^u 1 वृषू (for 4, see wanun), sometimes written wān^u वृषू । वृक्षासमुदायः f. a wood, or grove, of trees (esp. when all of the same kind), an orchard, a fruit garden (cf. kul^u-v^o, p. 439a, l. 8; mēwa-v^o, p. 611a, l. 37; t^ula-v^o, p. 995a, l. 40; tēl-v^o, p. 998a, l. 11; tanga-v^o, p. 1010b, l. 12; hēra-v^o, p. 1079b, l. 7; wath-v^o and wata-v^o, s.v. wath) (Gr.Gr. 37; W. 144, wān^u; K.Pr. 135, 246, wān^u); a mountain path (cf. dōla-v^o, p. 211b, l. 18). —diñ^u —दिषू । वानस्थलताषण्डारोपणम् f.inf. to plant and keep up an orchard or fruit garden (esp. as a work of religious merit).

wāni-rāwul वञ्चि-रावुल् । अकर्मण्यः adj. (f. -rāvūj^u -रावञ्ज), 'one who leads astray in a fruit-garden'; hence, one who has taken to vicious ways, and leads others astray by his example.

vūn^u 2 वृषू (for 4, see wanun) । समावस्था f. (between two persons) similarity, or equality, of condition (such as happiness, misery, gain, loss, sickness, health, sudden death, and so on) (K.Pr. 91); cf. wanan. —gaṣhūñ^u —गहञ्जू । समावस्थावाप्तिः f.inf. such similarity of condition to occur (as when one person's condition becomes the same as that of another).

vūn^u 3 वृषू (for 4, see wanun), see wōñⁱ.

wūn^uc^u y वृषूचय्, see wūn^ukuy, p. 1127b, l. 6.

wūnukh वृषूख् adv. now, at the present time (cf. wōñ), used in the following :— wūnukh-tām वृषूख्-ताम्, or -tāmāth -तामथ्, or -tāñ -ताञ्, or -tāñēth -ताञ्थ् । वर्तमानावसरान्तम् adv. up to now, till now, up to the present time.

wūn^ukēñ वृषूक्चन् or wūn^ukēñas वृषूक्चनस् । अधुना adv. now, at the present time, at this time (e.g. 'at this time to-morrow') (cf. wōñ) (Śiv. 634, 841, 1713, 1718-9; Rām. 150, 492, 680, 791, 808, 852, 997, 1155, 1204, 1220, 1222-3, 1228, 1460, 1527, 1702; K. 1099, 1112, wūñkēñ). -bōgⁱ -वाग्नि or -bōgin -वाग्निन् । अधुनाप्रायकाले adv. about now, at about the same time as now on some other day.

wūn^ukēñuk^u वृषूक्चनुक् । आधुनिकः adj. gen. (f. wūn^ukēñūc^u वृषूक्चनूच्), of, or belonging to, the present time, contemporary.

wōñil वाञ्जिल् । वणिग्वृत्तिः f. the business of a shopkeeper (esp. of a grocer) (cf. nūna-w^o, p. 641a, l. 36; puy-w^o, p. 813a, l. 17).

vūñ^u-mūñ^u वृषू-मञ्जू, see wanun.

wāñēñ वाञ्जन् । वणिक्स्त्री f. the wife of a shopkeeper (wōñ^u 2, q.v.) (El wāñain; Gr.Gr. 38); a decent, respectable woman, who is mistress of a household. See also wōñ^u 3.

wāñur^u वाञ्जुर् । वणिक, पक्षिविशेषः a shopkeeper, esp. a travelling shopkeeper, a pedlar, a 'boxwallah' (cf. wōñ^u wāñur^u, p. 1128a, l. 16); a certain small bird, haunting marshes.

vēñor^u वञ्जर्, for vēñ^or^u वञ्जर्, 1 p.p. of vēñ^orun, q.v. —^o, in aḍa-v^o, p. 12b, l. 2.

wūñēr वृषूर् । देवानां वरम् m. ill-luck, want of success after long and strenuous effort. Cf. wunun.

vēñ^oran वञ्जरन् । पृथक्पृथक्विभेदनम् f. (sg. dat. vēñ^orūñ^u वञ्जरून्), the act of picking to pieces with the fingers, unravelling, separating, pulling to pieces, shredding (string, straw, vegetables, a bunch of leaves, etc., as in vēñ^orun, q.v.).

vēñ^orun वञ्जरन् । पृथक्पृथक्विभेदनम् conj. 1 (1 p.p. vēñ^or^u वञ्जर्), to pick to pieces with the fingers, unravel, dismember, separate, pull to pieces, take to pieces, shred (string, vegetables, a bunch of leaves, a mass of straw, or similar compact, dense, or intertangled object) (Gr.Gr. 7). vēñ^or^u-mot^u वञ्जर्-मञ्जू । पृथक्पृथक्विभेदितः perf. part. (f. vēñ^or^u-mūñ^u वञ्जर्-मञ्जू), picked to pieces, as ab.

vēñ^orāwun वञ्जरावुन् । पृथक्पृथक्हरणम् conj. 1 (1 p.p. vēñ^orōw^u वञ्जरोवु), i.q. vēñ^orun, q.v. vēñ^orōw^u-mot^u वञ्जरोवु-मञ्जू । पृथक्पृथक्विभेदितः perf. part. (f. vēñ^orōw^u-mūñ^u वञ्जरोवु-मञ्जू), i.q. vēñ^or^u-mot^u, q.v., s.v. vēñ^orun.

wāñuth वाञ्जथ् । वाणिज्यम्, साधुवृत्तम् m. (sg. dat. wāñētas वाञ्जतस्), the profession of shopkeeping, trade (esp. as a grocer, or the like) (cf. puy-w^o, p. 813a, l. 18); the conduct of a decent, respectable man. Cf. wōñ^u 2.

wōñōv वोजोव्, see wōnun.

vēpi वेपि, vīpⁱ वीपि, see vyūp^u.

wupa वुप । अन्नदाहः m. (of something inanimate) inward burning or heat, internal smouldering; inward rotting (due to fermentation and consequent heat); (of a human being) inward anger, resentment; cf. wupun. —khasun —खसुन् । दाहोद्भवः m.inf. spontaneous internal combustion or rotting to occur (e.g. in a pile of grain, or a heap of wood, a pile of uncared-for garments). -hot^u -हत् । दाहविकृतः adj. (f. -hūñ^u -हञ्जू), burnt or rotted internally, as ab.; full of resentment. —hyon^u —ह्युन् । अन्नदाहोद्भूतिः m.inf. (of a heap of grain, a pile of wood, or the like which has been allowed to become damp) to begin to rot or burn from internal heat; (of a human being) to begin to feel resentment.

vēpadā व्यपदा । विपत् f. a calamity, misfortune, adversity, distress.

vēpod^u व्यपदु । विपदाक्रान्तः adj. (f. vēpiñ^u व्यपञ्जू),

subject to calamity, unfortunate, afflicted, distressed, fallen into adversity.

wōpad 1 वपद् । उत्पत्तिः f. (sg. dat. **wōpüz^u** वपञ्ज), birth; creation, production; origin, rise.

wōpad 2 वपद् or **wōpād वपाद्** । दोषः f. (sg. dat. **wōpüz^u** वपञ्ज or **wōpöz^u** वपाञ्ज), a personal defect (such as disease, debauchery, making false charges, or other criminality) which is contagious, or which infests others by association (Śiv. 1441, 1746, 1764). —**yiñ^u** —यिञ् । दोषापत्तिः f.inf. such a defect to taint or contaminate (a person, dat.).

wōpadun वपदुन् or (q.v.) **wōpazun वपजुन्** । उद्भवतिः conj. 2 (1 p.p. **wōpod^u** वपद्; f. **wōpüz^u** वपञ्ज), to arise, spring up, come into existence, be born, come into being, be produced (Gr.M.; L.V. 56; Śiv. 1230, 1559; K. 878); to occur, take place; cf. **wōpanun**, **wōpazun**. **wōpod^u-mot^u** वपद्-मत् । समुद्भूतः perf. part. (f. **wōpüz^u-müñ^u** वपञ्ज-मञ्ज), sprung up, come into existence; occurred, happened. (Cf. **wōpüz^u-müñ^u**, f. of **wōpoz^u-mot^u**, s.v. **wōpazun**.)

wōpadrav वपद्रव् । उपस्रवः m. widespread misfortune, a general calamity (such as famine, lawlessness, drought, floods, epidemic, pillage, conflagrations, etc.), national distress, national disturbance, insurrection.

wōpadravī वपद्रवी । उपद्रवहत् adj. e.g. (any man or beast) that causes such widespread calamity as in the preceding.

wōpadish वपदीश् m. instruction, advice (Gr.M., Śiv. 23, Rām. 1171); esp. true instruction, right teaching (L.V. 1, 2, 51-4, 66, 80, *wōpadīsh*; Śiv. 1704; Rām. 41, 171).

wōpadāwun वपदावुन् । उत्पादनम् conj. 1 (1 p.p. **wōpadōw^u** वपदोवु), to cause to spring up or come into existence, to bring into existence, be the producer of, to create (El. *wōpādāwun*, who says the word is peculiar to remote mountain districts; Śiv. 33, 59, 60, 99, 100, 582, 803, 1241; K. 131, 618); to cause to occur or happen. Cf. **wōpazāwun**.

wōpadāwawun^u वपदाववुन्, n.ag. (f. **wōpadāwawūñ^u** वपदाववञ्), one who causes (something) to come into existence (Śiv. 854).

wapha वफ (= وفت) । धर्माथंम् m. a place where (in accordance with a religious endowment) food is distributed free, an almshouse; cf. **wōpha**. -**bata** -वत । धर्माथंनवृत्तिः m. 'almshouse rice', the practice of living on food distributed at almshouses (a lazy, heedless, life).

wāph वाफ् । उप्तिः, उप्तिःकालः m. (sg. dat. **wāpas वापस्**), sowing (seed, etc.) (cf. **bēlⁱ-w^o** and **byōlⁱ-w^o**, p. 150b, l. 10; **dāⁱ-w^o**, p. 231a, l. 18; **har^a-da-w^o**,

p. 348a, l. 16) (Śiv. 1291); sowing-time, seed-time, the sowing season, the proper time for sowing any particular seed (L. 463). —**yun^u** —यिन् । उप्तियोग्यीभवनम् m.inf. 'sowing to come', i.e. (of a field) to become prepared and ready for sowing.

wāpa nērun वाप नेरुन् । बीजोत्तिकर्मणा संपत्तीभवन्म् m.inf. 'to issue from sowing', i.e. (of a field or the like) to have been completely sown. —**yun^u** —यिन् । बीजोत्तिमन् तदुत्तिः m.inf. 'to come from sowing', i.e. (of a field or the like) the seeds to sprout (after sowing).

waphā वफा ७, or **wōphā वफा** ? f. observation of good faith, faithfulness, fidelity (cf. **bē-wafā**, p. 147a, l. 18; **bē-wōphā**, p. 148a, l. 1) (El., K.Pr. 72). —**karan-wōl^u** —करन्-वोलु n.ag. (f. —**karan-wājēñ** —करन्-वाञ्ज), one who is faithful (El.).

wōph वफ f. in **hūñⁱ-wōph**, p. 337a, l. 23, i.q. **wuph**, q.v. **wōpha वफ** । भिखा m. the making a livelihood by begging food and clothing from others, professional begging; a professional beggar; cf. **wapha**. -**bata** -वत । परात्रम् m. rice obtained in this way; hence, plenty of food obtained regularly from others. -**bata lagun** -वत लगुन् । परात्रेन पुथ्याप्तिः m.inf. such food to be obtained, to become fat on the obtainment of easy and regular food from others, and hence to become audacious and insolent. -**bata pyon^u** -वत प्यन् । परात्रावाप्तिः m.inf. such rice to fall to a person, i.e. food in plenty to be regularly received from others. —**pyon^u** —प्यन् । भिखान्नावाप्तिः m.inf. the proceeds of begging to fall (to a person), i.e. to get a living by professional begging (and so to be comfortable, happy, without care, audacious and insolent).

wuph वुफ् (occasionally spelt **wōph वफ्**, q.v.) । विहायसा गतिः f. (sg. dat. **wuphi वुफि**), the act of flying or soaring, flight (Gr.Gr. 127; Śiv. 1052, 1607); mot. moving, or going, rapidly or quickly. —**tulūñ^u** —तुलञ्ज f.inf. to fly up (Rām. 531). **wuphi वुफि** । अतिशीघ्रम् adv. very quickly, speedily (u.w. vbs. of going, coming, seeing, beginning, completing, or the like).

waphādār वफादार وفادار, or **wōphādār वफादार** adj. e.g. faithful, trustworthy (El., K.Pr. 101); faithful (to), devoted (to), loyal (Rām. 773).

waphādōrī वफादारी وفاداری, or **wō^o** व् f. fidelity, loyalty, faithfulness (El. (*wa^o*); II. (*wō^o*) ii, 2-7, 10, 12).

vēphol^u व्यफल् adj. (f. **vēphūj^u** व्यफञ्), fruitless, bearing no, or imperfect, fruit (L.V. 55).

wuphal वुफल् in **wuphal-wāl वुफल्-वाल** । अतिवृषलः m. i.q. **wōphar-wāl**, s.v. **wōphur^u**, q.v.

wuphalun वुफलुन् । प्रीत्सहनम् conj. 3 (2 p.p. wuphalyōv वुफलोव्) (of some ignorant boy or the like) to be, or become, persevering or energetic (by continual practice).

wuphalāwun वुफलावुन् । प्रीत्साहनम् conj. 1 (1 p.p. wuphalōw^u वुफलोव्), to encourage (an ignorant child or the like) to persevere (in acquiring skill), incite (Gr.Gr. 170). wuphalōw^u-mot^u वुफलोव्-मंतु । प्रीत्साहितः perf. part. (f. wuphalōv^u-mūts^u वुफलोव्-मंतू), encouraged in perseverance, as ab. See wuphun.

wuphāun m. a bird (El. uphāun, ? wuphawun^u, q.v.).
wuphun वुफुन् । उडुयनम् conj. 3 (2 p.p. wuphyōv वुफोव्), to fly, soar, go flying (Gr.Gr. 15, 127; conjugated, 224, 234, 237, 239, 240-1, 245-6; Gr.M.; Śiv. 1516, 1694, 1811); to go, or move, rapidly or quickly; (of a human being or the like) to become intoxicated (by drugs, or pride, or the like).

wuphān वुफान् । अतिशीघ्रम् pres. part. used as adv. flying; hence, as adv., very quickly or rapidly (u.w. vbs. of going, arranging, eating, and so on).

The causal of this verb is either wuphanāwun वुफनावुन्, which means 'to cause to fly', or wuphalāwun वुफलावुन् which means 'to incite' (Gr.Gr. 170).

wuphanāwun वुफनावुन् । खगत्यभ्यासनम्, शीघ्रयापनम् conj. 1 (1 p.p. wuphanōw^u वुफनोव्), to cause to fly (Gr.Gr. 170; Śiv. 351, 1064, 1396, 1693, 1783, 1811); (of a mother-bird) to teach (her chicks) to fly; to fly (a kite, etc.) (Gr.M.); to drive (a horse or vehicle) at great speed. wuphanōw^u-mot^u वुफनोव्-मंतु । खेगमितः, शीघ्रं यापितः perf. part. (f. wuphanōv^u-mūts^u वुफनोव्-मंतू), taught to fly, as ab.; driven very fast, as ab.

vēphar वफर् m.pl. a jingle of phēphar in ph^o-v^o (p. 700b, l. 35).

wōphur^u वुफुर् । शिथिलः adj. (f. wōphūr^u वुफेरू), loose, insecure, not firmly fixed. —lagun —लगुन् । उच्चारवाप्तिः m.inf. to become loose, to become insecure in its place, to have (its) foundations loosened (lit. and fig.).

wōphar-dünj^u वुफर्-डंजू । शिथिलता f. looseness, instability (of something that should be firmly fixed, e.g. a stone in a wall, or pillar); cf. dünd^u and wōphara-danjē, bel. -wāl-वाल् । अनवस्थितचित्तवृत्तिः adj. e.g. unsteady-minded, (of one engaged in any duty) not persevering, one whose attention is readily distracted, unsteadfast, capricious; cf. wuphal-wāl, p. 1130b, l. 49, and wōpharun. -wōnⁱ -वांजि । अनवस्थितः adj. e.g. not firmly fixed in its place,

insecure. -vūn^u -वंजू । अनवस्थानः adj. e.g. not having a secure foundation, fixed to something insecure.

wōphara-danjē वुफर्-डंजू । अस्थिराश्रयः adj. e.g. not firmly fixed in its seat or foundation, loose, unsteady. Cf. wōphar-dünj^u, ab.

wōphīr वाफीर् (for वाफ़र्) adj. e.g. abundant, plentiful, copious (H. vi, 14).

wōpharun वुफरुन् । शिथिलीभवनम् conj. 3 (2 p.p. wōpharyōv वुफर्योव्) (of some stone, column, brick) to become loose in its position (e.g. by pulling or by digging round the base, etc.); similarly, fig. of a secret, a disease, a bad habit, or the like. wōpharyō-mot^u वुफर्योव्-मंतु । शिथिलीभूतः perf. part. (f. wōpharyē-mūts^u वुफर्येव्-मंतू), loosened, as ab.

wōpharāwun वुफरावुन् । उच्चारणम् conj. 1 (1 p.p. wōpharōw^u वुफरोव्), to loosen the foundations of anything, make loose (lit. and fig., as in wōpharun, q.v.).

wuphavūn^u वुफवुन् । खगमनवृत्तिः n.ag. (f. wuphavūn^u वुफवंजू), one who flies, (a bird or the like) which habitually flies (K. 922; K.Pr. 235, m.pl.nom. wufawane); (a man, horse, vehicle, or the like) which moves with great rapidity.

wuphavūn^u वुफवंजू f. the act of flying, or going swiftly in wuphawañē ratañē वुफवञ्चय रटञ्ज । असंभवसंभावना f.pl. (with emph. य) (simultaneous) flyings and stoppages, i.e. imagining impossibilities, describing or asking someone to believe an impossibility, attempting an impossible task.

waphōyī वफांयी وُفَايِي, or wōphōyī वुफांयी f. fidelity, loyalty, sincerity (cf. bē-w^o, p. 148a, l. 4); trustworthiness, dependableness (K.Pr. 5, wafū). —karūn^u —करून् f.inf. to make firm friendship (with, sūty), become a faithful ally (Rām. 94).

wōpājī वुपंजि । लताविशेषः f. a certain wild shrub, the long dagger-shaped sub-acid leaves of which are used as a vegetable. Cf. wōpal-hākh, s.v. wōpal.

wōpakār वुपकार् m. a kindly action, benefit, assistance, help (Gr.M.; Śiv. 236; K. 578, 1120; K.Pr. 219). sarwa-wō^o सर्व-व्वा^o adj. e.g. one who grants help or benefits to all (Śiv. 4, 39; K. sarō wō^o, 2, 21, etc.).

wōpakōri वुपकारी adj. e.g. helping, serving, kindly (cf. par-w^o, p. 751a, l. 27) (Śiv. 587, 1051). sarwa-wō^o सर्व-व्वा^o adj. e.g. one who grants help or benefits to all (Śiv. 194, 1510, 1886).

wōpal वुपल् (of wōpājī), in the following:— wōpal bāū वुपल् बाऊ । ऊकारः m. the name used in schools for the Śāradā character corresponding to the Nāgarī letter ऊ ā. -gōndi-wāv -गुन्दि-वाव् । अतीघृहाधा m. 'the wind of a wōpal-posy', i.e. a very slight im-

pediment, a mere nothing of an impediment (cf. the next). -hākh -हाख । कालशाकः (sg. dat. -hākas -हाकस), a certain wild vegetable leaf (eaten on the occasion of an obsequial fast or the like) (L. 347, *Dipsacus inermis*; Rām. 766, 1283). —wō -वो । उकारः m. the name used in schools for the Śāradī character corresponding to the Nāgarī letter उ u.

vip¹lad वीपिलद् । उदीपोपलुतः adj. o.g. (as subst., f. vip¹ladiñ वीपिलदिञ्), inundated, flooded; (of a human being) ruined by flood, one whose entire property, house, land, or the like, has been destroyed by flood. Cf. vyūp^a.

wupalad वुपलद् । दाहविकृतः adj. o.g. (as subst., f. wupaladiñ वुपलदिञ्) (of a pile of paddy or the like) gone bad by internal fermentation or internal spontaneous combustion. Cf. wupa.

waplnu (? spelling and gend.) a kind of large pear (L. 350, note).

wāpun वापुन् । उभिः conj. 1 (1 p.p. wōp^u वीपु), to sow (a field), to plant (a field) with seed (Gr.M.); to sow (seed) in a field, to scatter seed; cf. wawun. wōp^u-mot^u वीपु-मंतु । विहितवापः perf. part. (f. wōp^u-mūṣ^u वीपु-मंजू) (of a field) sown; (of seed) sown (in a field).

vēpun व्यपुन् । संमितिः conj. 3 (2 p.p. vēpyōv व्यप्योव्), (of anything rational or irrational) to be firmly situated in some place, and yet to have no definite location, to be diffused through, pervade, permeate, fill up, fill exactly; (of something such as a command, conversation, circumstance) to be firmly fixed in the mind. Cf. vyāpun 1.

vēpan - bāna व्यपन् - बान । सविकासाशयत्वम् (महापात्रता) m. large-mindedness, the having a capacious intellect; (of a vessel or the like) the being sufficiently large to contain some specified substance.

vēpana-gatā व्यपन-गता । विनाशमापन्नः adj. e.g. (of a man or rational being) gone away never to return (lit. or fig. 'dead'). (f. gata.

vēpyō-mot^u व्यप्यो-मंतु । संमितः perf. part. (f. vēpyē-mūṣ^u व्यप्ये-मंजू), that which has pervaded, etc., as ab., pervading, etc.

wupun वुपुन् । अन्नदाहोद्भवः conj. 2 or 3 (see Gr.Gr. 204-5) (1 p.p. wup^u वुपु, 2 p.p. wupyōv वुप्योव्), (of a heap of dried cowdung, a pile of wood, straw, paddy, clothes, or the like) to burn internally (by spontaneous combustion, or otherwise), to smoulder internally, ferment internally (Gr.Gr. 120, 204-5); met. to rot, or decay internally (owing to fermentation and consequent heat); (of a human being) to feel inward wrath, to

be filled with resentment; cf. wupa. wupyō-mot^u वुप्यो-मंतु । दाहविकृतिसुपपन्नः perf. part. (f. wupyē-mūṣ^u वुप्ये-मंजू), internally burnt or fermented, as ab.; filled with resentment, as ab.

wōpanun वुपनुन् । उद्भवः conj. 2 (1 p.p. wōpon^u वुपनु, f. wōpūñ^u वुपंजू), to arise, spring up, come into existence, be born; to occur, take place; cf. wōpadun, wōpazun. wōpon^u-mot^u वुपनु-मंतु । उत्पन्नः perf. part. (f. wōpūñ^u-mūṣ^u वुपंजू-मंजू), sprung up, born; occurred.

wupanishēd उपनिषद् m. N. of certain mystic writings of the Hindūs (Śiv. 21). Borrowed from Skt. *upanishad*.

wupiñ वुपिञ् । दाहः f. (of a heap of dried cowdung, wood, grain, or the like) internal combustion, internal fermentation, or the like (i.q. wupa, q.v.) (Gr.Gr. 120); (of dried cowdung on a hearth) taking fire (from contact with the burning coals). —ṣhunūñ^u —हूनंजू । दाहप्रवर्तनम् f.inf. to set burning internally (a pile of dried cowdung, straw, or the like, or fuel on a hearth).

wōpar वुपर । अपरः adj. e.g. another (H. v, 4, *kus-tāñ uṣ^o*, someone else); other, different, alien (Rām. 732); not one's own, others' (Śiv. 341, 624, 1172, 1862); jealous (Ēl.); (as subst. m.) a foreigner, stranger (Ēl.; Gr.M.; K.Pr. 119, 236). —bēha —ब्यह । अपराश्रयः m. an alien residence (e.g. among strangers or people of a different caste). —ganz^arun —गंजंरुन् । परबुद्ध्या संकलनम् m.inf. to look upon or consider (someone, esp. one of one's own kin) as alien.

-ṣōpar -वुपर । अपरादिः adj. e.g. other, different, alien (or something of the sort). (A jingle.)

wupar वुपर् adv. above, up. -cūṭī -चूटी । उपर्युपर्येव adv. superficially, without going into (a matter) thoroughly, skimming over the surface, cursorily. (Said not to be a genuine Ksh. word, but to be borrowed from India.)

wuprid वुप्रीद् । सप्रेमगौरवम् m. affectionate respect (such as might be paid to an elder, a friend, or relation). —barun —बरुन् । सनेहसभाजनादि समाचरणम् m.inf. to show such respect (by appropriate conduct).

wuprīda-vyot^u वुप्रीद-व्यंतु । गौरवसंभावनीयः, समाननादिशीलः adj. (f. -vēṣ^u -व्यंजू), one who is the worthy object of such respect; one who habitually shows such respect.

wōparāla वुपराल । उपकारः m. help, assistance, kindness, favour (shown to a person).

vēp^aran व्यपरन् । उपगुप्तिः f. (sg. dat. vēp^arūñ^u व्यपरंजू), hiding (something), concealing.

vēp^arun व्यपरन् । संमाननम्, उपगूहनम् conj. 1 (1 p.p. vēp^ar^u व्यपरं), to cause to find room in anything, to

cause to pervade, permeate; to hide, conceal (a thing, a person, conduct, or the like). See **vēpun**.

vīparīth विपरीथ adj. c.g. reversed. —**hāwun** —हानुन् m.inf. to show reversed, to misrepresent (Gr.M.).

vēp^arāwun अपराडुन् । उपगूहनम् conj. 1 (1 p.p. **vēp^arōw^u** अपरोडु), i.g. **vēp^arūn**, q.v.

wōparōz^u वपरोजू । परत्वम् f. alienness, the condition of being foreign or alien (e.g. belonging to a different caste).

wāpas वापस् । واپس adv. back, back again. —**dyun^u** —दिनु m.inf. to give back, return (K.Pr. 106).

vīpis वीपिस्, see **vyūp^u**.

wōpas वपस् । अनशनम् m. not getting food, not eating food, fasting, famishment, starvation (W. 111).

—**dyun^u** —दिनु । उपवासाचरणम् m.inf. to fast, abstain from food (owing to obstinacy, parsimony, or the like, and even when food is available). —**gabhun** —गहुन् । उपवासापातः m.inf. famishment, as ab., to occur.

—**rōchⁱ** —रौहि । उपवासीपकारकः c.g. something which relieves famishment (such as a little fruit, a scrap of bread, etc.).

wōpaslad वपसलद् । समनुभूतोपवासः adj. c.g. (as subst., f. **wōpasladiñ** वपसलदिन्), hungry, famishing, starving (W. 111, K.Pr. 236).

wōpāsana वपासना । परिचर्या f. service, attention, attendance, waiting on; adoration, worship (Śiv. 1620, 1655).

wāpātⁱ वापति । विस्कीटरोगविशेषः m.pl. a certain pox, principally affecting children, ? measles.

vēpo^t^u व्यपटु । उपद्रवी adj. (f. **vēpūt^u** व्यपटू, sg. dat. **vēpacé** व्यपच्य), oppressive, tyrannical, irritating, infuriating; contaminating, debasing (by association).

wāpāth वापट् । पटोत्ववनम् m. (sg. dat. **wāpaṭas** वापटस), cleansing a large quantity of winnowed paddy by shaking it up in a sheet.

vēpath व्यपथ । आपत् f. (sg. dat. **vēpūṣ^u** व्यपञ्च, but cf. **vēpūṣ^ulad** व्यपञ्चलद् bel.), a calamity, misfortune, adversity, distress.

vēpūṣ^u wol^u-mot^u व्यपञ्च वल-मंतु । विपदावृतः perf. part. (f. —**vūj^u-mūṣ^u** —वञ्ज-मञ्च), enveloped in misfortunes, surrounded by misfortunes. **vēpūṣ^u-wō^l^u** व्यपञ्च-वोलु । आपद्युक्तः m. (f. —**wājēñ** —वाज्यञ्), involved in calamity (and by contact, etc.) causing calamity to others.

wōpath वपथ् । वज्रला उत्पत्तिः f. (sg. dat. **wōpūṣ^u** वपञ्च), profuse production, great fruitfulness, great fecundity, pullulation.

vēpoth^u व्यपक्कु । प्रतीतिहीनः adj. (f. **vēpūṣ^u** व्यपक्कु), incredulous, unbelieving, sceptical; untrustworthy,

not to be relied on, unreliable; hard to believe, incredible.

vēpūṣ^ulad व्यपक्कुलद् । आपद्युक्तः adj. c.g. (as subst., f. **vēpūṣ^uladiñ** व्यपक्कुलदिन्), full of, or pervaded by calamity, in evil plight; calamitous, disastrous. See **vēpath**.

vēpawun^u व्यपवुन् । संमान् n.g. (f. **vēpavūñ^u** व्यपवञ्च), (of anything inanimate) that which fits into or finds room in a receptacle; (of instruction, command, or the like) that which is firmly fixed in the mind; (of a human being) he who finds a place in any society, position, or locality (even if not originally suitable for it).

wōpawās वपवास । उपवासः m. fasting (the religious discipline) (Śiv. 595, 1351, 1449, 1713; Rām. 7).

wōpawōṣⁱ वपवासि । अनशनग्रन्थी m. one who fasts (as a religious discipline).

wōpay वपय् । लताविशेषः f. a certain shrub, the juice and leaves of which are used for healing wounds or the like.

wōpāy वपाय् । उपायः m. a means, expedient (Śiv. 17, 42, 110, 1242, 1299, 1472, 1478, 1488, 1743; Rām. 475; K. 576, 875, 1019); mode, way, device (for doing something) (Gr.M.; Śiv. 1516; Rām. 300, 1767); a remedy, cure (El. *wapāi*, *wōpāi* f.; *wapāi karinṇi*, to cure) (Śiv. 1758).

wōpōz^ulad वपाञ्जलद् । दोषलिप्तः adj. c.g. (as subst., **wōpōz^uladiñ** वपाञ्जलदिन्), possessing a defect (as described s.v. **wōpad** or **wōpād**, q.v.).

wōpazun वपञ्जुन् । उद्भवः conj. 2 (1 p.p. **wōpoz^u** वपञ्जु), to arise, spring up, come into existence, be born, become (Gr.Gr. 28, 128, 171, 204, 212; YZ. 397); to occur, take place; cf. **wōpadun**, **wōpanun**. **wōpoz^u-mot^u** वपञ्जु-मंतु । उद्भूतः perf. part. (f. **wōpūz^u-mūṣ^u** वपञ्जु-मञ्च), sprung up, come into existence; occurred, happened. **wōpūz^u-mūṣ^u** is also f. of **wōpod^u-mot^u**, q.v. s.v. **wōpadun**.

wōpazath वपञ्जथ f. (sg. dat. **wōpazūṣ^u** वपञ्जञ्च), coming into existence, birth, springing up (Gr.Gr. 128).

wōpazāwun वपञ्जावुन् । उत्पादनम् conj. 1 (1 p.p. **wōpazōw^u** वपञ्जोडु) to cause to spring up or come into existence, to bring into existence, to be the producer of (Gr.Gr. 171); to cause to occur, to cause to happen. Cf. **wōpadāwun**.

war 1 वर । वेष्टना m. twisting (as in twisting together the strands of a string between the palms of the hands) (cf. *atha-w^o*, p. 64b, l. 21; **khōshⁱ-w^o**, p. 418b, l. 40; **khōshⁱ-wārⁱ**, id., l. 44; **mutāran-w^o**, p. 610b, l. 25) (Śiv. 1014, 1217 (pun on *war 2*), 1643, 1646, 1872; K.Pr. 219, *gōṣṭhan war*, twisting, or twirling, the moustaches).

war 2 वर । वरः m. a boon, blessing, favour (cf. **pīra-w°**, p. 753a, l. 11) (Śiv. 448, 851, 934, 1166, 1173, 1217 (pun on *war* 1), 1219, 1651, 1697, 1738, 1761; Rām. 565; K. 16, 67, 268, 278, 330, 423-4, 537, 574, 577, 604, 606, 611-2, 620-1, 625, 655, 705, 739, 792, 795-6, 876-7, 965, 1029); used —° to indicate the excellence of anything, esp. as an indication of respect, as in **gōra-war**, a revered preceptor (Śiv. 1022).

war 3 वर । रोषः m. inward unger (due to wishes being thwarted), resentment, displeasure, umbrage, dudgeon (cf. **būta-w°**, p. 141b, l. 18).

war 4 वर । लीला m. pretended reluctance, coquetry, coquettish behaviour (cf. **gōn-w°**, p. 294a, l. 2).

war 5 वर m. in **war-kul^u** वर-कुलु । वटवृक्षः the banyan or Indian fig-tree, *Ficus indica*.

war 6 वर , a suff. borrowed from Persian (*āwar*, *war*, or *wār*) implying possession, as in **nāma-war** (= نام آوار, or نام وار, or نام وار), possessing a name, famous, p. 636b, l. 23. See **wari**.

wār, see **wōr^u** 3.

wār 1 वार । अवसरः, सूर्यादिवासरः m. a time, occasion, opportunity (cf. **angālⁱ-w°**, p. 33b, l. 47; **yīshēr-w°**, s.v. **yīshōr**); esp. a favourable opportunity, the right, or propitious, time (for something) (Śiv. 1790, K.Pr. 102); a day of the week, a week day (including Sunday. They are **āth-w°**, Sunday, p. 67b, l. 13; **sandra-w°**, Monday, p. 1074b, l. 14; **bōm-w°**, p. 107b, l. 2, or **mangal-w°**, p. 578b, l. 50, Tuesday; **bōd-w°**, Wednesday, p. 83b, l. 3, and K. 57; **gōra-w°**, p. 297b, l. 7, or **bras-w°**, p. 127a, l. 42, Thursday; **shōk^{ar}-w°**, Friday, p. 879a, l. 36; and **baṭa-w°**, Saturday, p. 145b, l. 36) (cf. **zā-wār**, s.v. **zā**; **zāhna-wār**); a flock, herd, troop (cf. **sēnda-w°**, p. 918b, l. 29).

wāra-phyur^u वार-फिर । सप्ताहात्मवारवृत्तिः m. the passage of time (counted in days of the week). —**wāra** —वार adv. over and over again, repeatedly (K. 474).

wār 2 वार । उपर्युपरि योजना m. putting or piling things over each other (e.g. courses of bricks in building a wall, or pieces of material or embroideries on cloth, etc.) (cf. **hanga-w°**, p. 338b, l. 50; **kāmbⁱ-w°**, p. 444a, l. 35; **nārⁱ-w°**, p. 649a, l. 30; **phālⁱ-w°**, p. 694b, l. 28; **palang-w°**, p. 731b, l. 17; **ṭōpi-w°**, p. 1014a, l. 25; **śōkⁱ-w°**, p. 1067b, l. 22; **zamba-wār**) (Rām. 1301, a pile of bones); winding or twisting a string, or the like, over and over into a ball. —**anun** —अनुन । उपरि निर्मितिः m.inf. to build (as ab.) in courses, one above the other; to

wind up string, etc., into a ball, as ab. —**thawun** —थवुन m.inf. to keep, retain (K.Pr. 206). —**trāwun** —त्रावुन m.inf. to throw away (K.Pr. 206).

wār 3 वार । प्राचीनम् m. a hedge (of thorns or the like round a garden, etc.) (El. *wār*, or towards Islāmābād, *wād*).

wār 4 वार । वेतसादिवृक्षपूर्णदीर्घभूखण्डः m. a long strip of land (generally near a lake or the like) grown over with willows and similar shrubs (cf. **vīri-w°**, p. 1136a, l. 16).

wār 5 वार m. in **gar-wār**, a taste for housekeeping (p. 236a, l. 32).

wār 6 वार f. a sacrificial rite, used —° in **māsa-w°**, p. 596a, l. 3; **pacha-w°**, p. 679a, l. 12.

wār 7 वार adj. e.g. fitting, suitable; fitting accurately together, intimately united; (as subst.) fitness, suitability, accurate fitting together; a fitting result, satisfactory condition (Śiv. 1795, 1797); cf. **wār 8** and **wāra**. —**gaṭhun** —गहनु । यथेष्टयोगः m.inf. to be, or become fitting or suitable, to fit into place, to fit conveniently in with some work. —**wath gaṭhun** —वथ गहनु । सम्यग्गिष्टानुकूलीभवन्म् m.inf. (circumstances, e.g. relations, residence, worldly condition, or the like) to become suitable, or as one would wish; cf. **wāra wati**, etc., p. 1135a, l. 25. —**yun^u** —यिनु । सुसंयोगाधिगमः m.inf. suitability, or fitness, to occur; fitness for union (or friendship, etc.) to occur (Rām. 327); (of two things) fitting together accurately, or suitably, to occur.

wār 8 वार , a Persian suffix used in revenue terms, as in **asōmi-wār**, p. 50a, l. 18, and here meaning 'after, or according to, the details of'. This suffix also indicates suitability or fitness. (cf. **wār 7**).

wār 9 वार m. i.q. **wōr^u** 2 or **wōr^u** 1, in **śākⁱ-wār**, p. 1067b, l. 4.

wara 1 वर in **ad-wara**, middle-aged (p. 10b, l. 18), q.v. **wara 2 वर** in **āra-wara**, like a hill-stream (**āra**), p. 41b, l. 2; **kō-wara**, in a bad way, by a wrong method, p. 496a, l. 36.

wara 3 वर, an adjectival form, based on **war 2** (q.v.), in **pīra-wara**, p. 753a, l. 13.

wara 4, in **wara-kūr** (El.), see **wōra-kūr^u**, p. 1136b, l. 17.

wārā वरा, in **ti wārā karith**, p. 967b, l. 5; i.q. **wārōy**, q.v.

wāra वार । स्वस्थः, योग्यतया adj. e.g. and adv. in good condition, doing well (Rām. 1423, 1443); comfortable, at ease; healthy, well; (adv.) easily, comfortably (K. 1120, YZ. 21); fittingly, suitably, thoroughly, completely (El.; Gr.M.; Śiv. 23, 26, 159, 369, 481, 675, 752, 906, 1073, 1304, 1307, 1655; Rām. 386,

527, 707, 1170, 1511; K. 36, 122; H. vii, 24; YZ. 35, 128, 206, 236, 262, 269); excellently, in an excellent manner (El.; Gr.M.; W. 96; Śiv. 1638, 1859); attentively (El.; Śiv. 113, 157; Rām. 797, 806); carefully, properly (Rām. 625-6); skilfully (El., W. 96); cf. wār 7 and wārāh. —āsun —आसुन् । स्वास्थ्ययुक्तता m.inf. to be comfortable and in good health, to thrive in health and circumstances or in either; to be in good spiritual health, to be piously disposed (Śiv. 375). —kāra —कार । निरन्तरायतया adv. prosperously, continually and steadily without opposition or impediment, steadily and securely, in good condition, safe and sound (H. x, 8); auspiciously (Gr.M.; Śiv. 1080, 1097); cf. wāray, bel. —pōthī —पांठि or —pōthin —पांठिन । स्वस्थतया adv. correctly, well and thoroughly, carefully and effectively (Śiv. 70, Rām. 1292, K. 645). —rōzun —रोजुन् । स्वस्थसिद्धिः m.inf. to be and continue right, in good condition, prosperous, etc., as ab. —wāra —वार । शनैः शनैः adv. without undue haste, gently, slowly, gradually, by slow degrees (El. wārawara, slowly; W. 96, 151; Śiv. 394, 1081, 1097, 1686; Rām. 800, 1183, 1568, 1624, 1676, 1731; YZ. 100; K.Pr. 262); over and over again, repeatedly; gently, softly (Rām. 102). —wati —वति । स्वस्त्वाः adv. on the prosperous road, prosperously, thrivingly, happily flourishing; cf. wār 7. —wati rōzun —वति रोजुन् । सुस्थितिः m.inf. to be and continue on the prosperous way, to prosper, thrive, flourish in happiness.

wāray वारय् । सम्यक्स्वास्थ्ययुक्तः adj. e.g. prosperous indeed, very happily thriving (Śiv. 578, 949, 1074); adv. thoroughly, completely (Śiv. 13, 1533 (kāray is a misprint), 1898; Rām. 957); very attentively (Śiv. 954, Rām. 1109a); comfortably, happily (Rām. 1632). wāray-kāray वारय्-कारय् adv. very auspiciously (Śiv. 55, 392).

wārā वारा, see wārāh.

warāi, verāi, see warōy.

wāreo, see wōryuw^u.

wari 1 वरि, see not only wor^u, but also wur^u.

wari 2 वरि (K. 173), for warē, see warē ta wadavē karañē, s.v. vūr^u 1.

warī, see warih.

wari वरी f. (1) in nām-warī, reputation, p. 636b, l. 10, Persian termination indicating possession, formed from war 6, q.v.

(2) in nāma-warī, reputation, p. 636b, l. 25, a corruption of the Persian āwarī آوری, also indicating possession.

wāri (L. 260), see vūr^u 1.

warōi वारो, see warōy.

wair वैर or wōr वार । विद्वेषः, विरोधः m. enmity, hatred, animosity, hostility, rancour (El. vār, spiteful; Gr.Gr. 22; Śiv. 338 wōr, 1806 wair; Rām. 1146, 1361 wōr; K. 240, 897, 1051, 1061-3; K.Pr. 187).

wāir, see vūr^u 1.

wairi वैरी । विद्वेषवृत्तिः m. an enemy, a hater (either by nature, or due to some cause).

vēr 1 वैर् in ḥēra-vēr, p. 1079a, l. 13, very late. Cf. vēla and vēra.

vēr 2 वैर् । अभीप्सा f. loving desire, desire on account of affection, loving motive (e.g. when one wishes to give something desired to a beloved friend, child, wife, or the like) (Śiv. 1024); cf. vīr^u 2. vēri 1 वैरि । निमित्तम् postpos. (used —°) for, for the sake of, on account of (e.g. when one gives or places something, or goes somewhere, merely for the sake of some loved person) (cf. ḥ^ahan-v°, p. 1058b, l. 26) (Rām. 1484. cyāñē v°, on thy account; 1577, tān^a-sanzi v°, for his sake; 1591, in exchange for, in place of, instead of).

vēra वैर or (q.v.) vēla वैल f. a time, season, etc., as s.v. vēla, q.v. (Rām. 986, sg. obl. vēri). Cf. also vēr 1.

weri, see warih.

vēri 2 वैरि, see vēra, vīr^u 2, 3, and vyūr^u.

vir विर् (? gend.) a fine (in money). Noted only in H. v, 7.

vīr 1 वीर् । पराक्रमी, भैरवः, a hero, one who is brave, bold, valiant, courageous (cf. bala-v°, p. 103a, l. 41; dīra-v°, p. 236b, l. 38) (Gr.M.; Śiv. 1062, 1487, 1673, 1675, 1694, 1819; Rām. 43, 119, 122, 511, 620, 882, 1299, 1360, 1399, 1401; K. 34, 360, 376, 430, 436, 441, 625, 720, 797-8, 1024); one who is strong, muscular, brawny, stalwart (K. 367); a kind of Bhairava (see ḥōrav) who is the local godling of a cemetery or place for burning corpses.

vīra-bad^r वीर-बद्धर् or -भद्धर् । गभीरसामर्थ्यः m. N. of a powerful hero created by Shiva (Śiva) from his matted hair (Skt. Virabhadra) for the destruction of Dakṣ's (Dakṣa's) sacrifice (Śiv. 106, 118 ff., 1120, 1562); (in Ksh.) a great hero, champion, mighty man. -pōrush -ध्वरुश् । अतिसमर्थः m. a stalwart man of great strength and determination, a hero (K. 360, 751).

vīrānⁱ kār वीरनि कार् । वीरचर्या m.pl. a champion's deeds (arduous, formidable, and completely carried through).

vīr 2 वैर् or vīr^u 1 वीर् । वितसी f. (sg. dat. vīrō वीर्य), the white willow (see El., s.v. vīr for its varieties and

the uses to which it is put in Kashmir) (cf. *bōṭa-v^o*, p. 138*b*, l. 48; *mushka-v^o*, p. 597*b*, l. 27) (El. *salix alba*; Gr.Gr. 15; L. 68, 70, 79 (*Salix tetrasperma*); W. 7, 149; Śiv. 1013, 1039, 1553, 1573; Rām. 1634; K.Pr. 7, 257, 260).

vīri-bāman वीरि-बामन् । वेतसीपुष्पाणि m.pl. the flowers of the willow. **-kuj^u** -कुजू । वेतसीवृक्षः f. a willow tree. **-mōṇḍ^u** -मंडु । वेतसस्थानुः m. the thick, bare, trunk of the willow tree. **-māv** -माव । वेतसीलता f. a large branch of the willow tree (suitable for planting as a cutting) (Śiv. 1819, *vīrē*). **-pan** -पन् । वेतसीपत्रसमूहः m.pl. willow leaves (used medicinally for heart-disease, etc., and as a sudorific). **-tīl** -तील् । वेतसीशाखोज्ज्वलितैलम् m. oil extracted from burnt fresh willow twigs (used medicinally for skin diseases). **-wār** -वार । वेतसीपूर्णप्रदेशः m. a willow grove, a piece of ground planted with lines of willows. **-zyun^u** -ज़िनु । वेतसेन्धनम् m. willow firewood.

vīr^u 2 वीरू । रागः f. (sg. dat. *vēri* वेरि), great liking, enthusiasm, or love (for any thing or work) (Śiv. 1039, K.Pr. 139). Cf. *vēr* 2.

vīr^u 3 वीरू f. (sg. obl. *vēri*) (?), a time, occasion; in *duka vīr^u*, a twofold occasion; hence, a twin birth (p. 207*a*, l. 25), also *duka-vēri*, adv. (id., l. 25).

vīr^u 4 वीरू f. in *gar-vīr^u*, a house-lizard (p. 296*a*, l. 34), q.v.

vīr^u 5 वीरू f. in *yāwan-vīrē* (s.v. *yāwun*) f.pl. a group of small pimples on the face in the time of youth.

wōra वोर । अरिचविशेषः m. a kind of long heavy oar, used for propelling large heavy boats in turning them, or against wind or stream. **-dyun^u** -दिनु । बलान्नौसंचालनम् m.inf. to ply such a heavy oar (which requires considerable force). **-wāyun** -वायुन् । बलान्नौसंचालनम् m.inf., id.

wōra वोर । विमातृसंबन्धी adj. e.g. 'step' (cf. *ōr* 2), i.e. of, or belonging to, a stepmother or stepfather (K.Pr. 203). Used in the following:— **wōra-bab वोर-बब** । मातृदिघुषुः m. a stepfather, i.e. a mother's second husband. **-bēñē** -ब्यञ । (विमात्रेयी) विमातृजातभगिनी f. a stepsister. **-bāpār** -बापार् । विमात्रेयव्यापारः m. the conduct or attitude of a stepmother to her stepchildren, or of stepchildren to their stepmother. **-bōy^u** -बोयु । विमात्रेयः m. a stepbrother (YZ. 84, 97-8, 103, 138, 452) (so *wōra-bāpath^{ar}*, the son of a stepbrother; *wōra-bāpath-nōsh*, his (the son's) wife; *wōra-bāw^aza*, the daughter of a stepbrother; and *wōra-bāy^l-kākañ*, the wife of a stepbrother). **-dor^u** -दरु । विमात्रेयपत्न्यः m. the relations or family of a co-wife (from the point of view of the other wife); the relations or

family of a stepmother (from the point of view of the stepson). **-dyārath-nōsh** -दारथ-न्वश् । विमात्रेयदेवुसुषा f. the daughter-in-law of a husband's stepbrother, the wife of a husband's stepbrother's son. **-dyārath^r** -दारथर् । विमात्रेयदेवुसुतः m. the son of a husband's stepbrother. **-dyār^aza** -दारज़ । विमात्रेयदेवुकन्या f. the daughter of a husband's stepbrother. **-dryuy^u** -द्रियु । विमात्रेयदेवरः m. a woman's husband's stepbrother. **-gōbur** -खबर् । सापत्नः m. (sg. dat. *gōb^aras* खबरस्), the son of a co-wife, a stepson (esp. when beloved) (K.Pr. 236, *warah-g^o*); (in the case of a woman who has married a second time, from the point of the second husband) her son by her first marriage, a man's stepson (esp. when beloved); cf. **-nēcyuw^u**, bel. **-hahar** -हहर् । विमात्रेयस्थालः m. a wife's stepbrother. **-hash** -हश् । अश्रुसपत्नी f. the co-wife of a mother-in-law. **-kūr^u** -कूरु । सपत्नीपुत्री f. (sg. dat. *-kōrē* -कोर्ये), the daughter of a co-wife, a woman's stepdaughter; a daughter by a husband's first wife (El. *wara-k^o*). **-mōj^u** -माजू । विमाता f. a stepmother (H. viii, 1, 11; K.Pr. 181, *warah-m^o*). **-mōl^u** -मोलु । सपत्नीपिता m. the father of a co-wife (K.Pr. 144, *warah-m^o*; 236, *warah-m^o*). **-mālyun^u** -मालिनु । अश्रुसपत्नीपितृगृहम् m. the original home of a woman's mother-in-law's co-wife, i.e. of a husband's stepmother. **-mātāmāl** -मातामाल् । विमातृपितृगृहम् m. the original home of a stepmother, i.e. the home of a stepmother's father. **-nēcyuw^u** -न्यचिबु । सपत्नीतनयः a stepson (i.e. the son of a co-wife, or the son of a wife by her former marriage) (cf. *-gōbur*, ab.) (H. viii, 3). **-nōsh** -न्वश् । विमात्रेयसुषा f. the wife of a woman's stepson, a stepdaughter-in-law. **-pēcēñ** -प्यच्यञ् । पितृविमात्रेयपत्नी f. the wife of a father's stepbrother, a step-aunt. **-pokh^u** -पंखु । विमात्रेयपत्न्यः m. the family or relations of a stepmother. **-pakhy** -पख्य । विमात्रेयपत्न्यसंबन्धी adj. e.g. of, or belonging to, the relations or family of a stepmother (e.g. those members who should be invited to a festivity, or their profession, etc.). **-pēṭ^{ar}** -प्यंत्तरु or *pēṭh^{ar}* प्यंथर् । पितृविमात्रेयः m. a father's stepbrother, a step-uncle on the father's side. **-rag** -रग् । विमात्रेयसापिण्डयसंबन्धः f. the consanguinity or kindred between step-relations, step-relationship (as affecting funeral rites or the like). **-r^ash** -रश् । विमात्रेयत्ववैरम् f. the mutual enmity between stepbrothers or between their descendants. **-zām** -ज़ाम् । विमात्रेयनन्दा f. (sg. dat. *zōm^u* ज़ाम् or (among Paṇḍits) *-zōm^u* -ज़ोम्), a stepsister-in-law, the stepsister of a woman's husband. (So *wōra-zōmith-nōsh*, the daughter-in-law of a husband's stepsister; *wōra-zōmiyē*, the husband of a husband's

stepsister; wōra-zōmiza, the daughter of a husband's stepsister.) -zāmatur^u -जामतुरु । सपत्नीजामाता m. the son-in-law of a co-wife, a co-wife's daughter's husband.

wor^u 1 वरु (for 2, see warun) । वटकः m. a kind of spiced cake (cf. batās-w^o, p. 145b, l. 15; kōkāñē-w^o, p. 431b, l. 41; kulicē-w^o, p. 439a, l. 27; kōm^u-w^o, p. 443b, l. 21; krāshⁱ-w^o, p. 478a, l. 33; mahā-w^o, p. 553a, l. 15; makāyi-w^o, p. 563b, l. 11; mōnga-w^o, p. 578b, l. 39; maṭhi-w^o, p. 609b, l. 6; pakhyāg-w^o, p. 727b, l. 41; patra-kh-w^o, p. 804b, l. 13; shōṭh-w^o, p. 899b, l. 40; tēl-w^o, p. 998a, l. 12; tōm^ala-w^o, p. 1006b, l. 35; ṣōcē-w^o, p. 1085b, ll. 25 ff.; yāji-w^o, s.v. yōj^u) (Gr.M.). (cf. vūr^u 1.

wārⁱ-babar वरि-बबर । भक्ष्यविशेषसमुदायः m.pl. the whole collection of small cakes, etc., of various kinds prepared for a religious offering. -poj^u -पञ्जु । वटिकाकरण्डवाहः m. (f. -pūj^u -पञ्जू) (on the occasion of a marriage) the person employed to carry a large basket (pūj^u) filled with varieties of spiced cakes from the bridegroom's people to the house of the bride's father. He precedes the bridegroom's procession. -pūj^u -पञ्जू । वटिकाकरण्डः (कण्डोलः) f. the ab. mentioned large basket. -rōch^u -रोछु । विशिष्टवटिका (at a marriage, among all the other cakes) one very large (thick and wide) cake of special shape (like our wedding-cake).

wor^u 3 वरु in sānzⁱ-wor^u संज्ञि-वरु, a certain large box for holding smaller caskets, p. 924a, l. 35, q.v. Cf. wōr^u 2 and vūr^u 2.

wor^u 4 वरु, see wur^u 1.

wōr^u 1 वोरु । स्थितिः m. the being firmly fixed in position, fixed dwelling, the having a permanent residence, the having a permanent post (cf. wāgājⁱ-w^o, p. 1101b, l. 31; wājⁱ-w^o, p. 1107a, l. 20; wōka-w^o, p. 1108a, l. 15; wōṭa-w^o, s.v. wōṭh). —karun —करुन् । स्थिराश्रयावलम्बनम् m.inf. to adopt some position or residence permanently.

wōr^u 2 वोरु m. a jar, bucket (the m. form of wōr^u 1, q.v.), used —°, as in māṭⁱ-w^o, p. 603a, l. 13; nata-w^o, p. 663a, l. 38; saga-w^o, p. 867a, l. 7; tōla-w^o, p. 999b, l. 30; tumba-w^o, p. 1005b, l. 1; ṭinda-w^o, p. 1009b, l. 11; ṣada-w^o, p. 1054a, l. 3); (Śiv. 1368, wārē for wārī, m.e.; 1502 wōryā for wōrⁱ, m.e.); a kind of covered box or receptacle, used —° (cf. wor^u 3), as in kranda-w^o, p. 474a, l. 21.

wōr^u 3 वोरु । पशुसमाश्रयः m. an enclosed space, garden (m. form of wōr^u 2, q.v.) used —° as in rūnⁱ-wōr^u or -wōr^u, N. of a place (p. 835b, l. 40), sānⁱ-wōr^u

(p. 918a, l. 31); a place where cattle, etc., congregate, a fold, cattle-yard (cf. dāda-w^o, p. 187b, l. 28; tīr-w^o, p. 1018b, l. 40).

wōr^u 4 वोरु m. a paper, document, used —°, as in khalās-w^o, p. 399b, l. 7. ? Cf. wath^r, s.v. path^r.

wōr^u 5 वोरु m. in naka-wōr^u, a nostril, p. 627a, l. 38. Cf. wōl^u 1, a ring.

wōr^u 6 वोरु adj. in prāna-wōr^u, old, worn out (p. 761b, l. 45).

wōr^u 7 वोरु m. in tōrath-wōr^u, a narrow chisel (p. 1032b, l. 42).

wōr^u 8 वोरु adj. possessing coverings, used —°, as in pōṭsa-w^o, p. 743b, l. 16.

wōr^u 9 वोरु adj. occurring (so many) times (cf. wār 1), used —°, as in pōṭsa-w^o, p. 743b, l. 17. Cf. ṣ^ahan-wāri, by gradual tastes, p. 1058b, l. 24.

wōr^u 10 वोरु adj. having (so many) twists or folds (cf. wār 2), used —°, as in ok^u-wōr^u (p. 19b, l. 5); ok^u-wāri ok^u-wāri (id., l. 7); shē-wōr^u (p. 874a, l. 30).

wōr वारु, see wair.

wōrⁱ वारि adj. e.g. a secondary suffix indicating 'belonging to,' 'having such-and-such an origin,' i.q. wōl^u 2, q.v., in añēch-wōrⁱ, p. 37a, l. 33.

wōr^u 1 वारु । मृत्कुशिका m. an earthenware jar or pot (the m. form of this word is wōr^u 2, q.v.) (cf. dōda-w^o, p. 190b, l. 6; diwāta-w^o or diwāsa-w^o, p. 265a, l. 41; dōyēn-w^o, p. 269b, l. 49; graka-w^o, p. 301b, l. 44; guras-w^o, p. 304a, l. 7; kalashē-w^o, p. 441a, l. 49; kōlath-w^o, p. 441b, l. 19; mili-w^o, p. 566a, l. 4; mila-w^o or mil^ri-w^o, p. 569a, l. 41; macē-w^o, p. 603b, l. 5; namūna-w^o, p. 638a, l. 47; phira-w^o, p. 702a, ll. 22 ff.; parmāna-w^o, p. 760a, l. 34; ranga-w^o, p. 837a, l. 49; tīla-w^o, p. 999a, l. 29; tumba-w^o, p. 1005b, l. 3; ṣārⁱ-w^o, pp. 738b, l. 50; 769b, l. 37; 891a, l. 37, and 1080a, l. 3; wah^ra-w^o, p. 1105a, l. 17; zūgⁱ-w^o) (El. wār; W. 13, vōr; K. 425, wōrāh, with suff. of indef. art.; II. xi, 13).

wāri-dān वारि-दान । वृद्धीविशेषः m. a kind of cooking-stove (dān), for preparing oblations for several deities at the same ceremony. (It has several openings, for several pots, each for cooking a separate oblation.) -krond^u -क्रंडु । तैलीडरणीपकरणम् m. a kind of ladle with a deep cup and a long handle, used for ladling oil in cooking. -til -तिल । तिलविशेषः m. oil in a jar kept ready for constant use near a cooking-stove (as distinct from the main store of oil kept elsewhere).

wōr^u 2 वारु । वाटिका f. a plot of ground near a house,

a garden (the m. form of this word is wōr^u 3, q.v.) (cf. ala-w^o, p. 22b, l. 43; ār^am-w^o, p. 43b, l. 33; gōg^aji-w^o, p. 279a, l. 36; gāṇḍa-w^o, p. 289b, l. 20; khōḍa-w^o, p. 392b, l. 30; kōṅg-w^o, p. 456b, l. 32; maishēr-w^o, p. 598b, l. 2; pira-w^o, p. 753a, l. 15; pōshē-w^o, p. 779a, l. 42; pot^u w^o, p. 788b, l. 26; rūnⁱ-w^o or rūnⁱ-wōr^u, p. 835b, l. 40) (El. wār, m. and f., or, towards Islāmābād, wād, m.; Gr.Gr. 13, 72, 161; L.V. 63; Śiv. 132, 255, 1028, 1363, 1782; II. v, 7).

wāri-gōg^aji वारि-गोग्जि or -gōg^aji^u -ग्वग्जू । मूलकविशेषः f. a garden turnip (i.e. one which is well-flavoured, etc., and carefully cultivated in a garden). -hākh -हाख । उवानशाकः m. (sg. dat. -hākas -हाकस्), green-vegetables grown in a garden close to the house. -muṭh^u -मुटु । वनमुत्तविशेषः m. garden pulse (*Phaseolus*). -wasath -वसथ । संततिमूलभूमिः f. (sg. dat. -wasūṭh^u -वसूत्), 'a garden-home', a home in which religious duties are carried out and from which many descendants come; hence, a family containing a virtuous wife and daughter-in-law; met. the complete and satisfactory accomplishment of any work; the becoming well-established in any position (? cf. wāra).

wōr^u 3 वारु f. a kind of boat, a sort of small barge (cf. dakha-w^o, p. 205b, l. 5; dā-w^o, p. 231a, l. 20; gāda-w^o, p. 276b, l. 33; ṣhaṭa-w^o, p. 1062b, l. 26; ṣāka-w^o, p. 1068a, l. 31) (L. 313, 381, 458, wār).

wōr^u 4 वारु f. in hīta-wōr^u, a slight pretext (hīth, a pretext), p. 358b, l. 11.

wōr^u 5 वारु f. in pakha-wōr^u, the plump part of a fowl's wing (pakh), p. 725a, l. 38, q.v.

wōr^u 6 वारु f. of wōr^u 8-10. Also, in maḥar-wōr^u, a coquette, where it is f. of *wōr^u, i. q., wōl^u 2.

wūr ऊर or वूर in wūr-taishūr (Śiv. 871), see wūr^u shūr^u, s.v. wūr^u 2, bel. The words should probably be written wūr^u tay shūr^u, in which tay is the conjunction 'and'.

wura 1 वुर । खूषदेहमूर्खः m. a big, fat, fool, an oaf. -kaṭh -कट । पीरुषोपितमेघः m. (sg. dat. -kaṭas -कटस्), an entire (uncastrated) ram (as distinct from bāla-kath, a castrated ram) (L. 463, wur).

wura 2 वुर । चुकीविशेषः f. a kind of large, long, cooking-stove, with many openings (usually set up temporarily on the occasion of feasts or the like, when much cooking is necessary) (cf. nāra-w^o, p. 648b, l. 19) (Gr.Gr. 165 wur, K.Pr. 85). -bal -बल् । महाचुकीसमाश्रयस्थानम्, महोत्सवसुदायः m. the place where this long cooking-stove is set up (Gr.Gr. 165); the presents given by the guests at such a festival as

a wedding, boy's tonsure, or the like. —diñ^u —दिन् । दीर्घचुकीप्रतिष्ठापनम् f. inf. to set up such a long cooking-stove; (met.) (in complimentary speech to the host or the like) to give a large dinner party. -tāv -ताव । साहसवृत्तिः m. the intense heat of such a cooking-stove; hence, enthusiasm, zeal, ardour, or vehemence (which after a while quickly cools down).

wura 3, see wur^u 2.

wūr^u वूरि or ऊरि, see wūr^u.

wur^u 1 वुरू, or (sometimes, as bel.) wor^u 4 वंरु । पुष्टः adj. (m. abl. sg. wari वरि; f. nom. wur^u वुरू), thriving, stout, flourishing, in good state, well (cf. or^u wur^u, p. 42a, l. 21); (of metal, wood, cloth, or the like) stout, strong. —khur^u —खुरू । असुक्तः, अशोभनः, निन्दादिजनककर्म adj. (f. wur^u khur^u वुरू खुरू), (of something, such as a rope or cloth, made of thread) badly put together (i.e. badly twisted or woven, or sewn together) and hence useless; met. an action which gives rise to objectionable results (such as agitation, some accusation, or scandal).

wur^u-kyul^u वुरि-किलु । अतिचापत्यम् m. (sg. dat. -kilis -किलिस्), inconsiderate boldness, disobedient audacity, audacious mischievousness.

wari gōmot^u वरि गोमंतु । अवाप्तपुष्टिः perf. part. (f. —gōmūṭh^u —गोमंतू), (of some one formerly emaciated, or of some work or business formerly failing) become stout and sturdy, become flourishing. —gashun —गहुन् । पुष्याग्निः m. inf. to become flourishing, as ab. (cf. thari-pōsh wari gashānⁱ, p. 983b, l. 16) (Śiv. 1061, K.Pr. 215). —karun —करन् । पोषणम् m. inf. to cause to flourish, to make stout and well.

wor^u nor^u 1 वंरु नंरु (for wor^u nor^u 2, see s.v.) । शोभनाशोभनः adj. (f. vūr^u nūr^u वंरु नंरु), good in some particulars and not good in others, of mixed or varying quality (e.g. a garment, a coverlet, or a house).

wur^u 2 वुरू m. rice boiled dry (cf. vūr^u 1) (Gr.Gr. 17). —bata —बत । असंल्लिष्टभक्तम् m. well-cooked rice (in which the grains are separate, and not clotted together) (K.Pr. 205, wura bata).

wūr^u 1 वूरु । चुकीस्थान्यः m. the small shoulder round the open mouth of a cooking-stove, on which the cooking-vessel rests (made of half-baked earth).

wūr^u 2 वूरु, also written ऊरु, in the following:— wur^u shūl^u वूरु शूलु । बुद्ध्यचित्तः adj. agitated, distracted, overwhelmed by trouble (esp. used of some person not grown up, under the influence of anger, grief, sickness, rash conduct, or the like). —shūr^u —शूरु । अत्रस्थचित्तः adj. one who is agitated, distracted, talking incoherently, etc., as ab. (esp. used as ab.);

cf. *wūr taishur* (probably *wūr^u tay shūr^u*, *tay* being the conj. 'and') in Śiv. 871, where it means 'incoherent speech', 'nonsense'. (cf. *wūry na yūry*, s.v. *wūry*.)

wūr^u वूर । मलपटः f. (sg. dat. *wōrē* वोर्ये), a washable cover put outside a wadded (and hence unwashable) quilt to keep it clean (cf. *lēphi-w^o*, p. 528b, l. 29). *wōri-tol^u* वोरि-तलु । बीशारपटः m. a wadded quilt (protected as ab.).

vūr^u 1 or *wūr^u 1* वूर । वेसवारवटकः, भक्तविशेषः f. of *wor^u 1*, q.v. a small lump of pulse, beans, or the like, pounded, fried in oil or clarified butter, spiced, and used as a condiment to season cooked food (cf. *ūnz^u-w^o*, p. 36b, l. 23; *khal-w^o*, p. 397a, l. 38; *mahā-v^o*, p. 553a, l. 18; *masāla-v^o*, p. 599b, l. 15) (El. *wūr*; Gr.Gr. 10; L. 260, *wari*, describes three varieties; K.Pr. 66, 220); a ball of rice (like a *rissol*) fried in grease, and eaten on festive occasions (cf. *zanga-v^o*, s.v. *zang 2*). In these senses, the word is naturally mostly used in the plural (*warē*); cf. *wor^u 1*. — *bazūn^u* -- बजून । स्वातन्त्र्येण प्रवर्तनम् f.inf. to fry one of these lumps; met. to busy oneself in helping on another's work.

warē-āra वर्ये-आर । वटकमाला m. a number of these fried lumps strung together like a necklace. -*bata* -बत । ओदनविशेषः m. rice-*rissoles* prepared as ab. -*phol^u* -फोलु । वटकः m. a single one of these lumps. *warē ta wadavē karañē* वर्ये त वदव्य करज । अत्यभ्युदयप्रकाशनम् f. pl. inf. 'to make *rissoles* and festivities', to make great rejoicings (e.g. on the reappearance or regainment of something destroyed, or the like) (K. 173, *wari* for *warē*).

vūr^u 2 or *wūr^u 2* वूर f. a small receptacle, box, jar, in *tēkⁱ-vūr^u*, p. 1049b, l. 4, q.v. Cf. *wor^u 3*, the m. form. *vūr^u* or *wūr^u 3* वूर a jingle of *lūr^u* in *lūr^u-wūr^u*, p. 531a, l. 32, q.v.

warch, *Acorus calamus* (El.).

warcakh वरख m. (? f.) the zodiacal sign Scorpio (El. *warchak* m.). Cf. *vrushcikh*.

vrād (? *vrēd* वृद) m. an old man (El.), i.q. *vrēdd*, q.v. *wardā* वर्दा in *wardā-budav* वर्दा-बुदव । घृष्टमतिः m. a man (esp. an impudent young fellow) who, for his own purposes, habitually swindles others, a regular swindler, a dishonest fellow.

warādā वरदा । वरदः m. one who grants boons, a bestower of boons (K. 705).

virḍ विर्द, or (Il.) *virⁱd* विरिद, or *virud* विरुद । अभ्यासः m. (pl. nom. *virḍⁱ* विर्दि, Rām. 557), habitual practice, regular drill (in any particular subject) (Rām. as ab.); magic skill, magic power (Il. ii, 3, 4).

wōrādⁱ 1 वरदि । दिधिषुकुब्जः adj. e.g. born of a woman who has married a second time.

wōrud^u 1 वरदु । दिधिषुः m. (sg. ag. *wōrādⁱ 2* वरदि, for 1, see s.v.), the second husband of a woman who has married twice (Gr.Gr. 37, K.Pr. 191); cf. *wōr^uz^u*. — *karun* — कर्ण । द्वितीयभर्तृधारणम् m. inf. to take a second husband.

wōrādⁱ-bāpār वरदि-बापार । पीनभंवृत्तिः m. (when a woman has married a second time) the mutual relations of the spouses, and their general conduct (esp. in regard to religious duties). -*gāth* -गाथ । पीनभवकलङ्कः m. (sg. dat. -*gātas* -गातस), the disgrace to a family in which a female member has contracted a second marriage. -*kūt^u* -कूट । पीनभवा f. (sg. dat. -*kacē* -कच्च), a daughter of a woman who has contracted a second marriage. -*kath* -कट । पीनभवः m. (sg. dat. *kaṭas* कटस), the son of such a woman. -*nēth^r* -नेथर् । दिधिष्व सह विवाहकर्म m. the marriage rite joining a man to a woman who is taking him as a second husband. -*pōth^r* -पोथर् । पीनभवव्यापारः m. the conduct (esp. in regard to religious duties) of one or other of the spouses of such a marriage; similar conduct by another person not so married.

wōrud^u 2 वरदु in *wōzum^u wōrud^u*, s.v. *wōzum^u*.

wōrud^u 1 वोरदु । खिरात्रयनिष्ठः m. a man who is in a permanent post or situation (as distinct from one in temporary service). Cf. *wōr^u 1*.

wōrdūch^u वर्दक, see *wōrdukh^u*.

vrēdd वृद् (वृद्ध) adj. e.g. old, aged, advanced in years (El. *vrud*, an old man; Rām. 548).

wōrādⁱgi वरदिगी । दिधिषु(-षु)त्वसमाचारः f. the condition and conduct of either of the spouses or of both of them, in the case of a woman having been married a second time. This state of affairs is condemned among high-caste Hindūs, is looked upon as disgraceful, and involves expulsion from caste.

wūrdhwa-gaman ऊर्ध्व-गमन m. (a borrowed Skt. expression) the act of going upwards, ascending into the sky (L.V. 38).

wōrdukh^u वरदुख । जारजः m. (f. *wōrdūch^u* वर्दकू), a child of adultery, an illegitimate child.

wardan वर्दन् । वैवाहिकवस्त्रम् m. a bridal garment (worn by the bride at the ceremony, and provided by her parents) (cf. *maṣa-w^o*, p. 602b, l. 18) (Śiv. 996, 1219, 1651; Rām. 763, 1591); handsome garments given by the bridegroom's relations after the wedding.

wardār वार्दार् । सवेष्टनः m. (of a stick, rope, or the like) wrapped round, lapped round; (of some incident) puzzling, complicated; (of some work or business) in

which obstacles are apprehended, expected to be difficult. Cf. **war** 1.

wardish वर्दिश । युक्तिः m. a contrivance, plan, device (for carrying out some very difficult work).

wōridāth वारिदाथ (= واردات) (? gend.) an incident, occurrence; a catastrophe (H. xii, 19).

warg वर्ग । रीतिः, विनयः, कर्मव्यापारः m. usage, custom, established practice (as handed down from former times), approved moral conduct (cf. **rūn¹-w^o**, p. 835b, l. 46); polite and virtuous conduct, good manners; the intelligent carrying out of any work or business (by one who understands it thoroughly). —**raṭun**

—**रटुन्** । सवृत्तशीलादानम् m.inf. to adopt established practice, to take to polite and virtuous conduct.

—**rāwarun** —**रावरन्** । रीत्याचारोपेक्षणम् m.inf. (of some respected and reverend person) to abandon customary politeness (for some temporary reason).

warga bēhun वर्गं ब्यञ्जन् । सदाचरणादौ स्थितिः m.inf. (of one formerly leading an irregular habit) to adopt and continue in established and virtuous customs, to lead a reformed life. —**dapun** —**दपुन्** ।

भङ्गा संज्ञापनम् m.inf. to give advice to another in a circumlocutory manner, e.g. to advise in parables, or by talking to a third person on some apparently different matter. —**raṭun** —**रटुन्** । विनयग्रहणार्थं स्था-

यत्तीकरणम् m.inf. to take, or make obedient, a person, that he may receive moral training. —**rōzun** —**रोञ्जन्** ।

क्रमे आख्यानम् m.inf. (after receiving good moral instruction) to continue in good conduct. —**thawun**

—**थवुन्** । नियम्य (क्रमे) प्रतिष्ठापनम् m.inf. to put (a pupil, servant, or the like) in the proper line of conduct for the performance of any task; to fix anything in its right order or position.

wargas abun वर्गसु अचुन् । कार्यव्यापारे प्रसङ्गनम् m.inf. (when one has come to full age and years of discretion) to take or engage in a livelihood by carrying on some business.

wōrāg वाराग or **वैराग** । वैराग्यम् m. absence of worldly desires or passions, indifference to the world, asceticism (Śiv. 587, 735, 1268, 1532, 1573, 1744, 1753, 1797, 1803, 1829; Rām. 37).

wōrōgⁱ वारांगि or **वैरांगि** । वैराग्ययुक्तः m. one who has abandoned all worldly passions or desires (Śiv. 1507, 1523; Rām. 352).

warāh वराह । सूकरः m. a boar, pig (wild or domesticated); the third, or boar, incarnation of Vishnu (Śiv. 856).

wārāh वाराह (also written **wārā वारा**) । बहुलः adj. e.g. abundant, copious, plentiful, numerous, much, many (*wārāh*, Rām. 157-8, 198, 221, 229, 253, 261, 265, 267, 358, 611, 630, 641, 866-7, 1045, 1048, 1219,

1385; *wārā*, Rām. 881, 885, 946, 949, 1056, 1150, 1168, 1416, 1503, 1544). Cf. **wārayāh**.

warih वरिह or **warihy वरिह्य** or **wār^hhy वरिह्य** । वत्सरः m. (sg. dat. **wār^hhis वरिहिस** or **warihēs वरिह्यस**), a year (cf. **aki warihē aki**, p. 20b, l. 30; **dahi dōhⁱ warihē pēṭha**, p. 200b, l. 11; **drāga-w^o**, p. 241b, l. 26; **nila-w^o**, p. 634a, l. 28; **prath warihē**, p. 769a, l. 47) (El. *weri*: Gr.Gr. *wariky*, 148, 158; *warihē path warihē*, year by year, 158; Gr.M.; Rām. 7, 466-7, 787; II. xii, 20; YZ. 394, 402, 406; K.Pr. 176, *warih*, 231 *wari*). Cf. **wahar**.

wār^hi-bata वरिह-बत् । वार्षिकान्नम् m. a year's food, all the food-grain grown or stored in a particular year. —**sōw^u** —**सोवु** । सत्कलोद्भववत्सरः m. a prosperous year (with abounding crops, free from disease or other calamities, and with a happy prosperous people).

wār^hhyuk^u वरिह्युकु । वार्षिकः adj. gen. (f. **wār^hhic^u** वरिह्यिकू), of, belonging to, born in, or produced in (such-and-such) a year (cf. **drāga-w^o**, p. 241b, l. 32); taking a year to grow, accomplished in a year, or taking a year for accomplishment.

warhūj^u वर्हजू, see the next.

warhol^u वर्हलु । वक्रान्तरः adj. (f. **warhūj^u वर्हजू**), crooked, bent, or distorted inside (e.g. a sheaf, or a cloth, tightly wrapped up) (K.Pr. 231, of a log); (of a man, met.) having the heart or inner feelings awry (owing to anger or the like).

warahmul वरहमुल् m. N. of an important town at the west end of the Valley of Kashmir, called Bārāmūlā by foreigners. Its Sanskrit name was *Varāha-mūla* (El. *Waramūl*, K.Pr. 229). See RT.Tr. II, 482.

wārujāh, see **wārayāh**.

warukh वरुख् (= ورق) । पत्रम् m. (sg. dat. **warakas वरकस्**), a leaf (of a tree, or of a book, or of silver, or gold, etc.) (cf. **dyāna-w^o**, p. 268b, l. 18; **nēchapatri-w^o**, p. 621a, l. 36; **sōna-w^o**, p. 917b, l. 10) (El., Gr.M.). —**phērun** —**फेरन्** । परिवर्तापत्तिः m.inf. 'the leaf to be turned over', i.e. when just on the point of success to meet unsuccess. —**phirun** —**फिरन्** । परिवर्तनम् m.inf. 'to turn over a leaf', i.e. to cause unsuccess to one who is on the point of success.

vērakh वरख् । वैराग्यवृत्तिः m. (sg. dat. **vērakas वरकस्**), one who has subdued all his passions and desires, and has taken to an ascetic life. Cf. **virakth**.

virkum विकुम् in **virkum-pōsh विकुम्-पोश्** or **virⁱkimⁱ-pōsh विरिक्मि-पोश्** । पुष्पविशेषः m. a certain sweet-smelling yellow flower appearing in early spring on the joints of the hollow stems of a certain creeping plant before the leaves have sprouted. The plant

is found on the *wudars* or high plateaux of the Valley.

vruksh वृक्ष m. a tree, in **kalpa-vruksh**, p. 440b, l. 39.

It is a borrowed Skt. (*rykṣa*) word (Śiv. 1013, 1213, 1553).

virakth विरक्थ subst. and adj. e.g. (sg. obl. **virakta विरक्त**), one who is free from passion, or worldly attachment (Śiv. 58, 819, 889, 1021, 1540, 1568). Cf. **vērakh**.

waral वरल । **लीलाचारिणी** f. a coquette, flirt. Cf. **war 4**.

wārū^u वारु । **शोभनः**, **स्वस्थः** adj. (f. **wārū^u वारु** or **wārū^u वारु**), (of anything animate or inanimate) in sound condition, strong, and of good quality or virtuous.

vērala वरल । **कादाचित्कः**, **ईषन्मात्रः** adj. e.g. incidental, occasional; in small quantity, a little.

waralad 1 वरलद् । **आवेष्टनवक्रः** adj. e.g. twisted (and so no longer straight). Cf. **war 1**.

waralad 2 वरलद् । **आविष्टरोषः** one who readily takes umbrage, resentful, irascible, irritable. Cf. **war 3**.

warm مرم, m. a swelling (such as a tumour, etc.) (El.).

virām विराम । **पटलाधारदारु** f. a roof beam, a ceiling rafter (El. a beam).

virāma-god^u विराम-गदु । **पटलदार्वावकाशः** m. the empty space between such beams or rafters. **-tāh -ताह** । **पटलाधारदारुपङ्क्तिः** m. a row or series of these beams or rafters.

wōrma डर्म । **सूत्रिचित्रविशेषः** m. an awl or needle for piercing leather for embroidery; patterned embroidery on leather or the like (sewn on the leather through holes previously made with the above awl). **-gor^u -गर्** । **सूचीचित्रशिल्पी** m. one who does such embroidery, an embroiderer on leather. **-tārun -तारु** ।

सूचीचित्रकर्मप्रवर्तनम् m.inf. to sew such embroidery.

warn वर्ण or **war^u वरु** । **वर्णः** m. (sg. dat. **warnas वर्णस**), a colour, hue (L.V. 15, Śiv. 1558); a caste (among Hindūs), a class, race, tribe (cf. **rāza-w^o**, p. 857b, l. 9; **trī-warna**, p. 1035b, l. 14) (Rām. 1261); the general appearance of a person (other than the speaker) (Śiv. 600, 840, 1266, 1386; Rām. 223, 369, 861); nature, character (Rām. 25, 109). **-dārun -दारु** । **वेशधारणम्** m.inf. to assume a certain general appearance (Śiv. 840); to assume the general appearance of another, to disguise oneself.

warnā वर्णा f. condition, state, in **nānā-warnā**, a condition of diversity, a condition of varying existence (Śiv. 1492). (Cf. **warn**).

warun 1 वरुण also written **warun^u वरुण**, and. by Paṇḍits, **वरुण** m. N. of a certain deity; the regent of

the ocean and of the western quarter (Skt. *Varuṇa*) (Śiv. 1154; Rām. 583, 780-4, 792; K. 335-6, 591); met. water generally (L.V. 53). **waruna lūkapāl वरुण लूकपाल** । **वरुणाख्यदिकपालः** m. the regent of the western quarter. (Cf. **wor^unor^u 2**).

warun 2 वरुण । **वरणम्** conj. 1 (1 p.p. **wor^u 2 वरु**, for **1**, see s.v.), to choose, select (esp. a husband, a wife, a friend, or a servant) (Śiv. 45, 114, 413, 629, 635, 661, 668, 711, 714, 995, 1128, 1135-6, 1218, 1491, 1608, 1722, 1727, 1740, 1752, 1760, 1772, 1809; Rām. 326, 328; K. 206, 268, 613, 655, 705, 730, 766, 768, 778, 781, 807, 918); to choose (a person as the recipient, acc., of a boon, abl.) grant a boon (to), to put (a person) in receipt of a boon (K. 206, 521, 1029); to accept, (graciously) to deign to accept (Śiv. 1534, 1851); to ask a boon, petition for (K. 422). **wor^u-mot^u वरु-मंतु** । **वृतः** perf. part. (f. **vūr^u-mūt^u वरु-मंतु**), chosen, selected, as ab.

wārun 1 वारुण । **अपवारणम्** conj. 1 (1 p.p. **wōr^u वोरु**), to move out of the way, put aside; to drive away (e.g. flies with a fan); to wipe off, erase (writing, a picture, design, or the like). **wōr^u-mot^u वोरु-मंतु** । **निवारितः** perf. part. (f. **wōr^u-mūt^u वोरु-मंतु**), put aside, etc., as ab.

wārun 2 वारुण, another form of **wārun**, q.v. (Gr.Gr. 175).

wairān वैरान ويران or **wairāna वैरान** ويرانه adj. e.g. waste, laid waste, desolate (El.). **-karun -करुण** m.inf. to lay waste, ruin (El.).

wōrun वोरुण । **भषणम्**, **विस्वव्यालापः** conj. 1 (1 p.p. **wūr^u वुरु**). This verb is impers. in the tenses formed from the p.p.) to bark (as a dog) (Gr.M.; K.Pr. 84, 171); to talk disconnectedly in one's sleep, to babble or utter inarticulate sounds in a fit of insensibility; to talk inarticulately, utter words without sense; prate, chatter, jabber, make inarticulate noises, howl (Gr.M.; K. 907, 1051).

wūr^u wūr^u wōthun वूरि वूरि वृथुण । **असहज्जीतिस्मरणम्** m.inf. (whenever remembrance of some former terror, pain, injury, or the like recurs) the terror, etc., to be experienced afresh over and over again.

wōran-gāth वोरुण-गाथ । **निन्द्यप्रवृत्तिः** m. (sg. dat. **-gāthas -गाथस**), shameful, abusive, or unworthy speech; (of anything inanimate) worthless, uncommendable, useless. **-gāth -गाथ** । **अयोग्यभाषणम्** m. (sg. dat. **gāthas गाथस**) or **अयुक्तः** adj. e.g. (of speech, esp. where public) shameful, abusive, improper; (of something inanimate) worthless, useless.

wurun 1 वरुण । **उन्नमनम्**, **संकटे निपातनम्** conj. 1 (1 p.p. **wur^u वुरु**), to thread or string (beads or the like) (Śiv. 338); to thread (a needle or the like); to thrust

(a person, etc.) into a hollow or narrow space (lit. or met.). **wur^u-mot^u** 1 वुरु-मंतु । उश्चितः, संनिपातितः perf. part. (f. **wur^u-müṭ^u** वुरु-मञ्जू), (of a bead or the like) threaded, strung; (of a needle, etc.) threaded; (of a person, etc.) thrust into a narrow space (lit. or met.).

wurun 2 वुरुन् । उपर्याच्छादनम् conj. 1 (1 p.p. **wur^u वुरु**) (of a person lying on a bed) to cover with bed-clothes, to pull up the bed-clothes, wrap oneself up in bed-clothes (cf. **phakas wurun tulun** and **shunun**, p. 689a, ll. 30, 33) (El. *wurun*, m. bed-clothes; K.Pr. 155, 205, 236); cf. Hindi *ōṛhā*. **wur^u-mot^u 2 वुरु-मंतु** । प्रच्छादितः perf. part. (f. **wur^u-müṭ^u** वुरु-मञ्जू), having the whole body covered, or wrapped up, in bed-clothes.

wurun^u 1 वुरुन् । प्रच्छादनपटः m. (sg. dat. **wuranis वुरनिस**), bed-covering, bed-clothes, a quilt, blanket.

wurānⁱ-palav वुरनि-पलव । लघुनीशारादिपटः m. a light bed-blanket (or the like). -züṭ^u -ज़टू । जीर्णशीर्णनीशारादिः f. (sg. dat. -zacē -जच्य), an old ragged blanket (or the like).

wurun^u 2 वुरुन् । विश्रान्तिदण्डः m. (sg. dat. **wuranis वुरनिस**), a kind of prop carried on a long journey by a laden coolie on which, when resting, he supports the weight of the load on his back without removing it. **wurānⁱ-mānzil वुरनि-मंजिल** । विश्रामाश्रयप्रयाणकम् m. a stage, or the length of a journey, between two such rests.

wrundāwan वुन्दावन m. N. of a forest in India, one of the scenes of the youthful exploits of Krushṇa (Kṛṣṇa) (Śiv. 1375, 1440; K. 182).

warnan वर्नन् or **warnanā वर्नना** । वर्णनम् f. description, representation (K. 920, °n; 589, 1153, °nā).

wor^u-nor^u 2 वरुन् (for 1, see **wur^u 1**) N. of a certain deity, the regent of the western quarter. See **warun 1**.

wāranasī वारानसी । विशिष्टविशालगृहादिः f. a fine, handsome, house, a mansion, palace.

wuranāwun वुरनावुन् conj. 1 (1 p.p. **wuranōw^u वुरनोवु**), to cause (beads, etc.) to be strung (on a thread, etc.) (K. 954). Causal of **wurun 1**, q.v.

wārēñ वार्यञ् । उपमृत्तिका f. a midwife (cf. **māra-w^o**, p. 587a, l. 5) (El. *wāryin*; L. *wārin*, 270, 462; K.Pr. 231, sg. obl. *wāriṇi*).

virin^u विरिञ् or **wurin^u वुरिञ्** । इड्दी f. a certain forest tree, the hazel (*Corylus Colurna*, L. 74, 79); its nut (L. 460).

virinē-(wurinē-ḥüṭ^u विरिञ्-(वुरिञ्-)-हंटू । आरण्य-काष्ठविशेषः f. (sg. dat. -hacē -हच्य), the wood of the hazel (noted for its hardness, and used for making household articles, esp. pattens and spoons, see L. 81).

-kul^u -कुलु । इड्दीवृषः m. the hazel-tree. -til -तील् । फलमारविशेषस्नेहः m. the oil of the hazel-nut (used as an embrocation for rheumatism, etc.).

virinūw^u विरिञ्जुवु or **wur^unūw^u वुरिञ्जुवु** । आरण्यदारु-विशेषमयः adj. (f. **viriniv^u विरिञ्जिवू** or **wur^univ^u वुरिञ्जिवू**), made of the (hard) wood of the *virin*-tree (used for making caskets, stools, or the like).

vēros^u वरसु । नीरसः adj. (f. **vērüs^u वरसू**), sapless, without juice; tasteless, flavourless; (met.) insipid, without charm.

viris वीरिस, see **vyūr^u**.

wōrsa वर्स (= عرس) । उत्सवविशेषः m. a certain Moslem religious ceremony celebrating the union of the soul of a deceased with the Supreme Spirit (cf. *urs nabi* in L. 268); met. (sarcastically) a competition in telling lying stories, practised on certain occasions by dyers (cf. **rang^{ar}-w^o**, p. 838a, l. 35) (K.Pr. 177).

wōris वारिस واریس, m. an heir.

wurūsī वुरुसी । वृत्तिविशेषः f. a kind of light movable partition for dividing up a room into sections as required.

vrēsh वृश् or (Śiv., Rām. 1108g, and K.) **vrush वृश्** f. the zodiacal sign Taurus (El. *varish*; Śiv. 475; Rām. 1108g, 1280; K. 57, 130).

warsh वर्ष । वत्सरः m. a year (Śiv. 924, YZ. 190). **warshē-phal वर्ष-फल** । वर्षपत्रिका m. the fruit of the year, i.e. a kind of horoscope, or paper showing a man's fate during the current year.

warshā m. the rainy season (El.).

warish 1, see **vrēsh**.

warish 2 वरिश् । उताही conjunct. a particle indicating an option or alternative, as in **bata nay khēkh, tōcē warish khēh**, if thou wilt not eat boiled rice, as an alternative eat bread; **t^hh nay gabhakh, suh warish gabhin**, if you will not go, let him go instead.

wārish^u वरिशू f. of **wahor^u**, q.v. (cf. **ok^u-wārish^u**, p. 19b, l. 8; **sata-wā'ishiy**, Śiv. 578).

vrēshēb वृश्ब, or (Śiv.) **vrushēb वृश्ब** m. a bull (El. *vrēshib*; Śiv. 394, 409, 618, 817, 894, 1188, 1564, 1877).

vrēshēbāsan वृश्बासन or (Śiv.) **vrushēbāsan वृश्बासन** m. he who is seated on, or rides upon, a bull (Skt. *Vṛśabhāsana*), a N. of Shiv (Śiva) (Śiv. 160, 193, 363, 975, 1040, 1407).

vrushēbāsōr वृश्बाखर m. N. of a demon in the form of a bull, who was killed by Krushṇa (Kṛṣṇa), in Skt. *Vṛśabhāsura* (K. 350).

vrushcikh वृश्चिख f. (sg. dat. **vrushciki वृश्चिकि**), the zodiacal sign Scorpio (Skt. *Vṛścika*) (K. 132). I.q. **warcakh**, q.v.

warshun 1 वर्शुन् or warshun^u वर्शुन् । वर्षणम् m. (sg. dat. warshēnas वर्शेनस्), raining, rain, showering (cf. akōlⁱ-w^o, p. 21a, l. 36; kō-kōlⁱ-w^o, p. 431b, l. 5; pōshē-w^o, p. 779a, l. 43) (El. also gives the meaning 'rest') (Śiv. 167, 345, 508, 903, 1038, 1146, 1243, 1252-3, 1410, 1550, 1913; Rām. 1714, 1723, 1777; K. 56, 451, 567, 771, 874).

warshun 2 वर्शुन् । वर्षणम् conj. 1 (1 p.p. worsh^u वर्शु), to rain down (something), to shower (something) down (cf. pōsh w^o, p. 778b, l. 10) (K. 196, 255). Cf. washun.

worshun^u वर्शुन् (also written worshyun^u वर्शुन्) or wor'shun^u वारिशुन् । ऐकवार्षिकः adj. (f. worshin^u वारिशिन्) (also written वारिशिन्) or wor'shin^u वारिशिन्) of, or belonging to, the past year, one year old (cf. ok^u-worshin^u, p. 19b, l. 9) (Gr.Gr. 148, worshyun^u).

vērost^u व्यरस्तु । कुटुम्बहीनः adj. (e.g. vērūsh^u व्यरशु), one who has lost all his relations (without father, wife, or children, etc.), one who is alone in the world.

wartā वार्ता । वृत्तान्तः f. tidings, news, intelligence.

wairat, see wahaarāth.

warōta वर्बट । बुद्रपणमुद्रादिसमुदायः m. the small coins given in exchange for (and equivalent in value to) a coin or coins of large value, small change.

vrath व्रथ् m. (sg. dat. vratas व्रतस्), a religious act of devotion or austerity (esp. a vow of fasting), a vowed observance (Śiv. 285, 526, 758-9, 1168, 1408, 1583, 1905; Rām. 7; K. 274). —dārun —दारुन् m.inf. to take or keep a vow (of fasting, etc.) (K. 266, 1168).

vruth वृथ् f. (sg. dat. vrēsh^u वृशु), conduct, behaviour (which may be either active, see prav^ruth, or inactive, see niv^ruth) (Śiv. 1022, 1048, 1054, 1057, 1369, 1427 (the vruth which is niv^ruth, contrasted with prav^ruth), 1437, 1469, 1753, 1821, 1860, 1864).

vērth or v'ērth व्यर्थ । निष्प्रयोजनः adj. e.g. useless, vain, fruitless, unprofitable.

virāth विराट् m. (sg. dat. virātas विराटस्) (in Hindū philosophy) N. of a mystic Being, looked upon as the Supreme Intellect pervading the aggregate of created beings (Skt. Vivāj-, sg. nom. Vīrāṭ).

viruth वीरुथ् । पराक्रमः m. (sg. dat. vīratas वीरतस्), heroism, valour, courage (Śiv. 1819); muscularity, stalwartness, virility.

wōrath वोरथ् f. (sg. dat. wōrūsh^u वोरशु), a cloth or other covering of the body or part of the body, etc. (cf. māṭⁱ-w^o, p. 603a, l. 15; saṭ^{ra}-w^o, p. 948b, l. 9). Cf. wurun 2.

wurāth वुराट् in wurāth purāth na bōzun वुराट् पुराट् न बोजुन् । पूर्वापरानवेक्षणम् m.inf. not to consider the beginning and the end, not to consider the past

and the future, to show rashness, to act precipitately or without discrimination (cf. rāth wurāth bōzun, p. 848b, ll. 45 ff.).

wartan वर्तन् । अभ्यासः, परस्परसंबन्धः m. repeated practice or exercise (in order to become perfect in any act or business) (Śiv. 1218); occupation, profession; manner of living, mode of life (Śiv. 1619, 1649); mutual close association or fellowship between two persons; earnings, hire, wages. —āsun —आसुन् । स्वभ्यासः m.inf. full and complete practice to be acquired. —thawun —थवुन् । संबन्धरक्षणम् m.inf. to set up a close fellowship (with some person) (e.g. with some influential person in the hope of future profit). —mūsh^u -मंशु । नीचचर्याचरणा f. a woman who (after falling from a high station) has taken to humble work (e.g. the wife of a great man who for some cause has sunk to being a maidservant).

wartanas bēhun वर्तनस् व्यङ्गन् । नीचकर्माचरणम् m.inf. to sit at earning, i.e. (of some well-to-do person, compelled by some misfortune) to take to a humble occupation (such as household service). —rōzun —रोजुन् । नीचवृत्त्या प्रवर्तनम् m.inf. (of some well-to-do person, as ab.) to carry on such a humble occupation. —thawun —थवुन् । नीचकर्मणि नियोजनम् m.inf. to compel some person (esp. one of a status equal to one's own, such as a wife, son, parent, or brother) to take a humble occupation.

wartun वर्तुन् । अभ्यासः, प्रवर्तनम् conj. 1 (1 p.p. wort^u वर्तु, f. vūrsh^u वर्शु; 2 p.p. warbōv वर्बोव्), to practise, repeatedly exercise oneself in (any act or business); to use, apply, occupy oneself in (any thing or work). —bartun —बर्तुन् । संबन्धवृत्तिः m.inf. (a jingle of wartun), to practise close association or fellowship with (another).

wort^u-mot^u वर्तु-मंतु । परिचितः perf. part. (f. vūrsh^u-mūsh^u वर्शु-मंशु), used, employed (for its proper purpose), practised.

wartani bēhun वर्तनि व्यङ्गन् । विभाजने प्रवृत्तिः m.inf. (when a quantity of anything has to be distributed) to set to work at distributing the respective shares (to the recipients).

vrutti वृत्ति f. (sg. dat. vruttiyē वृत्तिये), noted only in Śiv. 1694, where it is translated by the Skt. taralarāsana, i.e. transient emotion or transient desire. It seems, however, merely to be another form of vruth, q.v.

vrēttanth वृत्ताथ् m. (sg. dat. vrēttāntas वृत्तांतस्), a topic, subject (Gr.M.); condition, state (Gr.M.); a story, tale, narrative (Gr.M.).

wartāv वर्ताव् m. use, custom (Gr.M.); conduct,

behaviour (Gr.M.); circulation or currency (of a coin) (Gr.M.).

wartāwun वर्तावुन् । वर्तनम्, संबन्धयोजनम्, विभज्य वितरणम् conj. 1 (1 p.p. **wartōw^u** वर्तावु), to use, employ, apply, put (something) to use, occupy oneself in (some work) (Gr.M., Śiv. 1211); to enter into close association or fellowship with (another); (of some quantity of anything that has to be distributed) to distribute the respective shares (to the recipients) (II. xi, 7); to dispense, expend (an allotted sum, such as household expenses) (Gr.M.). **wartōw^u-mot^u** वर्तावु-मत्तु प्रवर्तितः, विभज्य वितरीणः perf. part. (f. **wartōv^u-müś^u** वर्तावु-मञ्च), put to its proper use, employed; distributed (as ab.).

vürś^u वर्श्, see **wartun**.

vērūśh^u वरंङ्क, see **vērost^u**.

vērāśhar वरहर । कुटुम्बहीनता m. the condition of one who has lost all his relations, the condition of being alone in the world. (cf. **vērost^u**).

vürś^u-müś^u वर्श्-मञ्च. **warśōv** वर्शोव्, see **wartun**.

warawun^u वरवुन् n.ag. (f. **waraviūn^u** वरवञ्ज), one who chooses or selects (see **warun** 2) (Śiv. 850, K. 705).

wōrawun^u वोरवुन् । भयमाणः n.ag. (f. **wōravūn^u** वोरवञ्ज), a barker, a dog which is given to barking; (a human being) who prates, chatters, jabbers; one who keeps on wailing without cessation (in order to obtain some thing or attain some object). — **rōzun** — रोजुन् । प्रलपने समाख्या m.inf. to keep on wailing or talking (in the hope of obtaining some thing, or attaining some object). — **thawun** — थवुन् । आश्रया प्रलपने समासञ्जनम् m.inf. to set a person wailing (at the disappointment of his hopes) or speaking incoherently (by more than satisfying his hopes).

wōrawōray वोरवोरय् । परितः श्रमषणप्रवृत्तिः f. a general chorus of barking (by dogs) (as when they are warning against some calamity about to happen, or giving warning about thieves).

wurvūśh^u उर्वशू f. N. of a famous Apsaras or nymph of Indra's heaven (Skt. *Urvāśī*) (Śiv. 1454).

warōyⁱ वरोयि. **warōi** वरोइ. **warōyi** वरोयि, or **warā** वरा । विना postpos. governing abl., without, bereft of (cf. **atha-w^o**, p. 64b, l. 23; **kharca-w^o**, p. 413a, l. 36; **mōta-w^o**, p. 604b, l. 6; **ti warā karith**, p. 967b, l. 5) (El. *vardī*, *warāi*; W. 113, *warōi*); except (El., Gr.M., W. 97). In **wōda-barōyⁱ** (p. 1097a, l. 10) and **wanga-barōyⁱ** (p. 1124a, l. 37) this word is spelt with an initial b instead of w.

wōray वोरय् । श्रमषणम् f. the barking of a dog (cf. **hūnⁱ-w^o**, p. 337a, l. 25); a similar sound made by a human being.

wūry वूर्य, or जूर्य, also written **wūrⁱ** वूरि or जरि । अचैव, पराक् adv. even there (Gr.Gr. 156); to or at some indicated place, here, there, hither, thither (as in **wūry yima**, we shall come here; **wūry gabhav**, we shall go there); there (in the sense of 'back again') (u.w. vbs. of bringing, and the like); cf. **ōr** 1 and Gr.Gr. 156. **wūry na yūry** वूर्य न यूर्य (with variant spellings as ab.) । विचित्रचित्तः adj. e.g. '(neither) there nor here'; hence, one who is bewildered, distracted, unable to make up his mind.

wārayāh वारयाह । अत्यधिकः adj. e.g. very much, excessive (L. 462 *wāryāh*; Śiv. 33, 423, 877; Rām. 101, 459, 497; II. iii, 1; viii, 2); (as adv.) excessively, exceedingly (Śiv. 656, 696, 714, 728, 784, 873, 1294; Rām. 226, 350, 1020). Cf. **wārāh**.

wāryul^u वारिजु । पचिविशेषः m. a certain bird of prey (like a kite or falcon. It is said to kill smaller birds, such as crows, starlings, or sparrows, in a single swoop).

vīryuw^u वीरिवु । वितसदारुमयः adj. (f. **vīriv^u** वीरिवू), made of willow-wood (e.g. a stool or casket). (cf. **vīr** 2).

wōryuw^u वारिवु । भर्तृगृहम् m. (sg. dat. **wōrivis** वारिविस), a husband's father's house, the home of a woman's father-in-law (cf. **bada-w^o**, p. 82b, ll. 32, 35) (L. 458, *wāreo*; H. x, 3, where the vocabulary wrongly refers it to a man's father-in-law's house); pl. (**wōrivⁱ**) the people of this house, a husband's relations (Rām. 1620).

wōrivⁱ-bōś^u वारिवि-बाञ्च । भर्तृगृहजनः m. a relation in the house of a husband's father (such as her husband's brother, that brother's wife, or the husband's sister). — **-dor^u** — दंङ् । भर्तृपचः m. a woman's husband's relations (spoken of as a whole group of people). — **-krōn^u** — क्रोनु । भर्तृसंबन्धिवर्गः m., id.

wōrivyuk^u वारिविकु । भर्तृगृहसंबन्धी adj. gen. (f. **wōrivic^u** वारिविचू), of, or belonging to, a husband's family (Śiv. 1233, Rām. 764).

warza वर्ज m. a cultivator, in **warza-bāgay** वर्ज-बागय् । फलविभाजना f. (at a harvest-home, when the entire crop has been collected) the apportionment of their shares among the owner of the field and the cultivators.

wōr^uz^u वरञ्ज (or **wōriūz^u** वरञ्जु) । पुनर्भूः f. (sg. dat. **wōr^azē** वरञ्ज्य; pl. nom. **wōr^aza** वरञ्ज, Gr.Gr. 63), a woman who has married a second husband, after losing her first (Gr.Gr. 37, 63); the second wife of a widower (H. viii, 1, 11); cf. **wōrud^u**. **wōr^aza-pōth^r** वरञ्ज-पाथर् । दिधिषूस्माचरणम् m. the conduct of a woman who has made a second marriage (condemned among respectable Hindus); conduct resembling the

above, the conduct of a woman who is unchaste, shameless, etc.

warzukh वर्जुख् । आवर्जकः m. (sg. dat. **warzakas वर्जकस्**; f. **warzüc वर्जुच्**), he (or she) who provides all the necessaries for carrying on a household, a housewife, housekeeper, the earning member of a house (cf. **gar-w^o**, p. 296a, l. 38; **pāna-w^o**, p. 736a, l. 9; **par-w^o**, p. 751a, l. 29).

warzan वर्जनम् f. (sg. dat. **warzün वर्जुन्**), leaving, giving up, abandoning (cf. **pāpa-w^o**, p. 749a, l. 15).

warzun वर्जुन् । वर्जनम् conj. 1 (1 p.p. **worz वर्जु**), to leave, relinquish, give up, abandon (cf. **pāph w^o**, p. 748b, l. 43).

worz^o-mot^u वर्जु-मन्तु । परिवर्जितः perf. part. (f. **viürz^u-müts^u वर्जु-मन्तु**), given up, abandoned, as ab.

warzith वर्जुथि conj. part. having abandoned; hence, as adj. free from, devoid of, as in **pāph w^o**, sinless (Rām. 1620). Cf. **pāpa-warzan**, p. 749a, l. 15.

warzun^u वर्जुन् in **warzun^u wāv वर्जुन् वाव्** । दारिद्र्यम् m. poverty, neediness, destitution. **-wāv pyon^u -वाव् यन्** । दुर्गत्यापातः m.inf. poverty to fall (on someone rich).

warzath वर्जुथि । वर्जना f. (sg. dat. **warzüs^u वर्जुच्**), putting away, expelling, banishment (of a thing, work, etc.); ostracizing, excommunicating (a person).

was 1 वस् । वसा f. marrow (Śiv. 191, 316); brain (El.).

wasi āsun वसि आसुन् । हृदाविष्टीभवनम् m.inf. 'to be in the marrow'; hence, (of some work) to have a place in the heart, to be cherished, be loved, prized. **-nūn pyon^u -नून् यन्** । अत्युपापाविशः m.inf. 'salt to fall on the marrow', great distress to be experienced (e.g. by the loss or destruction of some cherished object, or by the receipt of bad news). **-pēth -थट्** । आसत्त्या साधम् adv. 'on the marrow', (something that should be carried out) voluntarily, eagerly, ardently, with all one's heart.

was 2 वस् । चित्रितकाष्ठपटविशेषः f. a board or panel with a carved pattern, used in the ceiling of a room between each joist (Rām. 577).

wasa-piṭ^u वस-पिट् । चित्रितदारुपट्टिका f. (sg. dat. **-pacē -पच्च**), a single one of these boards. **-tālav -तालव्** । चित्रितदारुखण्डयोगिपटलः m. a ceiling ornamented with these boards (K. 922). **-tān -तान्** । पटलसम्बन्धविशेषः a joist supporting these boards.

was 3 वस् f. in **wasa-khas वस-खस्** । आरोहावरोहः, निम्नोन्नतत्वम् f. descent and ascent, falling and rising (e.g. of the breath, or of the vital airs going upwards and downwards) (Śiv. 1027, 1682); fluctuations (in prosperity), vicissitudes; (in comparing two similar objects) unevenness, lowness and height; cf. **khasa-**

was, p. 417a, l. 8. **wasa-was वस-वस्** । अचतरणानुवृत्तिः f. gradual descent (from a high position, lit. and met.).

was 4 वस् in **was-vihur^u वस्-विहुर्** । भूषणसमुदायः m. the whole collection of a person's ornaments, *bijouterie*, jewelry.

wās 1 वास् m. dwelling, resting, living, residing (cf. **wan-wās**, p. 1120a, l. 20) (L.V. 55; Śiv. 818, 1432, 1439, 1452, 1472, 1713; K. 1115); pressing, grasping, holding (in **atha-wās**, p. 64b, ll. 23 ff.) (L.V. 92; Śiv. 956, 1010, 1432, 1441, 1442 (**athav-w^o**, mutual hand-grasping), 1460, 1467, 1676; Rām. 737, 1779-80; K. 400, 666, 1130); one who dwells, inhabits (i.g. **wōsⁱ**, in **sōrga-wās** or **-wōsⁱ**, p. 934a, l. 26) (Śiv. 1257, 1354). —**hyon^u -ह्यन्** m.inf. to take up an abode (L.V. 18, Śiv. 955).

wās 2 वास् m. dress, clothes, a garment (**mal-wās**, p. 564a, l. 42; **was^a-tra-w^o**, s.v. **was^a-t^ar**).

wasa, m. *Adhatoda vasica* (El.).

wāsⁱ वैसि in **wāsⁱ pyōmot^u वैसि प्योमन्तु** । अधः पतितः perf. part. (f. **-pyōmüt^u -प्योमन्तु** or **-pyēmüt^u -प्येमन्तु**), fallen down (from a height) (lit. and met.). **pyon^u यन्** or **wāstⁱ pyon^u वस्ति यन्** । अधः पातः m.inf. to fall down (from a height) (lit. and met.) (Śiv. 967, 1778, *wasⁱ*). Cf. **wasun** and **wāstⁱ**.

wais वैस or **wōs वौस** (also written **wōms वॉस**) । वयः f. age, time or period of life (El. *vāns, wāns, wens* in which *ā = ō*; Gr.Gr. 22, 137; Gr.M.; Rām. 535, 1780; YZ. 7, 510); (with suff. of indef. art.) **waisāh** (might will be long as) a whole lifetime (Rām. 196). —**barün^u -बरन्** । आयुर्निर्वाहः f.inf. to live (all) one's life (in some place or condition) (Śiv. 1730). —**thavün^u -थवन्** । पूर्णायुर्नुभवः f.inf. to enjoy a full (i.e. long) life (a phrase used in blessings or the like).

waisⁱ (wōsⁱ) āmot^u वैसि(वौसि) आमन्तु । जीर्णतामुपपन्नः perf. part. (f. **-āmüt^u -आमन्तु**), come into (old) age, become old and decrepit. —**bod^u -बड्** । वयोवृद्धः adj. (f. **büd^u -बड्**), an elder, one who is venerable on account of age, a grey beard; but **waisⁱ bajē**, (lived) to a great age (K. 604). —**gabhun -गहन्** m.inf. in idioms such as **hath waisⁱ gav**, in age he went a hundred (years), i.e. he lived for a hundred years (II. ii, 12). —**pūr^u -पूरु** । पूर्णायुः adj. (f. **-pūr^u -पूरु**), one who has lived a full lifetime, a centenarian. —**som^u -सम्** । समवयस्कः adj. (f. **süm^u संम्**), equal in age, of equal age (e.g. two friends, a bride and bridegroom, and so on); one who is not yet adult, not fully grown up. —**sōrun -सूरन्** m.inf. to remember all one's life, never to forget (K. 1062). —**yun^u**

—यिनु । खाविराधिगमः m.inf. to come into (old) age, to become old and decrepit.

waisa वैस, a jingle of **paisa** in **paisa-waisa**, p. 777a, l. 12, q.v.

vēs वस f. (sg. voc. **vēsī** वसी, II. ix, 1; **vis'iyi** विसियि, H. ix, 11) a girl's female friend (of the same age), crony, close companion, comrade, play-fellow, chum, *confidante* (cf. **ganga-v°**, p. 292a, l. 8) (El.; Gr.Gr. 25, 144; Rām. 1778; K. 803; H. ix, 1, 11; xii, 14; K.Pr. 167, 194); cf. **vyos°**. —**sōdr°** —सद्रु । संबन्धिनी सखी (सखीत्वेन स्त्रीकृता) f. such a companion who is also related by blood and has been a play-fellow and comrade from childhood; a woman who has been admitted to close friendship like the above (whether by another woman or by a man).

vēsa-pōn° वस-पोनु । वयस्यात्वम् m. close comradeship (between women, as ab.) (Gr.Gr. 144, K.Pr. 102); met. similar close friendship or comradeship (between other female creatures) (Rām. 95). —**pōn°** **lāgun** -पोनु लागुन् । वयस्यात्वसंबन्धनम् m.inf. to form such a comradeship.

vis, see **viz**.

wōsi वसि in the following:— **wōsi** **anun** वसि अनुन् । अत्याभोदेनोच्छृङ्खलीकरणम् m.inf. to spoil (a child or the like) so as to cause it to be disobedient, unruly, impatient of restraint, self-willed, etc.; cf. **wōsun**. —**yun°** —यिनु । अतिहर्षेणोच्छृङ्खलीभवनम् m.inf. to become disobedient, etc., through spoiling.

wōsī वासि or **wōsī** वासी । वासत्यः adj. e.g. (as subst., f. **wāsēn** वास्यन्), one who inhabits (some country or other place), a dweller, inhabitant, resident (cf. **naraka-wōsī**, p. 651a, l. 13; **sōrga-wōsī**, p. 934a, l. 27; **wan-wōsī**, p. 1120a, l. 25) (Śiv. 195, 529, 779, 1435). Cf. **wās** 1.

wus, in **wus-gagar** (El. and W. *us°*) for **wuṣha-gagar**, q.v., s.v. **wuṣha**.

wasudēv वसुदेव् m. N. of the father of Kṛṣṇa (Kṛṣṇa) (Skt. *Vasudēva*) (Śiv. 1385; K. 1, 17, 23-5, 28, 33, 37, 44, 50, 53, 75, 127, 356, *et passim*).

wāsudēv वासुदेव् m. a N. of Kṛṣṇa (Kṛṣṇa) as the son of Wasudēv (q.v.) (Śiv. 1325, 1369, 1472, 1850).

wash 1 वश् f. the making (a person) subject to influence, bringing under subjection, used —°, as in **būta-wash**, p. 141b, l. 20.

wash 2 वश् adj. e.g. obedient (to), submissive (to), under the influence or control (of), under the power (of) (Gr.M.); charmed, fascinated; subdued by charms, incantations, or the like. —**gabhun** —गहुन् । वशीभवनम् m.inf. to become subject to the influence (of), to become fascinated by (esp. used of a woman

becoming subject to love) (Śiv. 1454). —**karun** —करुन् । वशीकरणम् m.inf. to make subject, to bring under subjection, bring under one's influence (e.g. by persuasion, conciliation, or by charms, etc.).

washē-wō वश्-वा । वकारः m. the term used in schools for the Śārādā character corresponding to the Nāgarī व वा.

wāsh 1 वाश् । वक्रता, वलिः m. (of a cloth, sheet of paper, or the like) unevenness, the being crushed or crumpled; a crease caused by crushing or crumpling, as ab. —**gabhun** —गहुन् । अमर्षोज्ज्वलः m.inf. crumpling to occur; met. impatience, indignation, or grudging to be felt (esp., at a meal, of anger felt against the server when one does not get served as one wishes). —**kaḍun** —कडुन् । प्रसारणम् m.inf. to smooth out creases, etc., as ab., to spread out straight, stretch out (Rām. 531, where *kor°* is for *koḍ°*); to rub down or massage (a wearied leg or other member). —**karun** —करुन् m.inf. (Rām. 531), see the preceding (*kor°*, here being a vill. form of *koḍ°*). —**nērun** —नेरुन् । वक्रतापयानम् m.inf. crushing or creases to be smoothed out.

wāsh 2 वाश्, **wōsh** वाशि, or **wōsh** वाशू, in **wāla-w°**, p. 1112a, l. 3, q.v.

vēshē वेश । उपरि postpos. governing dat. on, upon (El. *vēshih*); (in special meanings) in, as in **stri-lingas vēshē**, (of some word) in the feminine (it means so-and-so); *nākāḥ ākāshēs-vēshē*, (the Sanskrit word *nākāḥ* (is used) in (the meaning of) 'the sky').

vish वीश् । वेशः m. dress, apparel (Rām. 323).

wōsh वृश् or (II.) **wōsh** वोश् । निःश्वासः m. sighing, a sigh (El., Gr.M.) (El. adds *wosh*, as an interj. meaning 'Oh!'. Cf. **wush**). —**kaḍun** —कडुन् m.inf. to sigh (El., W. 88). —**trāwun** —चावुन् । निःश्वासनम् m.inf., id. (Gr.M.; K. 502, 998; H. i, 5, *wōsh*, probably m.c.).

wōsh वंशु । वृष्टिः m. a shower of rain (esp. when light or gentle) (cf. **wāwa-w°**, s.v. **wāv** 1). Cf. **washun**.

wōsh वोशु in **wāla-w°**, p. 1112a, l. 8, q.v.

wush वुष् । व्यथोक्तिः m. a slight cry of pain (esp. when uttered by a woman on receiving a minor injury such as a scratch or a light blow) (cf. El. *wosh*, interj., Oh!); cf. **wōsh**. El. also gives *ush*, tears; *ush pakun*, tears to flow; and *ush trāwun*, to weep.

vēshād व्यग्राद । शोकखेदः m. dejection, sadness, grief, sorrow. —**ḥhunun** —हुनुन् । खेदोज्जावनम् m.inf. to cause dejection (to another). —**yun°** —यिनु । शोकोज्ज्वलः m.inf. dejection or grief to come (to a person from some cause).

wushka वुष्क । यवाः f.pl. barley, a collection of grains of barley (cf. **hūnⁱ-w°** 1 and 2, p. 337a, ll. 28 ff.)

(El. m. oats, barley. It is mostly eaten by Moslems. Kāshmiri Hindūs eat the grain only in times of scarcity; W. 114, 115 *wushuk*; L. *wiska*, 330, *Hordeum vulgare*, 458; K.Pr. 84, 251).

wushki-ōṭ^u वुश्कि-ओट्टु । यवपिष्टम् m. barley meal. **-phol^u** -फोलु । यवफलम् m. a single grain of barley; a few grains of barley. **-prōjī** -प्रोजि or **-prōj^u** -प्रोजू । यवतृणचूर्णसमुच्चयः f. chopped-up barley straw and chaff (used as an ingredient of wall-plaster, etc.). **-ṣōṭ^u** -षोट्टु । यवपिष्टकः f. (sg. dat. **-ṣōṭē** -षुच्य), barley bread (used as a remedy for rheumatism or pain in the side) (Gr.Gr. 74). **-wāth** -वात् । यवागूः m. (sg. dat. **-wāṭas** -वाटस), barley porridge or gruel; coarsely ground barley (W. 115, *wushuk wat*, where *wat* is wrongly translated 'seam'). Cf. **wāth 2**.

vēshākh अशाख । नक्षत्रविशेषः f. (sg. dat. **vēshākhī** अशाखि), N. of a certain constellation, the 16th lunar mansion (in Skt. *viśākhā*).

vishōkam विश्वकम् or **vishōkarm** विश्वकर्म m. (in Hindū mythology) N. of the architect of the gods (in Skt. *Vīśvakarmān*) (Rām. 572, 593, °kam; K. 589, 1149, °karm).

wāshēkāph वाशकाफ़ (? cf. وا شكانتن) । गूढप्रकाशः m. (? dat.) the divulging of some secret (occurrence, secret formula, thing, action, or the like) (? with **शकानتن**, cf. the slang English, 'to split'). — **gashun** — गशुन । सुगूढप्रकटीभवनम् m. inf. sudden or unexpected divulging (as ab.) to occur.

washikaran वाशीकरण् । वशक्रिया m. bringing (a person) under one's own influence, subduing, subjugating. Cf. **wash 1**.

wāshēlad वाशलद । वक्रतोपेतः adj. e.g. (of a cloth, sheet of paper, or the like) uneven, crushed, crumpled, creased; (of a human being) impatient, indignant, having a grudge.

wōshēlun 1 वुशलुन । विकारलौहित्यम् m. (sg. dat. **wōshēlanas** वुशलनस) (of the complexion, etc.) becoming red, flushing (as in **w 2**, bel.). — **khason** — खसुन । लौहित्योद्भूतिः m. inf. flushing to mount, i.e. occur, as ab.

wōshēlun 2 वुशलुन । लौहित्यापत्तिः conj. 3 (2 p.p. **wōshēlyōv** वुशल्योव्) (of the complexion, etc.) to become red, flushed (from anger, fever, exposure to heat, or the like); (of a fruit or the like) to become red (owing to ripeness or the like). **wōshēlyō-mot^u** वुशल्यो-मन्तु । लौहित्यमुपपत्तः perf. part. (f. **wōshēlyē-mūṣ^u** वुशल्ये-मन्तु) (of the complexion) flushed, as ab.; (of a fruit or the like) reddened (by ripeness).

wōshēlāwun 1 वुशलौवनु । लौहित्यम् m. (sg. dat. **wōshēlāwanas** वुशलौवनस), the being caused to

flush, flushing, reddening of the complexion (see the next).

wōshēlāwun 2 वुशलौवनु । लौहित्यीकरणम् conj. 1 (1 p.p. **wōshēlōw^u** वुशलौवु), to cause a person to flush (from anger, etc.).

vishom^u विशुम् adj. (f. **vishūm^u** विशुम्), uneven, not level; tangled, complicated (L.V. 6).

vishōmbar or **vishwambar** विश्वम्बर m. 'He who sustains the universe', a title given to Shiv (Śiva) (Śiv. 1021, 1162); a title given to Vishnu (Viṣṇu) (Śiv. 1334, 1400). Skt. *Vīśambhara*.

vēshēmot^u वेशमत्तु in **vēshēmatyun^u** sōrg वेशमत्युनु स्वर्ग । क्षणिकसुखसंभवः m. a fleeting heaven, momentary bliss, wealth, or the like (disappearing almost at once, as if it were in a dream). Cf. **vēshēy**.

vishāmith^r विशामिथर् or **vishwāmith^r** विश्वामिथर् m. (sg. dat. **vishāmitras** विशामित्रस), N. of a celebrated Hindū sage (in Skt. *Vīśramitra*). He was the companion and counsellor of the youthful Rāma, and secured his marriage with Sitā (Rām. 101, 110-1, 124, 135, 1247, 1589, *viśā^o*; K. 1039, *viśwā^o*; K.Pr. 233, *vēshāmitar*).

washān m. *Adiantum caudatum, venustum* (El.).

washun वशुन । वृष्टिपातः conj. 1 (1 p.p. **wosh^u** वशु), to rain (water from the clouds), drizzle, shower. Cf. **warshun 2**.

vishn विश्न (but usually spelt **vishṇ** विष्णु), m. (sg. dat. **vishn(ṇ)as** विष्णस, Śiv. 71, 697; ag. **vishn(ṇ)an** विष्णन्, Śiv. 5, 46, 131); i.q. **vishnu**, q.v. (Śiv. 48, 59, 213, 519, 1147, 1357, 1399, 1548; Rām. 64-6; K. 59, 138, 321-2, 397, 828).

vishnu विशु (but usually spelt **vishṇu** विष्णु), or (q.v.) **vishn** विश्न (विष्णु) m. (sg. gen. **vishn(ṇ)un^u** विष्णुनु, Śiv. 1200, but **vishn(ṇ)u-sond^u** विष्णु-सन्दु, Rām. 23) the second deity of the Hindū Triad, Brahmā, Vishnu (Skt. Viṣṇu), and Shiv (Śiva). His duty is that of the preservation of the universe, Brahmā being the Creator, and Shiv (Śiva) the Destroyer. He had ten incarnations, the most celebrated being those of Rām (Rāma-candra) and Kṛṣṇa (Kṛṣṇa) (Śiv. 6, 31, 77, 96-7, 127, 159, 188, 236, 421, 447, 581, 625, 699, 716, 778, 851, 863, 977, 1141, 1200, 1299, 1433, 1487, 1762; Rām. 23, 47, 368, 589, 1759; K. 4, 10-1, 21, 49, 78, 92, 320, *et passim*). See also **vishn**.

wushun^u वुशुनु or **wushyun^u** वुशुनु । उष्णः adj. (f. **wushūn^u** वुशुनु or **wushiṇ^u** वुशिनु), warm, hot (cf. **ada-w^o**, p. 12b, l. 4; **sōkha-w^o**, p. 905b, l. 30) (El. *wushun*; Gr.Gr. 94; Gr.M.; K.Pr. 236, f. sg. voc. *wushini*).

wush^hnun वुशनुन् । उष्णीभवन् conj. 3 (2 p.p. wush^hnyōv वुशन्वोवु), to become warm, to be warm, be hot (El. *wushnun*). The causal of this verb is wush^hnāwun, q.v. (Gr.Gr. 171). wush^hnyō-mot^u वुशन्वो-मंतु । उष्णीभूतः perf. part. (f. wush^hnyē-miṣ^u वुशन्वे-मंश्च), become warm.

wushnēr or wush^hnēr वुशनेर् or wush^hnēr वुशनेर् । अग्निष्णम् m. heat, warmth, warmth (cf. *atha-w^o*, p. 64b, l. 33; *sōkha-w^o*, p. 905b, l. 33) (K.Pr. 51, 237).

vishn(n)ōrpan or vishn(n)warpan (usually spelt विष्णवर्षण or विष्णवर्षन्) m. an offering made to Vishnu (q.v.) (Śiv. 1069, 1378, 1431, 1635, 1668, 1697).

vishōnāth or vishwanāth विश्वनाथ m. 'the Lord of the Universe', a title of Shiv (Śiva) (Śiv. 153, 1410).

wush^hnāwun वुशनावुन् । उष्णीकरणम् conj. 1 (1 p.p. wush^hnōw^u वुशनोवु), to heat, make hot, to warm, make warm (cf. *atha w^o*, p. 64b, l. 36) (El., Gr.Gr. 171, K.Pr. 9). wush^hnōw^u-mot^u वुशनोवु-मंतु । उष्णीकृतः perf. part. (f. wush^hnōv^u-miṣ^u वुशनोवु-मंश्च), heated, warmed (by someone or something).

washaph वाशफ् । विस्मृतिः m. (sg. dat. washapas वाशपस). forgetfulness, heedlessness, carelessness, inattention (e.g. when one carelessly drops something, so that it breaks, or, when doing some work, carelessly neglects some important action, so that the result is not what is wanted).

vēsh^hrām वेश्राम् । विश्रान्तिः m. taking rest, resting oneself (esp. after a long and tiring journey, labour, or the like).

vishōrūph or vishwarūph विश्वरूप m. 'He whose form is the universe', He who is omnipresent, a title given to Shiv (Śiva) (Śiv. 903, 1021, 1177, 1622); a title given to Vishnu (Viṣṇu) (Śiv. 1399, 1492); the entire universe in manifest form (K. 159, 160, 411).

waish^hrawan(n) वैश्रवण (Rām.) or wōshrawan वांश्रवन् m. a N. of Kubēra, the god of wealth and Guardian of the North (Skt. *Vaiśravaṇa*) (cf. *dana-w^o*, p. 222a, l. 21, q.v.) (Rām. 637, K. 172).

vēsh^hiṣh वेशीष् । उत्तमः adj. e.g. peculiar, special (Gr.M. *riśhēsh*, Śiv. 1725); excellent, distinguished, pre-eminent, choice. —karith —करिथ् adv. especially, specially, only (for this purpose) (Gr.M.) so, L.V. 54, *kari riśhēsh*, she has a special character.

vēsh^htā वेश्टा । विष्ट f. excrement, faeces, ordure.

wushōt^u वुशोति । निमित्तम् postpos. (governing abl., and used with pronouns) for (such-and-such) a reason, for (such-and-such) a cause (cf. *ami-w^o*, p. 55a, l. 17; *tami-w^o*, p. 968a, l. 28; *tawa-w^o*, p. 969b, l. 23).

Occasionally when added to a noun it forms an

adj. e.g. as in *sōkha-w^o*, causing happiness, p. 905b, l. 34.

vēsh^hṭur^u वेश्टुर् । विष्टरः m. a seat, a mat for sitting or sleeping on, esp. the seat of the presiding priest at a Hindū sacrifice; (in Hindū worship) a wisp of *kush*-grass (see p. 480a, l. 47) used as a substitute to represent a god or a Brāhman. —wāhārun —वहारुन् । अन्वाश्रयणम् m.inf. to spread out one's mat-seat; met. to settle oneself tenaciously near another (for the sake of protection or to obtain some object).

vēsh^hṣakā वेश्षका । विषुचिकारोगः f. cholera; met. fainting or swoon with symptoms resembling those of cholera.

wōshṣār वरञ्जार m. pronunciation, utterance (Gr.M.). I.q. wōshṣār, q.v.

vishwa^o विश्व^o, for words beginning thus, see under *vishō*.

wōshēv वृश्व । अमखेदः, भयचिन्ता m. fatigue, exhaustion, depression (due to heavy labour, suffering, or the like); inward anxiety, apprehension (of outrage, tyranny, riot, rebellion, or the like). —kadun —कडुन् । अमखेदत्यागः, भयचिन्तात्यागः m.inf. to obtain relief from such fatigue or depression (e.g. by success, joining in festivity, being praised for one's work, or so on); to become relieved from such apprehension (by the removal of its cause, etc.).

vishwāmith^{ar} विश्वामिथर्, see *vishāmith^{ar}*.

washwun^u वश्वुन् or washēwun^u वश्वुन् । वर्षणावसरः m. the occurrence of long-continued gentle rain, a long gentle shower. Cf. *wosh^u*.

vaishwānar वैश्वानर् m. (in Hindū tradition) 'common to all mankind', a title of fire; esp. the fire of digestion (in the stomach) (Śiv. 306).

vishwōsī विश्वासी adj. e.g. one who has trust or faith, confiding, trustful (Śiv. 1759).

wōshwās वृश्व्वास m. breathing out, expiration (as opp. to *shwās*, inspiration, q.v.) (Śiv. 1437).

vishvēshōr विश्वेश्वर m. 'the Lord of the universe', a title given to Shiv (Śiva) (Śiv. 858, 936, 1177, 1400; K. 876).

vaishy वैश्य m. (of the four main Hindū castes) a Vaiśya, or man of the third caste, whose business is agriculture or trade (K. 982).

vēshēy वेश्य or (Śiv.) vi^o वि^o । विषयः (उपभोगः), व्यसनम्, आकस्मिककारिणः m. scene of action, ground of action, basis (L.V. 71, *riśhēy*); worldly enjoyment, the pleasures of sense, worldly prosperity and ease of life (Śiv. 339, 1082, 1351); debauchery, sensuality, evil habit; sudden, or unexpected, loss or destruction (of a thing, of the results of work, of an occupation,

or the like). —**gashun** — गहृन् । आकस्मिकहान्युद्भवः ।
m.inf. such sudden, or unexpected loss to occur.

vēshēyē-būg अशय-बुग् । पदार्थोपभोगः m. devotion
to the enjoyment of earthly pleasures, worldly-
mindedness.

vēshēyī अशयी । **असनासक्तः** m. a debauchee, voluptuary,
sensualist.

wiska, see **wushka**.

wāsukh वासुख् or **wāsakh-nāg** वासख-नाग् । वासुकिः
m. (sg. dat. **wāsakas** वासकस्), N. of a celebrated
serpent, the king of snakes (in Skt. *Vāsuki*) (Śiv.
169, 360, 504, 1040, 1153, 1170, 1557); (in Ksh.) N.
of site in Kashmir where there is a spring sacred to
Vāsuki (cf. RT.Tr. II, 470).

wasl واصل m. (in Ksh.) a meeting, interview (El., YZ.
524).

was^ola वसल । वस्तु m. a thing, article, esp. such a thing
as an ornament, a vessel, a spade or other tool (cf.
dōbⁱ-w^o, p. 182*b*, l. 42).

wasīla वसील وسيله m. support, prop, help, aid, resource
(Rām. 1425); as postpos. governing gen., by means
of (W. 98). —**-sūty** -सूत्य्, as postpos., id. (W. 98).

wasil وصول m. arrival (El.); a kind of drum (Śiv. 1729).

wasma वसम्म وسمه । लतापत्रचूर्णविशेषः m. a powder made
from the leaf of a certain shrub, and used as a hair dye.

vēsom^u असंमु । विषमः adj. (f. **vēsūm^u** असंमू), uneven,
rough, rugged (lit. and met.) (Gr.Gr. 139, *risom^u*);
difficult, hard to understand or to carry out.

vēsmar 1 अस्मर् । अपस्मृतिः f. unconsciousness, oblivion,
loss of memory or of consciousness, insensibility (e.g.
from intoxication, possession by a demon, epilepsy,
fainting, grief, or the like) (Śiv. 937).

vēsmar 2 अस्मर्, **vēsmrath** अस्मथ्, or **vismrēth**
विस्मथ् । नष्टस्मृतिः adj. e.g. one who has lost memory or
consciousness, unconscious, insensible (as in **vēsmar 1**).

vēsmar gashun अस्मर् गहृन् । विस्मृत्यापातः m.inf. to
become unconscious or insensible, as ab., so **vismrēth**
gashun (K. 505).

vēsamer असम्यर् । वैषम्यम् m. unevenness, roughness,
ruggedness (lit. and met.) (Gr.Gr. 139, *risamēr*).

wasamath वसमथ् । सर्वस्वम् f. (sg. dat. **wasamūth^u**
वसममूथ्), the entire property (of a wealthy person)
(K.Pr. 80). —**khēn^u** — खंनू । सर्वस्वापहरणम् f.inf.
(under the guise of friendship) to steal or misappropriate
the entire property (of some one).

wāsan वासन् or **wāsanā** वासना । वासना f. (sg. dat.
wāsanāyē वासनाय), fancy, imagination, idea (Rām.
(-nā) 315, 682, 847); expectation, inclination;
intention, determination (to accomplish something)
(cf. **rākhēs-w^o**, p. 832*a*, l. 3) (Śiv. (-nā) 182, 237,

239, 371, 755, 984, 1421, 1524, 1811; Rām. (-nā) 38,
52); wish, desire (generally) (Śiv. (-nā) 158, 165,
452, 1311, 1341, 1472, 1655, 1677, 1815, 1833; Rām.
(-nā) 100, 1660, 1776, 1779). —**gashūn^u** — गहृन्
रच्छीद्भवः f.inf. longing or desire (esp. for something
unobtainable, or when inopportune) to occur.

wasun वसुन् । अवतरणम् conj. 2 (1 p.p. **woth^u** 1 वथु,
f. (Rām. 10, 111) **vūth^u** 1 वथू, for 2, 3, see **woth^u** 2,
3, for 4, see s.v.; 2 p.p. **washōv** वशोव्. The 1 p.p.
should be distinguished from **wōth^u** वथु, 1 p.p. of
wōthun, to rise, q.v. The two words are almost
identical in sound, but have opposed meanings. The
causal of this verb is **wālun** वाजुन्, to bring down,
q.v. sometimes written **wārun** वावन् (Gr.Gr. 175).
The opposites of this verb are **khasun** and **wōthun**,
qq.v. both meaning 'to rise'); to descend, come
down, dismount (cf. **bōn w^o**, p. 110*b*, l. 14; **bēli w^o**,
p. 150*b*, l. 23; **dōbas w^o**, p. 182*b*, l. 3; **guri w^o**,
p. 299*a*, l. 28; **hātⁱ woth^u**, p. 356*a*, l. 35; **haṭi w^o**,
p. 356*b*, l. 14; **phirith w^o**, p. 706*b*, l. 28; **wōl**
wasūn^u, p. 1112*b*, l. 12) (El.; Gr.Gr. 175, 205, 210;
Gr.M.; L.V. 69; Śiv. 182, 509, 788, 966, 1074, 1300,
1664, 1686, 1874; Rām. 10, 111, 280, 1055, 1078,
1461, 1713, 1716; K. 278, 335, 396, 411, 656, 851;
H. iii, 2, 5, 9; v, 7, 9; vi, 16; viii, 4, 6, 13; ix, 4,
6; x, 5; xii, 2, 6, 7, 11, 14-5; K.Pr. 72, 82, 87,
158, 252); (of some condition or season) to come
down upon (a person), to be very near (cf. **lōn^u w^o**,
p. 525*b*, l. 10); to come down (from a boat), to land
(Gr.M.);

to become lowered, abased, to fall (in price, value,
estimation, dignity) (cf. **dēmāg w^o**, p. 219*a*, l. 39;
drōbas w^o, p. 239*b*, l. 49; **phūd^r w^o**, p. 685*a*,
l. 45; **yēth wasūn^u**, s.v. **yēth 1**); to become taken
down, lowered, reduced, disgraced, degraded (cf.
mada w^o, p. 548*b*, l. 7; **mōda w^o**, p. 549*a*, l. 30;
pāvi w^o, p. 810*a*, l. 45; **tama w^o**, -**woth^u**, **woth^u-**
mot^u, p. 1005*a*, ll. 17, 20; **tāwa w^o**, p. 1047*a*, l. 7);
to be dropped, let fall, (of rain) to fall, to be
showered or scattered (cf. **arshē w^o**, p. 44*b*, l. 21;
brōṭⁱ wasānⁱ, p. 127*b*, l. 12; **lānath wasūn^u**,
p. 528*a*, l. 11; **pathar w^o**, p. 798*b*, l. 39; **tāli tāli**
w^o, p. 997*b*, l. 24; **woj^u w^o**, p. 1107*a*, l. 10) (Śiv.
501, 1532); to fall suddenly or en masse, to fall in
overwhelming quantity (e.g. an avalanche) (cf. **lam**
wasīth yun^u, p. 524*a*, l. 15; **mātⁱ-wōn^u w^o**, p. 602*b*,
l. 5; **rada w^o**, p. 825*a*, l. 50; **wōbⁱ wasānⁱ**, p. 1093*a*,
l. 1) (Rām. 402); (of a liquid) to flow down, or out
(cf. **dōd w^o**, p. 188*a*, l. 50; **dāri dāri w^o**, p. 235*b*,
l. 1; **rath ṭhīca w^o**, p. 845*b*, l. 29; **tāyē w^o**,

p. 1048*b*, l. 28) (Śiv. 618, 1212, 1588; Rām. 1587, 1616); (of food) to go down (the throat), be swallowed (K. 213, 1101; K.Pr. 250);

(of disease, defect, injury, or the like) to come down (on a person or thing), to attack (cf. **bōchi-gāṭa wasūñ^ū**, p. 80*a*, l. 24; **brikh wasūñ^ū**, p. 122*b*, l. 11; **br^{as} wasūñ^ū**, p. 126*a*, l. 43; **khōla wasañē**, p. 398*a*, l. 4; **khraś wasūñ^ū**, p. 416*a*, l. 1; **myond^ū w^o**, p. 613*b*, l. 39; **phsara wasañē**, p. 714*a*, l. 15; **parkōlⁱ wasānⁱ**, p. 758*a*, l. 45; **tranga wasañē**, p. 1028*a*, l. 11; **trōngⁱ wasānⁱ**, p. 1028*a*, l. 19; **tr^{ath} w^o**, p. 1032*a*, l. 24; **wuka wasūñ^ū**, p. 1108*a*, l. 20; **wuna wasūñ^ū**, p. 1122*a*, l. 43) (Śiv. 1296, 1752; K.Pr. 99, 167);

to go down (from the shore to a boat), to embark, go aboard, to go down (into the water, to bathe) (cf. **nāvi w^o**, p. 667*a*, l. 17) (K. 270-1, 971);

(of a tool or the like) to come down (on to something, in order to be brought into action), to begin to be worked or to be set working (on something), to begin to work (on) (cf. **nēndi w^o**, p. 641*b*, l. 50); to come down (upon), meddle (with); hence, pilfer (from) (K.Pr. 246);

to be taken down (from), to be taken off, put away (cf. **nakha w^o**, p. 629*a*, l. 1, and Śiv. 1562); (of a debt) to be paid off (K. 460); to be torn off, stripped off, peeled off (cf. **drūr^ū w^o**, p. 248*a*, l. 19; **t^{ar} wasūñ^ū**, p. 1017*a*, l. 20; **t^{ra} wasañē**, ib., l. 25) (Rām. 603, K.Pr. 213);

to be ruined, made useless, worn out, brought to a bad condition (cf. **bāna w^o**, p. 110*a*, l. 12; **nakh wasānⁱ**, p. 628*a*, l. 38; **nala-nakha w^o**, p. 632*a*, l. 27; **pōd^ū w^o**, p. 682*a*, l. 3; **phēkⁱ wasānⁱ**, p. 721*a*, l. 3; **pōth wasūñ^ū**, p. 796*b*, l. 22; **rās w^o**, p. 842*b*, l. 3; **yēd wasūñ^ū**); to wane, fade, become wasted, decline, (of a heavenly body) to set (cf. **buthi w^o**, p. 143*b*, l. 17; **dōh w^o**, p. 200*a*, l. 4; **drēth w^o**, p. 249*b*, l. 21; **rasa w^o**, and **-woth^ū**, p. 842*a*, ll. 18, 23; **sūrē w^o**, p. 933*a*, l. 12; **thras wasūñ^ū**, p. 984*b*, l. 11); to go down, subside (e.g. something swollen) (cf. **lal wasūñ^ū**, p. 521*b*, l. 36); (of a door or the like) to be opened, unlocked (Śiv. 340).

wāsⁱ wāsⁱ gashun वसि वसि गकुन् । क्रमशो भया-विष्टीभवन्म m.inf. to keep descending little by little; to become gradually subject to ever-increasing fear; to become gradually weaker and weaker owing to increasing hunger or starvation. **wāsⁱ wāsⁱ pyon^ū**, see **wasith pyon^ū**, bel. See also **wāsⁱ** and **wāstⁱ**, s.v.

wasith bata वसिथ बत । तरलीदनः m. soft boiled rice in which (owing to the water not being carefully

poured away) the grains are clotted together and not separate (cf. **phali w^o b^o**, p. 694*b*, l. 33). — **gashun** — **गकुन् । युगपद्वतरणम्** m.inf. to descend, or drop, in one single fall (and not in stages) (lit. and fig.) (Rām. 604, 1713, 1718-9); (the ground, etc.) to fall in, a cavity or crater to appear (in the ground) (K. 632); boiled rice to clot, as ab. — **pyon^ū** — **यन्तु । अधो निपतनम्** m.inf. to fall down, tumble down, be knocked down (Gr.M.; Śiv. 1630; Rām. 156, 239, 287, 290, 322, 399, 454, 483, 500, 504, 518, 527, 712, 897, 916, 922, 933, 1111, 1115, 1201, 1309, 1352, 1354, 1401, 1578 (so **wāsⁱ wāsⁱ pyon^ū**, 1180, 1252, to fall down again and again); K. 110, 212, 329, 798; H. ii, 3, 6; YZ. 194). — **yun^ū** — **यिन्तु** m.inf. to come down, descend (Rām. 112).

woth^ū-mot^ū वथु-मंतु । अवरुढः perf. part. (f. **vūbh^ū-mūb^ū वकू-मंचू**, Śiv. 1752), descended, come down, etc., as ab. (cf. **rasa woth^ū-mot^ū**, p. 842*a*, l. 25; **vēgi woth^ū-mot^ū**, s.v. **vyūg^ū**, to be compared with **vēgi-woth^ū**, s.v. **woth^ū 3**) (Rām. 400); (of hair) reaching down to (the knees) (Rām. 285).

vēsan व्यसन । अभ्यासप्रवृत्तिः m. assiduous practice in, or application to (an art, course of study, or the like); debauchery, dissipation, licentiousness. — **ashun** — **अशुन् । व्यसनासक्तीभवन्म** m.inf. to enter debauchery, become a debauchee, plunge into dissipation.

visun विसुन् । प्रसन्नीभवन्म conj. 3 (2 p.p. **visyōv विखीव्**), to become pleased, delighted (e.g. at obtaining something wished for, or at the successful accomplishment of something).

wōsun वसुन् । वङ्गलीभवन्म conj. 2 (1 p.p. **wōs^ū वसु**) or (according to some) conj. 3 (2 p.p. **wōsyōv वस्यीव्**), to become redundant, to result in excess, to have lavish or extravagant outcome (e.g. of food being prepared for cooking, and turning out too much, or seed bearing an unexpectedly large crop). (cf. **wōsi**.

wōs^ū-mot^ū वसु-मंतु । वङ्गलीभूतः perf. part. (f. **vūs^ū-mūb^ū वसू-मंचू**), become excessive or redundant, as ab.

wōsan-hār वसन-हार । वङ्गलीभवन् n.ag. e.g. that which usually becomes excessive or too much (e.g. some particular rice which in cooking turns out to be more than is required or expected).

wasanth वसन्थ m. (sg. dat. **wasantas वसन्तस**), the spring, the vernal season, the Skt. word corresponding to **sōth**, q.v. **-ādēkh -आदाख्** m.pl. spring and the other (five seasons), all the six seasons (Rām. 573).

vēsar व्यसर or **vēs^{ur} 1 व्यसृ । विशीर्यता** f. slackness, feebleness (cf. **asara-vēsar**, p. 51*a*, l. 30; **mada-vēsar**, p. 584*b*, l. 9); instability, unsteadiness, precariousness (cf. **atha-vēsar**, p. 64*b*, l. 38).

vēsor^u वसर् or **vēsūr^u** वसूर् । विज्ञथः, विश्रथः adj. (f. **vēsūr^u** वसूर् or **vēsūr^u** 2 वसूर्), loose, relaxed, untied; slack, frail, feeble (cf. **hātī-v^o**, p. 356a, l. 31); nervous, timid, timorous; unstable, unsteady (cf. **mada-v^o**, p. 548b, l. 14).

wusur^u वुसुर् । पुष्पमालाविशेषः m. a garland used at sacrifices on the occasion of various Hindū festivals. Such garlands are used for decorating the jars, dishes, etc., containing the offerings.

vēsārun वसर्न् । विश्रसनम् conj. 3 (2 p.p. **vēsaryōv** वसर्थाव्), to become loose, relaxed, untied (cf. **dasta vēsarānⁱ**, p. 256b, l. 1); to fade (as a flower); to become slack, frail, feeble, to fade (El., Śiv. 335); to waste away, vanish, disappear (Rām. 1579); to become unstable, unsteady (cf. **atha v^o**, p. 64b, l. 41); to fall down; to be nervous, timid, timorous.

vēsaryō-mot^u वसर्था-मंतु । विश्रस्तः perf. part. (f. **vēsaryē-mūṣ^u** वसर्था-मञ्जू), relaxed, fallen down, slackened, etc., as ab.

wusarun वुसरन् । उन्मोचनम् conj. 1 (1 p.p. **wusor^u** वुसर्), to open, untie (a tied-up load, parcel, or the like); cf. **wusūt^u**. **wusor^u-mot^u** वुसर्-मंतु । उन्मोचितः perf. part. (f. **wusūr^u-mūṣ^u** वुसूर्-मञ्जू), untied, as ab.

wusarana yun^u वुसरन् यिनु । उन्मुक्तीभवनम् m.inf. pass. to become untied, as ab.

vēsārān वसर्न् f. for **vēsārūn^u**, f. of **vēsārun**, to become slack, q.v. In **dāl v^o**, p. 210a, l. 28.

vēsārēr वसर्थर् । विश्रथित्वम् m. instability, unsteadiness.

wōsarāth वसराथ् । जागररात्रिः f. (sg. dat. **wōsarōṣ^u** वसराञ्जू), a night passed in waking or sleeplessness (e.g. caused by amusement, worship, festivities, grief, fear, disturbing noise, or so on). — **gaṣṭhūn^u** — गङ्गञ्जू । जागरपातः f.inf. such a waking or sleepless night to occur. — **karūn^u** — करञ्जू । जायत्योगः f.inf. to pass such a waking or sleepless night.

vēsārāwun वसरावुन् । विश्रसनम् conj. 1 (1 p.p. **vēsārōw^u** वसरोवु), to loosen, relax (something); to make frail, enfeeble (YZ. 72); to render unstable; to let fall; to terrify, fill with fear. **vēsārōw^u-mot^u** वसरोवु-मंतु । विश्रसितः perf. part. (f. **vēsārōv^u-mūṣ^u** वसरोवु-मञ्जू), loosened, relaxed, enfeebled, etc., as ab.

wusārāwun वुसरावुन् । उन्मोचनम् conj. 1 (1 p.p. **wusārōw^u** वुसरोवु), i.q. **wusarun**, q.v. **wusārōw^u-mot^u** वुसरोवु-मंतु । उन्मोचितः perf. part. (f. **wusārōv^u-mūṣ^u** वुसरोवु-मञ्जू), i.q. **wusor^u-mot^u**, q.v. under **wusarun**. **wusārāwana yun^u** वुसरावन यिनु । उन्मुक्तीभवनम् m.inf. pass. i.q. **wusarana yun^u**, under the same.

vēsārzun वसर्ज्ञन् m. casting off, quitting, abandoning

— **karun** — करन् m.inf. to cause casting off, to destroy (gen. of obj.) (Śiv. 1431).

vēsārzun वसर्ज्ञन् conj. 3, to take one's leave, depart (L.V. 9).

vēsīs वसिस्, see **vyos^u**.

wasishṭh वसिष्ṭ m. (sg. dat. **wasishṭhas** वसिष्ṭस), N. of a celebrated Hindū sage, in Skt. *Vasiṣṭha* or *Vasiṣṭha*. He was the family priest of Dashērath (Daśāratha), Rāma's father, and of Rāma himself (Rām. 104, 222, 1109, 1140, 1143c, 1308, 1310, 1681).

wast वस्त, see **wasth**.

wasta, see **wōsta-hākh**, s.v. **wōsta**.

wāsta वास्त m. motive, reason; account, sake; relationship, connexion. — **thawun** — थवुन् । संवन्धवृत्तिः m.inf. to have to do (with), to concern, to bear (upon).

wāstⁱ वस्ति in **wāstⁱ pyon^u** वस्ति प्यञ्जू । निपतनम् m.inf. to fall down (from a height through the air), to drop. Cf. **wāstⁱ**.

wōsta वस्त (cf. استاد) । शिल्पशिक्षकः m. a master, esp. a craftsman, a teacher of some craft (El. a teacher; K.Pr. 131); a skilful craftsman, an adept (El. adj. skilful); esp. a barber. — **bāy** -बाय् । शिल्पशिक्षकपत्नी f. a wife of one of the ab. — **-hākh** -हाख् । शाकविशेषः m. (sg. dat. **-hākas** -हाकस्), N. of a certain vegetable, described as growing in the spring, and as having long, delicate leaves (cf. **nēndun**- (or **nēndan**-) **w^o-h^o**, p. 642a, ll. 26, 31) (cf. El. **wasta**, a kind of vegetable; K.Pr. 41). — **-hāka-nal** -हाक-नल् । शाकविशेषनालम् m. the stalk of the preceding (K.Pr. 41, where it is translated 'cabbage-stalk'). — **-kār** -कार् । सुख्यकारः m. an expert master-craftsman (at the head of a number of others).

wusūt^u वुसुट् । उन्मुक्तः adj. (f. **wusūt^u** वुसुट्) (of a tied-up load, parcel, or the like) untied, loosened, opened, taken to pieces (El. **wusūt**, loose). Cf. **wusarun**.

wustād वुस्ताद् استاد m. a teacher, professor, master (Gr.M.; Rām. 1491; Il. i, 13; ii, 1, 5, etc.; K.Pr. 170, 257); (in Ksh., esp.) a teacher of shawl-weaving apprentices (El.). Cf. **wōsta**.

wasth वस्थ, **wast** वस्त or **wasth** वसथ् । वस्तु, भूषणविशेषः, वासः m. (sg. dat. **wastas** वस्तस), a thing, article, chattel (cf. **banda-w^o**, p. 111a, l. 41) (Gr.M.; K. 952; Il. v, 1); a certain ornament (cf. **hātī-w^o**, p. 356b, l. 18; **sōna**- (or **sōnⁱ**-) **w^o**, p. 917b, ll. 12, 27); a garment, (pl.) clothes genl. (cf. **dōbⁱ-w^o**, p. 182b, l. 45) (K.Pr. 231).

wasath वसथ् । निवासस्थानम्, संततिभूमिः f. (sg. dat. **wasūṣ^u** वसञ्जू), a place of permanent abode, a home (cf. **wāri-w^o**, p. 1138a, l. 17); the locality in which

a man's ancestors have dwelt and in which his descendants are born, the family home (cf. **wāri-w°**, p. 1138a, l. 17).

waisath वैसद् or **wōsath** वौसद् । दीर्घवयाः adj. e.g. (of a human being) of ripe age, aged (say, roughly, over sixty years of age).

vēsth व्यस्त् or **vēst** व्यस्त् adj. e.g. dispersed, scattered, in **asta-vēsth**, p. 52a, l. 8.

wusath वुसथ् । **visṛti**: m. (sg. dat. **wusatas** वुसतस्), breadth, width, expanse, vastness (of surface, time, quality, action, etc.).

wustakhān (= أَسْتَخْوَان) m. a bone (El. *ustakhān*).

wōs'til वौसतिन् । **kāraṇīpūṣṭy** f. expertness, or uncommon skill in craftsmanship; the livelihood earned by, or the occupation of, a skilled craftsman. Cf. **wōsta**.

was'tr वस्त्र or **was'tr** वसत्र । **vasan** m. (sg. dat. **was'tras** वसत्रस्), a garment, clothes, raiment (Gr.M.; Śiv. 10, 58, 752, 801, 889-90, 1037, 1047, 1329, 1411; Rām. 784, 1087, 1189, 1758; K. 227, 418-9, 1046).

—**pairun** —पैरन् m.inf. to put on clothes, to dress oneself (Gr.M., Śiv. 1440); to put clothes on another, to dress a person (K. 422, 843). **was'tra-wās** वसत्र-वास । **tarlavās**: m. flimsy raiment. **was'tra-wan** वसत्र-वन् m. N. of a certain sacred site and grove (Śiv. 1037, 1411).

vēstār व्यस्तार (or **vi°** वि°) । **visṭār**: m. extension, amplitude, breadth, expanse (of country, time, circumstance, action, sheet of cloth, etc.) (Śiv. 523, 1102); (of speech) prolixity, diffuseness, fullness of detail; the broad, or general, condition or arrangement of anything (Śiv. 18, 1158). —**anun** —अनुन् । **ucititaya** अवस्थापनम् m.inf. (of something disarranged) to put in proper order. —**bōzun** —बौजुन् । **avसरान्वीक्षणम्** m.inf. to consider, or examine, an opportunity (as to whether it is suitable or not). —**dyun**^u —दिनु । **ucitavस्थापनम्** m.inf. to explain fully or comment on (some concise statement or literary work); to put in order (something previously disarranged). —**wuchun** —वुकुन् । **ucitayogavivechan** m.inf. to examine, or deliberate upon, a state of affairs (as to its suitability in regard to place, time, availability of materials, or the like). —**yun**^u —यिनु । **ucitayogadhigam**: m.inf. a suitable state of affairs to present itself.

vēstārun व्यस्तारुन् (or **vi°** वि°) । **visṭāraṇ** conj. 1 (l p.p. **vēstōr**^u व्यस्तोरु), to explain, comment upon, expand (some complicated or concise statement, treatise, or the like) (Śiv. 64, 1158, 1580); to expand, diffuse widely (Śiv. 9, 100). **vēstōr**^u-**mot**^u व्यस्तोरु-मन्त ।

visṭārit: perf. part. (f. **vēstōr**^u-**mūṣ**^u व्यस्तोरु-मूषु), explained, commented upon (as ab.).

waswō (? spelling) (? **waswās**, q.v.) m. surprise (El. *waswā*). **waswa trāwun** (sic) m.inf. to surprise (El.).

was-wun^u वस्-वुनु । **kaṇanī**: n.ag. (f. **was-vūn**^u वस्-वून्), (of a road, sloping land, or the like) gradually descending, with a downward slope. (cf. the next).

wasawun^u वसवुनु । **avतरन्** n.ag. (f. **wasaviūn**^u वसवून्), that which comes down, descends, falls (lit. and met.), and so on in all the meanings of **wasun**, q.v. (El.; Śiv. 499, 1560; YZ. 108); (of a road, ground, or the like) that which descends gradually, that which slopes down (cf. the preceding) (K.Pr. 72).

visawun^u विसवुनु । **atiprasatayukt**: n.ag. (f. **visaviūn**^u विसवून्), one who exhibits pleasure, one who becomes pleased or delighted, as in **visun**, q.v.

waswās वसवास । **waswās** हृत्कम्पः m. palpitation of the heart (from fear, apprehension, or the like), fluctuation of mind, wavering, nervousness, perturbation (El. *waswas*, sorrow; YZ. 93). ? Cf. **waswō**.

waswōsⁱ वसवासि (= وسواسي) । **duḥlavichit**: adj. e.g. apprehensive, dreading, nervous, timorous.

wuswōsⁱ वुसवासि । **khedṣedī** खेदस्वेदीभवः m.pl. sweatings, perspiration (due to excessive exertion, pain, weakness, fear, or the like) (El. *wūsawās*).

wōsiyēth वासियथ (= وصييت) f. (sg. dat. **wōsiyūṣ**^u वासियथु), a will, a testament (Gr.M. *wōsiat*).

vis'iyi विसियिय, see **vēs**.

wat, see **wath**.

wāt (i.e. **wāt**), a seam (W. 114), see **wāth** 1. In W. 115, **wāt**, a seam, is a mistake for **wāth** 2, q.v.

wata वत, a jingle of **bata**, in **bata-wata**, p. 137b, l. 15, q.v.

wata 1 वट । **kalḍḍ**: m. a stain, stigma, disrepute (causing general censure, expulsion from society, or the like).

—**dyun**^u —दिनु । **laṅḍḍī** लाञ्छितीकरणम् m.inf. to put a stigma (on a person or thing), to give a bad name (to).

—**lagun** —लगुन् । **kalḍḍī** कलङ्कितीभवनम् m.inf. a stigma to attach to a person or thing, (of a person) to get a bad character, (of a thing or action) to become considered useless or vile.

wata 2 वट । **svārūp** स्वरूपपूर्णः adj. e.g. in full original form (i.e. not divided up or incomplete) (e.g. a rupee which has not been changed into its equivalent in coins of smaller value). —**kor**^u-**mot**^u —कर्-मन्तु । **ghanakata** मापादितः perf. part. (f. —**kūr**^u-**mūṣ**^u —कर्-मूषु), merged into one whole, as in the next. —**karun** —करुन् । **vinimayen** पूर्णैकरूपापादनम् m.inf. to combine, merge, a number of parts into one whole (e.g. to exchange a number of small coins for one coin

corresponding to their total value, such as giving 16 annas for a rupee, or 12 pence for a shilling).
-pūṅbhū^u -पूङ्गुवु । पणविशेषः m. N. of a certain copper coin, of the value of a quarter pice, see pūṅbhū^u.

wāṭⁱ-wāṭa वटि-वट । पूर्णः adj. e.g. full, complete (genl. with reference to a silver or gold coin).

wata 3 वट, see wath.

watai (? spelling and gender), the first of the four *khushābas* or weedings by hand of a rice field, i.q. arīsar, kachh-nēnd, and pangrai, qq.v. (L. 463, cf. 327).

wāṭⁱ वटि, see wata 2 and wot^u.

vēta व्यत । शान्तः adj. e.g. calm, quiet, of a tranquil disposition; free from passions; cool, free from heat, of low temperature. —gashun —गङ्गुन् । शान्तीभवन् m.inf. to become appeased, allayed, calmed; to become abated, put an end to, extinguished. —karun —करुन् । शमनम् m.inf. to calm, tranquillize, appease, allay; to abate, put an end to, extinguish; to cool (anger, pride, etc.).

viṭa विट in viṭa-viṭa विट-विट । विलम्ब्य विलम्ब्य adv. dilatorily, by slow degrees, little by little (u.w. vbs. of giving, taking, doing a task, and the like).

wōṭ^u वट्टु । अधस्तनकोष्ठम् m. the room on the ground floor of a house, in which the tenants live in the winter for the sake of warmth (El. *want*, Śiv. 1567, Rām. 572). wāṭⁱ-nakawō^r वटि-नकवोर् । संकुचितकोष्ठविशेषः m. a narrow closet or small room on this ground floor.

wot^u 1 वतु । प्रक्षेपः m. casting, flinging, hurling (stones, dust, mud, or the like) at (someone or something animate or inanimate) (cf. kañi-w^o, p. 461b, l. 43).

—karun 1 —करुन् । शिलादिप्रक्षेपेण विबाधनम् m.inf. to harass, torment, or damage (by flinging showers of such missiles, at someone, or something, as ab.).

—gashun —गङ्गुन् । प्रक्षेपाप्या बाधानुभवः m.inf. a flinging (of such missiles) to happen (to someone), to be tormented by a shower of such missiles; met. to be subjected to a torrent of abuse, etc.

wot^u 2 वतु । पटसंस्कारविशेषः m. a method of marking linear figures on silk or fine woollen cloth by impressing it with a heated sickle-shaped instrument of iron. —karun 2 —करुन् । पटसंस्कारविधानम् m.inf. to impress such figures.

wāṭⁱ-gor^u वति-गर्ह । पटसंस्कारविशेषकारः m. a man whose profession it is to mark such figures. -ṭūpⁱ-टूपि । संस्कारविशिष्टशिरस्त्रम् f. (sg. dat. -ṭōpē -टोप्य), a cap ornamented with such figured silk or the like.

wot^u 3 वतु adj. (f. vūṭ^u वतू), having (so many) roads or ways of approach or exit, used —°, as in daha-w^o,

approached by ten roads, p. 199a, l. 24; sh^u-w^o, s.v.; sata-w^o, approached by seven roads, p. 944b, l. 50; ṭōwot^u, s.v. a place where four ways meet. Cf. wath 1.

wot^u 1 वट्टु m. a collection of things clustered together, a lump, pad, used —°, as in danda-w^o, p. 225a, l. 8; hirⁱ-w^o, p. 367a, l. 47; kana-w^o, p. 448a, l. 46; naka-w^o, p. 627a, l. 39; nal-w^o, p. 631b, l. 49; viga-w^o, p. 1101a, l. 40; wal-w^o, p. 1111b, l. 16. Cf. vūṭ^u 1 (of which this is the masc. form) and wāṭun.

wot^u 2 वट्टु adj. (f. vūṭ^u वटू), of (such-and-such) a weight, used —°, as in rata-w^o, p. 847a, l. 1). Cf. vūṭ^u 2.

wot^u 3 वट्टु, see wāṭun.

wōṭ^u वोटु । कर्मस्थता प्राप्तः 1 p.p. of wāṭun, q.v. (f. wōṭ^u वाञ्च), as adj. arrived (cf. aza-w^o, p. 74a, l. 34; wati-w^o, s.v. wath 1); (met.) arrived at a condition of readiness for use, (of a man) one who has passed through childhood and is now able to make himself useful, (of a thing) ready for use after due preparation. —prōt^u —प्रोटु । कर्मस्थता प्राप्तः adj. (f. wōṭ^u prōṭ^u वाञ्च प्रोटू), become quite ready for use, as ab.

wōṭ^u वोटु । संघोषितः 1 p.p. of wāṭun, q.v. (f. wōṭ^u वाञ्च), as adj. joined up, united (cf. phuṭa-w^o, p. 717a, l. 12; wōṭa-w^o, s.v. wōṭh); (added to a numeral) containing (so many) joins, as in duwōṭ^u, p. 264b, l. 35 (e.g. duwōṭ^u pīr, a stool with two joints, or joined in two places; tr^u-wōṭ^u bāna, a dish joined in three places; ṭuwōṭ^u phēran, a coat with four seams).

As subst. m. the act of joining, an agreement (cf. sata-w^o, p. 942b, l. 41; ṭōṭ^u w^o, p. 1085a, l. 40); a person who joins pieces together, as in anga-w^o, a mender of a broken limb (cf. anga-wāṭukh, p. 33b, l. 2); bāna-w^o, a mender of dishes.

wōṭⁱ-hāl वटि-हाल् । धान्यविशेषः f. N. of a certain kind of rice-plant, or paddy, with a large white grain in a thin husk (L. 463, wāṭihal).

wōṭ^u वॉतु । उत्तानता m. (of a river, lake, pit, or the like) shallowness (cf. ōṭ^u-w^o, p. 53a, l. 48) (Śiv. 1755).

—hyon^u —ह्योनु । विचाशयाभिज्ञानम् m.inf. 'to take the shallowness'; hence, to find out (after enquiry) another's intentions. —wuchun —वुकुन् । आशयपरीक्षणम् m.inf. to sound the depth (of a body of water); to test (another's) intentions.

wōṭⁱ-gāv 1 वॉति-गाव् or -gōv^u -गोवु । स्वेषां तिरस्कृतां m. (f. -gōv^u -गोवू), one who shows contempt for his own people (by the way he supports those whom he ought to support, or by the way he neglects to help those whom it is his duty to help); cf. gāv 1. -gāv 2

-वाव् f. a cow that gives milk (i.e. that is not dry) (K.Pr. 126, *wānti-g*). Cf. *gāv* 2.

wōṭ^u वोट्ट । दुर्निःसारसारः, सुद्रवित्तः adj. (f. wōṭ^u वोट्ट, sg. dat. wācō वॉच) (of a shell-fruit, such as the walnut) having the kernel hard and difficult to extract, close-shelled (cf. El. *wōnt dūn*, i.e. wōṭ^u dūn^u, a kind of walnut, s.v. *dun*; L. 352, *wantu* and *ront*) (K.Pr. 229); as subst. m. and f. a mean miserly person from whom it is difficult to extract anything. Cf. wōṭh.

wōṭ^u वोट्ट f. the act of joining up, bringing close together, used —° in *saṭa-wōṭ^u*, p. 942b, l. 37. Cf. wōṭ^u.

wōṭa वोट्ट etc., see wūth.

wūṭ^u वूट्ट, in *mas-wūṭ^u*, etc., p. 595b, ll. 21-2, i.q. wūth^u, q.v.

viṭ^u 1 or wūṭ^u 1 वट्ट । सखमज्जरी f. (sg. dat. wacē वच्य), a collection of separate things brought together, an assemblage (of things), a lobulated mass (cf. *bōka-w^o*, p. 99b, l. 46; *hirⁱ-w^o*, p. 367a, l. 49; *phā^{-v^o}*, p. 698a, l. 15; *trika^{-v^o}*, p. 1023b, l. 10; *śākⁱ-v^o*, p. 1067b, l. 5; esp. a cob of maize or the like (cf. *dōda-w^o*, p. 190b, l. 8; *makāyi-w^o*, p. 563b, l. 12); a bringing together, joining up (cf. *lata-w^o*, p. 537a, l. 7); a groove (in a beam) into which other boards fit (cf. *kura-w^o*, p. 467a, l. 40); (in a garment or the like) a gusset, slit (cf. *cāka-w^o*, p. 169b, l. 13; *gal-w^o*, p. 282b, l. 15; *kasha-w^o*, p. 492b, l. 49).

wacē वच्य । कणशसमुदायः, संमुखयोजितपट्टिकाचकम् f.pl. an assembled group of distinct things (cf. *kōṭhⁱ-w^o*, p. 489a, l. 30); esp. the total of the seeds in a cob of maize or the like; a wheel-like article with spokes united at the hub. -kōn^u -कोनु । सूत्रगुलिका f. the ball of thread as formed on a spinning wheel. -kān^ur^u -काञ्चू । सूत्रगुलिका f. id., but smaller than the preceding, and somewhat long. -yēnd^r -यन्दूर । सूत्रवेष्टनयन्त्रविशेषः m. a machine for twisting two strands of thread (as formed on a spinning wheel) into one, and forming the doubled thread into a new ball.

viṭ^u 2 or wūṭ^u 2 वट्ट । परिमाणविशेषः f. (sg. dat. wacē वच्य), a measure of weight, a weight weighing two seers (or four pounds) (cf. Hindī *bāt*); anything weighing two seers.

viṭ^u 3 or wūṭ^u 3 वट्ट f. (sg. dat. -wacō -वच्य), a small round stone, a pebble (cf. *kah-w^o*, p. 425b, l. 36, and Rām. 1607, not 1609, as there misprinted; *nal^{-v^o}*, p. 632a, l. 3). Cf. wath.

viṭ^u 4 or wūṭ^u 4, see wathun.

wāṭadār वाटदार । विहितसंदानः adj. e.g. possessing

joins; hence (of something once broken or torn) pieced together, repaired, mended.

wōṭadār वोट्टदार । अन्नःकठिनः adj. e.g. (of food badly cooked, fruit imperfectly ripened, or the like) hard inside, having a hard centre or kernel. Cf. wōṭ^u and wōṭh.

wūṭagī वूटगी । उद्भवापारः f. the nature or condition of a camel, camelhood; (of a human being) acting like a camel (involving stupidity, and heedlessness in gait, eating, and general conduct). Cf. wūth.

wath 1 वथ । मार्गः, उपायभूतशिक्षादिः f. (sg. dat. wati वति, Gr.Gr. 70), a road, way, track, path (cf. *ajē wati*, p. 13b, ll. 38 ff.; *ala-w^o*, p. 23a, l. 37; *āndi-wati*, etc., p. 31b, ll. 34 ff.; *bōlⁱ-w^o*, p. 104a, l. 26; *drustē wati*, p. 249a, l. 26; *kō-w^o*, p. 496b, l. 9; *maharājī w^o*, p. 556a, l. 49; *nōrⁱ-w^o*, p. 649b, l. 21; *nina-w^o*, p. 672b, l. 43; *pā-w^o*, p. 748a, l. 35; *pot^u w^o*, p. 788b, l. 28; *rāza-w^o*, p. 857b, l. 10; *sangar-w^o*, p. 921a, l. 44; *sōnⁱ-w^o*, p. 924b, l. 48; *sō-w^o*, p. 955a, l. 36; *wānⁱ-w^o*, p. 1121b, l. 3) (El. *wat*, *wath*; Gr.Gr. 66, 70; Gr.M.; L. 463; L.V. 41, 98; Śiv. 371, 535, 1067, 1247, 1253, 1312, 1450, 1626, 1824, 1861, 1895; Rām. 30, 48, 140, 181, 244, 337, 403, 1171, 1598 (voc.); K. 112, 195, 425, 1010-1, 1124; H. ii, 2; v, 7; vii, 17; x, 1; xii, 14, 15; YZ. 38, 279, 418; K.Pr. 1, 87, 91, 132, 232); route, course, way by which one travels (cf. *nāvi-w^o*, p. 667a, l. 19) (Śiv. 1700, 1805; K. 75, 431, 1120, 1161-3; H. ii, 1; x, 4; K.Pr. 26); (met.) a way, manner of life, method, habit (cf. *hūnⁱ-w^o brōrⁱ-w^o*, p. 337a, l. 31; *prāñē wati pakun*, p. 762a, l. 7; *pata-w^o*, p. 793b, ll. 34 ff.; *sēzi wati pakun*, p. 956b, l. 14; *wār wath gashun*, p. 1134b, l. 21; *wāra wati*, p. 1135a, l. 25) (El. method, K.Pr. 77); a way, manner, means, cause (cf. *nina-w^o*, p. 672b, l. 45; *sāsi-wati*, p. 941a, l. 44; *dōyē wati*, s.v. *z^h*); teaching, instruction (which shows how to acquire some knowledge or carry out some act) (cf. *ath-wath*, p. 67b, l. 16) (Śiv. 16, 538). —*diñ^u* —दिञ्जू f.inf. to give a path, to make way (for a person), to allow to pass (K. 70); to give means (for accomplishing something) (K. 579). —*hēñ^u* —हञ्जू f.inf. to take the road, set forth, depart (Rām. 680, 1598). —*hāvūñ^u* —हावञ्जू । सुमार्गप्रदर्शनम् f.inf. to show the way, point out the right course, to conduct, guide (lit. and fig.) (El.; Gr.M.; Śiv. 109, 236, 518, 623, 1625, 1759, 1885; Rām. 178, 989; K. 578; H. v, 9; K.Pr. 14, 165); (of one who has gone wrong) to direct (him) along the right way (lit. and fig.). —*kariñ^u* —करञ्जू । सहायमार्गणम् f.inf. 'to make a way', to search

for, and find, help for the successful accomplishment of any work. -**pēth dyun**^u -**पथ् दिनु** । धर्माधीनः m.inf. 'to put upon the way', to dedicate, or devote, to public use (e.g. a private garden, tank, hospice, or the like). -**pēth tōk**^u **trāwun** -**पथ् टोकु चावुन्** । 5
अतिनिश्चयाज्ञा m.inf. (of a respectable person) to solicit like a mean beggar (*quasi*, like a sorry mendicant seated at a cross-roads with a bowl before him, proclaiming his destitution, and accepting the most trivial charity). -**pēth yōñē** **thunun** -**पथ् योज** 10
कुगुन् । उपवीतसंस्कारविशेषः m.inf. (amongst Brāhman) a fictitious investiture of the sacred thread, performed in some public place such as the bank of a river, or a place where four ways meet. It is performed when a Brāhman has died, and when his heir has not yet been so invested, in order to enable the latter to perform the funeral rites. —**rāvūn**^u —**रावन्** । मार्गात्पतनम् f.inf. 15
a road to be lost; the way to be missed (Rām. 1222); to become hostile to proper knowledge, morality, conduct, or discrimination, and attach oneself to the opposite, to become immoral, etc., be led astray (Śiv. 553); cf. **wati-rāwun**, bel. —**rāwarūn**^u 20
—**रावरन्** । मार्गान्निपातम् f.inf. to cause a way to be lost, to cause (a person, dat.) to lose (his) way (Śiv. 1625; Rām. 1362, 1616 (*rāwarūn*^u), 1620 (id.); K.Pr. 226); to seduce into evil practices, mislead, as ab. —**ṣatūn**^u —**षटन्** । मार्गविध्वंसनम् f.inf. to out, or break, a road; to break faith (with a creditor, an ally, and so on). —**wuchūn**^u —**वुकुन्** । योग्यताविचिनम् 25
f.inf. to inspect a road; before beginning any work, to consider carefully its nature, propriety, results, etc. (Rām. 95, 1000); to watch the way, expect, wait for (a person) (Gr.M.; K. 643, 647, 1001, 1005; YZ. 253 (pl.)); to watch (a person's) way, to follow (his) footsteps (Rām. 1486). —**wuchith pūr**^u **trāwun** 30
—**वुकिष् पूर् चावुन्** । साह्यसामग्र्यन्वफलपर्यालोचनोत्तरं प्रवर्तनम् m.inf. 'to advance the foot after (first) inspecting the road', not to undertake a work without previous consideration, as ab. -**walad** -**वलद्** । 40
सहायसंपत्तिः f. (sg. dat. -**walūz**^u -**वलञ्ज**), 'road-companionship', (in the carrying out of a work) a large number of friendly helpers. -**vūn**^u -**वंन्** । **पव्वलम्** f. 'a road-grove', (in any work) a crowd of friends and relations, etc., to help; cf. **wata-v**^o, bel. -**vūn**^u **karūn**^u -**वंन् करन्** । सहायसंपदनुवृत्तिः f.inf. to 45
seek for a full supply of helpers for the successful completion of a work. —**yiñ**^u —**यिन्** f.inf. a way to come, an opportunity to turn up, a method to present itself (Rām. 838, K. 212).

wata-gām वत-गाम् or -**gōm**^u -**गोम्** । मार्गयामः m. 50

a roadside village (esp. when existing only at rare intervals on a long lonely road). -**gōm**^u -**गामि** । मार्गयामीयः m. an inhabitant of such a village. -**got**^u -**गन्तु** m. one who goes along a road, a wayfarer; one who travels, proceeds along (some route) (L.V. 57). -**gath** -**गथ्** । पथिकः m. (sg. dat. -**gatas** -**गतस्**), one who travels on a road, a wayfarer (Gr.M.; Śiv. 1485, 1829); a passenger (on a ship) (Gr.M.). -**hāvukh** -**हावुख्** । मार्गदर्शी m. (f. -**hāvüc**^u -**हावचू**), one who shows a road, a guide, a guide-post, any action or quality that guides (lit. and fig.) (El., Gr.M., YZ. 432). -**kharc** -**खर्च्** । मार्गव्ययः m. road-expense, the cost of a journey; money for a journey, provision (of funds) for a journey (Gr.M.). -**kōl** -**कल** । मार्गकुखा 15
f. a stream or canal of running water met on a road (esp. in a forest or wild). -**kul**^u -**कुलु** । मार्गवृक्षः m. a shady tree, or tree with fruit (met on a desolate and usually treeless road). -**kāman** -**कामन्** । 20
संचारनिरोधः f. (sg. dat. -**kāmūn**^u -**कामन्**), 'scarcity of road', inability to go to some place or house (owing to fear, anxiety, or some obstacle). -**kōn**^u -**कोनु** । मार्गविधारकः, कुमार्गः subst. m. and adj. (f. -**kōn**^u -**कांन्**), 'one who is one-eyed on the road', i.e. who breaks the rules of good conduct (by misappropriating a deposit or the like), one who leads others astray (from virtue, etc.) (cf. K.Pr. 1); a bad or winding road, a road that is not straight (K.Pr. 1). -**kāñēr** -**काञ्** । मार्गभंगः m. misappropriation of a loan or deposit, as ab.; leading others astray, as ab.; -**krim** (? spelling) m. a certain sweet pot-herb, *Lycium* 25
sp. (L. 72, cf. **krim**). -**kōs** -**कोस्** । मार्गवक्रता m. distortion of a road, crookedness of a road; crookedness of conduct, etc. -**lūr**^u -**लूर्** । उपकारिका f. a road-house, an inn, a traveller's rest-house on a long road, a caravan-serai, a tent at a stage on a road (El. *vatalur*, *watalur*). -**nōsh**^u -**नोशु** m. a road-destroyer, a highway robber (L.V. 43). -**pūr**^u -**पूरु** । संकुचितमार्गः m. a footpath; a narrow path in the hills or cut through the snow, passable by only one person at a time; cf. **wati-p**^o, bel. -**pūr**^u **kaḍun** -**पूरु कडुन्** । ईषत्प्रक्रमारम्भः m.inf. (of one recovering from illness) to begin to attempt to walk. (of a baby) to begin to toddle. -**pōthan** -**पौथन्** । 30
सुदूरपथिकः m. a traveller on the road, one who is travelling on a long journey (esp. when he is doing so against his will or under some necessity). -**rōch**^u -**रोक्** । मार्गरचकः m. a road guardian, a road watchman; anything which would help on a journey (such as money, food, dress, house), viaticum, travelling money, etc. -**sāmāna** -**सामान**, m. travelling expenses (El.). -**sōth**^u -**सौथि** । मार्गसहगामी m. a road com-

panion, a fellow-traveller. -tör^u -ताक् । मार्गविलम्बः f. delay on the road. -viñ^u -वञ् । मार्गलताकदम्बम् f. a grove by a long dreary road (esp. one planted as a pious act for the use of the general public); cf. wath-v^o, ab. -yār -यार् । मार्गसखा m. a road-friend, a friend made in the course of a journey. -yār^u -यार्ञ् । मार्गसख्यम् f. such friendship; friendship caused by travelling on similar occupations.

watā-wath वता-वथ् । अन्यद्वारा पूर्तिः f. (sg. dat. -wati -वति), having something (which one should do himself) done by another.

wati āsun वति आसुन् । साह्यकर्तृत्वम् m.inf. to be, or become, a helper, to be of assistance, to show favour to another's efforts, to take his side. —karun —करन् । स्वानुकूलिकरणम् m.inf. to make (some powerful person) show favour to oneself (in case of a dispute, quarrel, or some unpopular act or business), to bring a person over to one's own side. -kōṣh^u -कौष् । साहाय्यार्थदानम् (उत्कोचः) m. a bribe to bring a person over to one's own side, a bribe (to a judge) to gain a favourable decision. —lagun —लगुन् । योग्यमार्गे स्थित्वाप्तिः m.inf. to get on the (right) way, to become confirmed in a worthy course (of conduct, courtesy, zeal in learning, or the like); (of a thing, quality, or action) to become established in a good condition. —lāgun —लागुन् । योग्यमार्गे योजनम् m.inf. to confirm, or establish, a person, thing, etc., as in the preceding. —nērun —नेरुन् m.inf. to emerge on (or from) a road, to approach, come near (Rām. 1143b).

—pakun —पकुन् । मार्गगमनम् m.inf. to go along a road (Śiv. 1654; Rām. 42; K.Pr. 99, 232); to live a well-conducted life (in peace, contentment, affection, and the due carrying out of religious duties). -pūr^u -पूर । लघुमार्गः, सन्मार्गगामी m. a footpath; one who leads a well-conducted life; cf. wata-p^o, ab. -pēṭh anun -पेठ् अनुन् m.inf. to bring on to the (right) way, start (a person) in the right direction (Śiv. 154). -pēṭh bēhun -पेठ् व्यङ्गुन् । सर्वस्वनाशदुःखे मज्जनम् m.inf. to sit (as a beggar) on the road, to be plunged into sorrow by the loss of one's entire possessions. -pēṭh bāna-khōr^u phuṭārūn^u -पेठ् वान-खाक् फुटरञ् । रहस्योद्घाटनम् f.inf. to reveal one's own, or another's private character, or affairs, or secret (cf. bāna-khōr^u phuṭārūn^u, p. 109b, l. 39). -pēṭh thawun -पेठ् थवुन् । साधारणभोगार्थोत्सर्गः m.inf. to dedicate property for the free use and enjoyment of the public. -rost^u -रस्तु adj. (f. -rūṣh^u -रूष्), impassable (El.). -rōw^u -रोवु । मार्गभ्रष्टः adj. (f. -rōv^u -रावू), one who has lost his way, one who has deviated from the right road (lit. and fig. of morals, etc.). -rāwul -रावुल् ।

मार्गविभ्रंशी m. (f. -rāvūj^u -रावञ्ज), one who causes another to lose his way, one who, or that which, misleads (lit. and fig., as ab.). —rōw^u-mot^u —रोवु-मंतु । मार्गत्रिपतितः perf. part. (f. —rōv^u-mūṣh^u —रावू-मञ्चू), one who has lost his way, been misled (lit. and fig., as ab.). —rāwun —रावुन् । मार्गत्रिपतनम् m.inf. to lose one's way (lit. and fig. of morals, etc.); cf. wath rāvūn^u, ab. -rāwur^u -रावूर् । मार्गभ्रंशकः m. (f. -rāvūr^u -रावूरू), one who leads others on to the wrong way, one who misleads (lit. and fig., as ab.). —rāwarun —रावरुन् m.inf. to mislead (El.). —rōzun —रोजुन् । साह्ये समास्थितिः m.inf. to remain firm and persistent in helping or showing favour to another. —thawun —थवुन् । स्वानुकूलनिषीकरणम् m.inf. (before beginning a dispute, some unpopular work, etc.) to bring over an influential person to one's own side. -ṣol^u -ःञ्जु । मार्गनिपतितः adj. (f. -ṣūj^u -ःञ्ज), one who, while en route with a number of companions or caravan, absconds from the company; one who has abandoned the rules of good conduct or education, and has taken to a disreputable life. -wōl^u -वौल् । साह्यसंपदुक्तः, साह्यकृत m. (f. -wājēn -वाज्यन्), one who has powerful help (in accomplishing some object); a powerful person who takes side with another and helps him. —wati —वति । उचितमार्गेण adv. along the proper road, in the right manner (the whole time), carefully and thoroughly (K.Pr. 232); along the whole way, continually as one goes along (Rām. 1766). -wōt^u -वौतु । निर्वाहितमार्गः adj. (f. -wōṣh^u -वाञ्चू), one who has traversed the road and reached the end, one who has completed a journey; met. one who has gone through the whole course, one who has mastered all the rules (of good conduct, of some branch of learning, or the like). —yun^u —यिनु । सन्मार्गे निष्ठा m.inf. to come by, or along, a road (K.Pr. 18); to come on the way, to occur during a journey (K. 74, 729); to come on to the right way, to become a reformed character, (of a thing, work, or the like) to become in prosperous condition.

wath 2 वथ् adv. (borrowed from Skt. *vat*, and used as a suffix) like, as in mastāna-wath, like one who is drunk (Śiv. 1450).

wath 1 वट् । वर्तुलशिला m. (sg. dat. watas वटस), a stone (globular and smooth, such as is found in a river-bed), a large pebble, a boulder, rock (cf. khāra-w^o, p. 408a, l. 2; kāji-w^o, p. 430a, l. 31; kañi-w^o, p. 461b, l. 44; kwōji-w^o, p. 495b, l. 38; nal-w^o, p. 632a, l. 6; nīla-w^o, p. 634a, l. 29; phāla-w^o, p. 693a, l. 22) (L.V. 17, K.Pr. 190); met. any smooth globular object, like such a stone (cf. khōna-w^o, p. 402a, l. 43). Cf. viit^u 3.

wāṭa-gōḡgul वट-खगुल । गुलिकाकारः m. 'a spheroturnip'; hence, some object globular in shape (esp. used with regard to the stone, etc., on a ring); hence, met. something thick, bulky, stout. —**khōr^u** —खू । **वारिपर्णीविशेषः** m. the circular leaf (or a collection of leaves) of a certain aquatic plant (used as a food for horses). —**khūr^u** —खू । **रोगविशेषः** f. N. of a certain disease in the heel, caused by a blow or the like, and involving painful internal gatherings difficult to cure; cf. **khūr^u** 1. —**khūr^u** —खू । **लताविशेषः** f. a certain medicinal creeping plant with long delicate leaves, and growing in the ground at the foot of the hills. —**kram** —क्रम । **वन्यशाकभेदः** f. N. of a certain wild vegetable with long, thick, and closely packed leaves. —**r^akh** —रख । **स्थिररेखा[तुल्या]** f. (sg. dat. **r^akhi** —रखि), a line or mark deeply and permanently engraved or marked on a rock; met. anything (such as a condition, promise, or the like) which is fixed, irrevocable, absolutely unchangeable. —**thawun** —थवुन् । **गोपनम्** m.inf. to keep secret, hold one's tongue about, not to mention (something heard, known, secretly imparted, or the like). —**thow^u-mot^u** —थवु-मंतु । **गोपितः** perf. part. (f. —**thiuv^u-müsb^u** —थवू-मंचू), kept secret, or private, as ab. —**tövⁱ** —तावि । **अर्धभर्जितः** adj. e.g. (of chick pease or the like) only half-parched, parched only on one side, badly roasted (and hence hard as gravel). —**tövⁱ gashun** —तावि गशुन् । **असम्यक्पाकाग्निः** m.inf. to be badly cooked, as ab.

wāth 2 वट । **अतिघर्मः** m. the extreme, unbearable, heat experienced in the summer at midday.

wātha वठ in **wātha-wadal** वठ-वदल् । **तिरस्कृत्या बाधा** f. distress, fever, or the like caused to a respectable person by abuse publicly directed at him; cf. **wathal** 1. —**wadal gashün^u** —वदल् गशुन् । **तिरस्कारेण बाधानुभवः** f.inf. such distress or fever to be experienced. —**wadal karün^u** —वदल् करुन् । **तिरस्कारेण बाधानुभावनम्** f.inf. to cause such distress, etc., by offering such abuse.

wāth 1 वाट । **संयोगः** m. (sg. dat. **wāṭas** वाटस्), union, uniting, the act of joining up two separate things, tying up together, piecing together (cf. **athaw^o**, p. 64b, l. 44; **bangā-dēli-w^o**, p. 112b, l. 49; **gandā-w^o**, p. 289b, l. 22; **hanga-w^o**, p. 339a, l. 2; **hōnza-w^o**, p. 341a, l. 20; **lara-w^o**, p. 529a, l. 42; **nakha-w^o**, p. 629a, l. 4; **phōda-w^o**, p. 685a, l. 23; **phēkⁱ-w^o**, p. 721a, l. 6; **pakh^a-ca-w^o**, p. 726a, l. 38; **pānⁱ-w^o**, p. 737b, l. 32; **rēla-w^o**, p. 832b, l. 41) (Gr.Gr. 123); a joining or joint (of limbs) (cf. **banda-w^o**, p. 111a, l. 28); joining together, construction; hence, the material of which a thing is

constructed (L.V. 17); a seam (W. 114, *vāt*); repairing (by joining broken pieces, uniting broken limbs, causing the edges of a wound to unite by a surgical operation, and so on) (cf. **diri-w^o**, p. 271a, l. 28; **ṭāth-w^o** (m.), **ṭāṭa-w^o** (f.), p. 1085b, ll. 39, 45); the union, or forming the union, of personal friendship or relationship with another. —**dyun^u** —दिनु । **संधापनम्** m.inf. to repair (by joining up broken pieces or the like). —**karun** —करुन् m.inf. id. (H. x, 12). —**sapadun** —सपदुन् m.inf. to cling (El., W. 88).

wāṭa-pūr^u वाट-पूर । **पादक्रमविशेषः** m. a certain method of walking (in which the toe of the hinder foot is placed against the heel of the foot in front,—foot throughout touching foot, as is done in measuring land). —**wāth** —वाट । **संयुक्तसंबन्धः** f. (sg. dat. **-wāṭi** —वाटि), intimate union, close joining up, mutual exact fitting together.

wāṭuk^u 1 वाटुकु । **संधानसंबन्धी** adj. gen. (f. **wāṭuc^u** वाटूचू), of, or belonging to, close union of two or more things or persons.

wāth 2 वाट । **गवेषादिभक्तम्** m. (sg. dat. **wāṭas** वाटस्), a lumpy kind of porridge of coarsely broken grain (such as maize, barley, etc.) (cf. **kan^a-ka-w^o**, p. 457b, l. 40; **makāyi-w^o**, p. 563b, l. 14; **pingi-w^o**, p. 740a, l. 25; **shōlⁱ-w^o**, p. 880b, l. 38; **wushki-w^o**, p. 1147a, l. 12) (W. 115, *vāt*, mistranslated 'seam').

wāṭa-kosh^u वाट-कशु । **मयुष्टकपिष्टवुसम्** m. the bran of pounded maize (as sifted from the broken grain). —**lōkh^ar** —लखर or **-lōkhūr^u** —लखरू । **यवादिभक्त-ज्ञानमहागोलः** f. a large coagulated lump of the material of this porridge, when cold and stale. —**muḡ^u** —मुजू । **मूलिकाविशेषः** f. a certain kind of radish, small and pungent (El. *wāṭamij*). —**phol^u** —फलु । **गूढसंचितधनम्** m. 'a grain in porridge', a hidden hoard (hitherto unknown and now discovered), treasure trove. —**ṭir^u** —टीरू । **ज्ञानसंहृतयवावन्नगोलः** f. a large coagulated lump of the material of this porridge when cold and stale.

wāṭuk^u 2 वाटुकु adj. gen. (f. **wāṭuc^u** वाटूचू), of, or belonging to, such porridge (e.g. a particular grain suitable for making it, or a dish for holding it).

wāth वाँट । **आमाशयः** m. (sg. dat. **wāṭas** वाँटस्), the belly, stomach (cf. **āṭa-w^o**, p. 69a, l. 38) (K.Pr. 218).

wāṭa-buday वाँट-बुदय । **अत्यभीषा** f. (immediately on seeing something) violent longing, impetuous hankering (for it, so that one is even ready to take it by force). —**phērun** —फेरुन् । **त्यागाय रचितीभवनम्** m.inf. to experience pleasure in giving or leaving (esp. something of great value or much loved) to another.

vēth व्यथ । वितस्ता f. (sg. dat. **vēthi व्यथि**, Gr.Gr. 70), the N. of the principal river of Kashmir, in Skt. *Vitastā*. In India it is known as the Jihlam (*vulgo* Jhelum) (El. *vēth* (sic), *ryēt*; Gr.Gr. 25, 70; W. 149; Śiv. 1588; K.Pr. 9, 227, 233). In K.Pr. 102, treated as a symbol of prosperity. Cf. **vētastā**. —**shikhur^u** **pārun** -शिक्षुर् पावन । पणविशेषः m.inf. to cast a certain bet, ordan, or test. In this, a wet mark is put on one side of a potsherd, piece of grass, or the like. It is tossed into the air, and, as in our 'head or tail', the side that turns up decides the contest.

vētha-bal व्यथ-बल । **वैतस्ततीर्थम्** m. any local *ghāt* on the bank of this river, where people bathe, or embark and disembark (Gr.Gr. 165). —**both^u** -बंठु । **वैतस्तकूलम्** m. a bank of this river. —**gōd^u** -गौडु । **वैतस्तमत्स्यः** f. a fish of this river (cf. **gād**). —**krūnd^u** -क्रुंडु । **वितस्तातीरप्रदेशः** f. (sg. dat. **-kranjē** -क्रञ्ज्य), N. of the country on both banks of this river. —**truwāh** -त्रुवाह । **वितस्ताचयोदशी** f. (sg. dat. **-truvūsh^u** -त्रुवशु), the thirteenth lunar day of the bright half of the month of Bād^urapēth (Skt. *Bhādrapada* = August–September), being the anniversary of the day on which Pārvati, the Energetic Power of Śiva, descended to the earth in the form of this river. A festival is held on this date, during which Hindūs worship and make offerings to the river. —**truvūsh^u-bōg^u** -त्रुवशु-बोगु । **सुदाचाविशेषः** m. a present made to a bride by her husband's people on the occasion of this festival. —**wōn^u** -वोनु । **वैतस्तजलम्** m. the water of the river Vēth (as distinct from that of neighbouring streams) (El. *vēthawōn*; Gr.Gr. 73; W. 115, *vētharon*^s, river-water). —**wotur^u** -वंतुर् । **वितस्ताप्रभवस्थानम्** m. the source of the river Vēth. —**wāv** -वाव । **वैतस्तावातः** m. the breeze that blows from the Vēth, or from a place where it has a confluence with another river or with the Wular lake.

vētha व्यथ । **अतिखूलः** adj. e.g. excessively stout, corpulent, obese; cf. **vyoth^u**. **vētha-pan व्यथ-पन** । **तन्वीपकरणविशेषः** m. a carpenter's rule or gauge.

vēth वेथ f. in **gar-vēth**, household utensils, p. 296a, l. 36, q.v.

vēth^u वंठु, see **vyoth^u**.

wōth वृथ f. (sg. dat. **wōthi वृथि**), a leap, jump (**pēthⁱ** (a jump) over) (cf. **kala-pēthⁱ w^o**, p. 435a, l. 42; **kōli-w^o**, p. 437b, l. 48) (El. *wot*, *wōth*; Gr.M.; Śiv. 1567; K.Pr. 63). —**dīn^u** -दिनु । **उत्सवनम्** f.inf. to give a jump, to jump, (esp.) to jump down from on high, or to jump to a height from below (Rām. 554, 558, 1369; K.Pr. 146). —**dāvūn^u** -दावंनु f.inf. to cause to jump, make (a person) leap

(cf. p. 263a, l. 49) (Śiv. 1815). —**kadiūn^u** -कद्विनु । **भ्रमेणोत्थानम्** f.inf. to give a jump, to jump up suddenly, to jump (from sudden fear, surprise, or the like) (cf. p. 386a, l. 22) (Śiv. 998); (of something low down) to jump up, be propelled upwards. —**lāyūn^u** -लार्थनु f.inf. to take a jump, to leap, to leap (into), leap (upon) (El.; Rām. 212, 250; K. 233, 237, 446, 491, 632). —**tulūn^u** -तुलनु f.inf. to leap up, to leap to a height (Rām. 549; II. ii, 9). —**trāvūn^u** -त्रावंनु । **मोक्षादुत्सवनम्** f.inf. to take a series of jumps, esp. down from, or over, a height (cf. **tēharyau-pēthⁱ wōta trāwāne**, p. 983b, l. 49). —**śhunūn^u** -शुननु । **उत्सृत्य निपतनम्** f.inf. to jump down, hurl oneself down, plunge (into) (II. iii, 4; K.Pr. 109); (on seeing something going on which interests) suddenly to plunge into the middle (of it).

wōta-bari śhōta-bor^u वट-बरि कूट-बर् । **सुतगता प्रवर्तनम्** m. jumping about (from one thing to another), trying resource after resource (used of someone helpless and without resources and making despairing efforts to accomplish some work). —**pūr^u** -पूर । **सुतगतिक्रमः** m. going along, or progressing, by jumps: a road or path over which it is necessary to pass with great speed. —**tulanē** -तुलन f.pl.inf. to leap about, to leap, make leaps (Gr.M.). —**wōr^u** -वोर् । **शीघ्रप्राप्यस्थानम्** m. a place which should be reached, or which can be reached, by very quick going (*quasi*, in a leap). —**wōt^u** -वोतु । **सुतगतिकम्यमार्गः** m. a path which can be traversed only by jumping (owing to rocks, uneven surface, hollows, torrents, or the like). —**wōth** -वृथ । **निरन्तर्येण स्रवनम्** f. continued leaping (K. 448, 1127); progressing by uninterrupted leaps; (in doing any work) habitually acting rashly and without consideration of results.

wōthi anun वृथि अननु m.inf. to bring with a leap, to cause (someone) to come at once before oneself, to summon hastily (K. 367).

wōth^u वृथु । **सोत्थानः** adj. (f. **wōth^u** वृथु), 1 p.p. of **wōthun**, q.v. (This word is to be distinguished from **wōth^u 3**, which has the opposite meaning.) Used as adj., risen, standing up, erect; he who, or that which, is steadily and continuously rising (lit. and met.); risen (from bed, sickness, or the like) (cf. **bēmāri-w^o**, p. 108b, l. 50; **huri-w^o**, p. 347a, l. 45); prepared, ready (cf. **byāli-w^o**, p. 150b, l. 40); risen (from), been done with, been got rid of (cf. **mūni-w^o**, p. 573b, l. 47); originated, issued, emanated (cf. **manza w^o**, p. 584a, l. 30); risen from its origin, just issued, fresh from the source (cf. **thāna-w^o**, p. 978a, l. 10). Here there has possibly been confusion with **wōth^u 3**.

q.v.); and so on, through all the meanings of wōthun.

wōtha-bēth वथ-बेठ । उत्थानाखितिवृत्तिः f. (of some thing or action) the continuously and repeatedly rising up and settling down. -bēth lagūn^u -बेठ लगनू । आखित्युत्थितौ प्रवर्तनम् f.inf. (of a human being) to begin repeatedly rising and sitting; to become restless, fidgetty, etc.; (of some action) to become uncertain, at one time in action, at another time not, or at one time definite and at another time indefinite, and so on; cf. wōthāsan. -dān -दान् । चलचुली n. a movable fireplace or cooking stove (capable of being moved safely from one place to another).

wōthā-bīthī वथा-बीठी । उत्थानासनकर्म f. rising up and sitting down; esp. (as a punishment to a school boy) continuous repeated standing up and sitting down.

wōth^a 2 वथु (for 1, see wasun) । उन्मुक्तः (f. vūth^u 2 वकू, for 1, see wasun) (of a thing or action) open, uncloused, not shut up (cf. āchi-washa gāshē-rasha, p. 9a, l. 2; āda-w^o, p. 12b, l. 7; atha-w^o, p. 64b, l. 47; thāna-w^o, p. 978b, l. 29; wōlinja-w^o, p. 1115b, l. 48) (Gr.Gr. 29, 140; Gr.M. wōth^u; K.Pr. 1, 105, 245); exposed, bare, uncovered, naked; not tied up, unfastened; loose, not connected (with); free, unrestricted, unrestrained (cf. buk^{ri}-w^o, p. 102b, l. 6). — bhunun — हुनुन् m.inf. to throw (a door or the like) open (Rām. 1734).

wōth^a 3 वथु । अवतीर्णः (f. vūth^u 3 वकू, for 4, see s.v.). (This word is to be distinguished from wōth^u, which has the opposite meaning), 1 p.p. of wasun, used — as adj., in the following meanings:— descended, come down, [as in hātⁱ-w^o, p. 356a, l. 35; nakha-w^o, p. 629a, l. 7; nēri-w^o, p. 673b, l. 18; sōrga-w^o, p. 934a, l. 30; wana-w^o, p. 1120a, l. 42]; just come (from), fresh (from) [as in dōri-w^o, (cloth) fresh from the loom, p. 237a, l. 34; hēli-w^o, p. 364b, l. 21; wāna-w^o, p. 1121a, l. 20; so dāna-w^o, (of cooked food) fresh from the oven (cf. thāna-wōth^u, p. 1158b, l. 49); vēgi-w^o, one who is just married (s.v. vyūg^u), as compared with vēgi wōth^u-mot^u (p. 1150b, l. 18), a married person]; declined, faded, wasted, waned, (as in buthⁱ-w^o, p. 143a, l. 10; nashē-w^o, p. 654b, l. 41; rasa-w^o, p. 842a, l. 23); fallen (from some former condition), abased (as in mada-w^o, p. 548b, l. 16; mōda-w^o, p. 549a, l. 32); and so on for other meanings of wasun.

wōth^a वॉठ । अन्नकाठिन्यम् m. (sg. dat. wōtas वॉटस्) (of grain, fruit, etc., badly cooked) internal hardness, toughness, or grittiness. Cf. wōt^u.

wūth 1 वुठ । औष्ठः m. (sg. dat. wūthas वुठस्; obl.

wūtha 1 वुठ), the lip (of the face) (cf. shēkar-w^o, p. 878b, l. 45) (El. uat, wūth; Gr.Gr. 15; Gr.M.; Śiv. 66, 539, 830; Rām. 724, 1266, 1393, 1708; YZ. 75).

wūtha-bhyon^u वुठ-झणु । क्षित्रीष्टः adj. (f. -bhēn^u -झणू), one who has a torn lip, or a gap in the lip (owing to some wound or accident). -bot^u -बठु । भित्रीष्टः adj. (f. -būt^u -बठू), one who (by a surgical operation, or by some accident) has a cut lip, or a piece of lip cut off; hare-lipped. -vyoth^u -वठु । व्यूथीष्टः adj. (f. -vēth^u -वठू), thick-lipped, swollen-lipped.

wūth 2 वुठ (cf. wūthun) in wūth-patāg वुठ-पटांग ।

अत्युद्वेगः m. extreme harassment of another, violence (e.g. by making him give something, goading him into doing something impossible, or making charges against him). -patāg tulun -पटांग तुलुन् । अत्युद्वेजनम् m.inf. to harass in this way. -patāg wōthun -पटांग वथुन् । अत्युद्वेगोद्भवः m.inf. such harassment to happen (e.g. by violence, attacks, uproar, etc.). -paṭōgⁱ -पटांगि । उद्वेजकः adj. e.g. one who habitually harasses, as ab.

wūtha 2 वुठ । विह्वलीष्टः adj. e.g. one who has a deformed lip.

wūth^u वुथु । नीधवर्षणम् m. (during a shower of rain) the water that drips from the eaves of a house (Gr.Gr. 15, wūth; Śiv. 338).

wūthⁱ-dag वुथि-दग् । नीधधारसंपातः f. the fall of a torrent of water from the eaves. -dāra -दार । नीधवृष्टिधारा f.pl. a stream of water from the eaves.

wūth^u वुठु 1 p.p. of wūthun, q.v. used — as adj. in āda-wūth^u, half-twisted, p. 12b, l. 8, q.v.

wūth वूठ । उष्ट्रः m. (sg. dat. wūtas वूटस्, Gr.Gr. 51; f. wūtin वूटिन्, q.v., Gr.Gr. 38), a camel (cf. muji-w^o, p. 558b, l. 17) (El. uat, wūth; Gr.Gr. 18, 38, 51; W. 134, wūth; K.Pr. 78, 235).

wūta-bār वूट-बार (sometimes spelt wūtha-वूठ-) । उष्ट्रभारः m. a camel's load, the goods loaded on a camel (Il. i, 9, wūta-bār; YZ. 420, wūthah-b^o); met. an excessively heavy burden imposed upon a man (even if it is beyond his strength). -cōbur -चुबुर । उष्ट्रसमशीलः adj. (f. -cōb^{ur} -चुबूक), a camel lout, a hulky boor (described as a long-necked, tall, bulky fellow, who is brainless in what work he does, whose gait, manner of speech and of eating, and other forms of conduct are objectionable). The word is not confined to the male sex. -kōb^{ur} -कूबूक । उष्ट्रपृष्ठम् f. a camel's hump (traditionally said to represent the grave of an ancient Moslem saint); met. any hump-shaped article fixed firmly on its base. -nabun -नबुन् ।

निष्प्रयोजनायासः m. (sg. dat. -*nabanas* -नन्ननस), 'a camel's dance', useless labour, lost labour, labour in vain. -*raz* -रञ्ज् । **अनेकेषां परस्परं संबन्धकम्** f. a rope of camels, i.e. a line of camels connected together by a rope running through the nose-ring of each; a collection of people all mutually united by one reason (such as mutual friendship, relationship, common occupation, and so on). -*sol*^u -सल्लु । **असन्यन्विवेकी** m. one who walks like a camel (without heading hollows and heights, shortest or longest way, and so on); hence, one who acts without discrimination, one who acts unreflectingly. -*hop*^u -हप् । **उद्गमशीलः** m. 'camel-bitten'; hence, one, unable himself to think or understand, who acts properly or improperly only in obedience to another, one who is a mere docile machine.

wūth^u वूट् (sometimes, e.g. p. 595*b*, l. 21, spelt **wūṭ^u वूट्**) । **महामणिकम्** f. (sg. dat. **wūchē** वूछे or, sometimes, **wūcē** वूचे), a kind of large earthenware jar or vat (cf. **masa-wūṭ^u**, p. 595*b*, ll. 21 ff.) (K.Pr. 139).

wōthadañē वथदञ् । **उत्थितः** adj. e.g. standing up, erect (K. 980); standing permanently on end; cf. **wōdañē**. —**rōzun** —रोञ्जुन् । **उत्थाय स्थितिः**, **तदासक्त्या चापालनम्** m.inf. to remain standing; to be at attention, always ready to obey, to be constant in attendance; to receive (a guest) hospitably. —**thawun** —थवुन् । **निरन्तर्येण कार्यनिरोजनम्** m.inf. to set standing, set erect; to set (a person) continually standing, i.e. perpetually on duty, without a moment's rest.

waṭhal 1 वठल् । **भर्त्सनेनानादरः** f. disrespect (shown to another by abusing him before respectable people); cf. **waṭha**. —**gaṭhūn^u** —गहञ्जु । **अतिरिक्कारावाप्तिः** f.inf. such disrespect to happen, i.e. to be shown (to a person).

waṭhal 2 वठल् । **गूढसंचयः** f. secret collection (of money, goods, results of work, or the like), secret hoarding. —**karūn^u** —करञ्जु । **गुप्तसंग्रहः** f.inf. secretly to hoard, secretly to pile up one's earnings or the like.

vēthun व्यथुन् । **पृथीभवनम्**, **तोषाप्तिः** conj. 3 (2 p.p. **vēthyōv** व्यथोव्), to become stout, fat, corpulent, to swell (cf. **rēkh vēthūn^u**, p. 830*b*, l. 43) (El.; Gr.Gr. 108, 110, 173, 196); (of something originally thin, by undergoing the necessary processes) to become thick, etc.; to increase (El.); to exult, rejoice (on the attainment of one's desires, etc.) (Rām. 1109; K. 61, 96, 255, 330, 337, 418, 461-2, 569, 585, 633, 648, 659, 682, 725, 749, 771, 857, 902, 949, 964, 986, 1133, 1158). **vēthyō-mot^u** व्यथो-मत् । **स्त्रीत्यमुपपत्तः** perf. part. (f. **vēthyē-mūṭ^u** व्यथो-मूच्), become stout, fat, thick, as ab.

wōthun वथुन् । **उत्थितिः** conj. 2 (1 p.p. **wōth^u वथु**, f. **wōṭh^u वथू**; 2 p.p. **wōṭhōv** वथोव्). The 1 p.p. should be distinguished from **woth^u वथु**, 1 p.p. of **wasun**, to descend, q.v. The two words are almost identical in sound, but have opposed meanings);

to rise, go up, ascend (cf. **d^ah w^o**, p. 198*a*, l. 21; **parda w^o**, p. 756*b*, l. 13; **tala-pēṭha w^o**, p. 996*a*, l. 46; **tēngal wōthāñⁱ**, p. 1011*a*, l. 29; **tēṇḍⁱ wōthāñⁱ**, p. 1050*a*, l. 3) (El. *wōthun*, *wōṭun*, *wōthun*; Gr.Gr. 26, 29, 111, 176, 209, 225, 227; Gr.M.; L.V. 1; Rām. 344, 561, 563, 595, 820, 886, 900, 1099, 1127; K. 873); esp. to rise suddenly, or unexpectedly (cf. **manza w^o**, p. 584*a*, l. 36; **wūrⁱ wūrⁱ w^o**, p. 1141*b*, l. 37) (Rām. 1475); to rise up, stand up, become erect (cf. **lūt^u wōthūn^u**, p. 536*a*, l. 46; **mēnga wōthāñē**, p. 578*a*, l. 44; **thod^u w^o**, p. 971*a*, l. 2) (Gr.Gr. 204; L.V. 10, 75; Śiv. 65, 321, 392, 842, 879, 1357; Rām. 114, 173, 391, 431, 484, 554, 598, 662, 672, 692, 707, 819, 903, 252, 955, 1107, 1110, 1374, 1384, 1388, 1402, 1462, 1493, 1559, 1604, 1691, 1712, 1741; K. 69, 80, 235, 443, 446, 461, 475, 600, 608, 814-5, 870, 890, 895, 897, 930, 1000, 1041, 1097, 1118; H. ii, 3, 5, 6; iii, 1, 8; v, 6, 9; viii, 11; xii, 3, 14-5, 20; YZ. 532; K.Pr. 63, 237); to rise up and stand, to be standing, erect (El. *wōthun*, to stand; Rām. 332); to rise, get up (from bed, sickness, or the like), to awake, recover from illness (cf. **bēmāri w^o**, p. 109*a*, l. 2; **nēṇḍ^{ari} w^o**, p. 642*b*, l. 24) (Gr.M.; L.V. 105; Śiv. 163, 628; Rām. 73, 622; K. 592, 801 (*wōṭh^u* is a misprint for *wōṭh^u*), 968, 971, 1163; H. xii, 23); to swell (as a river, a vein, a bruise, or the like) (cf. **nahōjⁱ wōthāñē**, p. 625*b*, l. 38; **rag wōthūn^u**, p. 827*b*, l. 23);

to rise for the purpose of leaving, to rise up and go, to take leave (cf. **brag wōthāñⁱ**, p. 120*a*, l. 22; **dōkha w^o**, p. 206*b*, l. 17; **mala w^o**, p. 564*b*, l. 21); to depart (from a place, or this world) (**buthi-pēṭha w^o**, p. 143*b*, l. 3); to be lifted off, to be done away with, be abolished, discontinued (**lawā wōthūn^u**, p. 544*a*, l. 10; **thop^u w^o**, p. 980*a*, l. 32; **thaph wōthūn^u**, p. 918*a*, l. 20) (Śiv. *makha w^o*, to be lifted off the shoulder, i.e. to be completed. 1758, the reference to *wasun*, on p. 629*a*, l. 4 being incorrect); to disappear, cease to exist (cf. **bōgⁱ wōthāñⁱ**, p. 91*a*, l. 20; **bangā wōthūn^u**, p. 112*b*, l. 37; **barm w^o**, p. 123*b*, ll. 1 ff.; **das w^o**, p. 251*b*, l. 27; **dōsh^u w^o**, p. 253*a*, l. 33; **diwath wōthūn^u**, p. 265*a*, l. 3; **mālay wōthūn^u**, p. 570*a*, l. 20; **mandach wōthūn^u**, p. 575*b*, l. 12; **satyā wōthūn^u**, p. 950*b*, l. 29) (Śiv. 1290); to rise

(owing to friction or the like) from the surface, to be worn away, (of skin) to be worn off, flayed (cf. **bargōlī wōthānī**, p. 120*b*, l. 5; **nam wōthānī**, p. 635*b*, l. 38; **tūz wōthānī**, p. 1051*b*, l. 41);

to spring up, sprout, shoot, grow; to break out (as an epidemic, mutiny, etc.), to arise suddenly (as a storm, disturbance, etc.), to burst forth (as fire) (cf. **brēh wōthūnū**, p. 120*b*, l. 18; **dūnū wōthūnū**, p. 231*b*, l. 18; **drāg w°**, p. 241*b*, l. 4; **hūs w°**, p. 352*b*, l. 2; **huy wōthūnū**, p. 363*a*, l. 46; **khad wōthūnū**, p. 391*b*, l. 36; **mājē-wadun w°**, p. 557*b*, l. 40; **maishēr w°**, p. 598*a*, l. 49; **mazhar w°**, p. 615*b*, l. 10; **naba-nār w°**, p. 619*a*, l. 11; **nār w°**, p. 647*a*, l. 35; **phārīshēr w°**, p. 708*b*, l. 41; **phāwār wōthānī**, p. 720*b*, l. 4; **pōnsa-grishū wōthūnū**, p. 742*b*, l. 33; **tāv w°**, p. 1046*b*, l. 37; **wōlharish wōthūnū**, p. 1113*b*, l. 38) (El. *wōthun*, to blow (of the wind)); Śiv. 1614, 1843; Rām. 404, 693, 740, 835, 1761; K. 451, 762; H. iii, 3; vi, 12-3, 15; YZ. 396; K.Pr. 128); to spring up, come into existence, begin, occur (cf. **bādōw° w°**, p. 89*a*, l. 42; **br°s wōthūnū**, p. 126*a*, l. 47; **bōy wōthūnū**, p. 149*a*, l. 22; **dōd° w°**, p. 191*b*, ll. 6 ff.; **dōd°sa w°**, p. 193*a*, l. 7; **gānd wōthūnū**, p. 289*a*, l. 16; **māchī wōthūnū**, p. 547*a*, l. 35; **muh w°**, p. 553*b*, l. 17; **mōsh°kh w°**, p. 597*b*, l. 18; **nyāy w°**, p. 675*a*, l. 8; **phakh w°**, p. 689*a*, l. 8; **phasād w°**, p. 712*a*, l. 16; **phutūra w°**, p. 718*b*, l. 49; **pralāb w°**, p. 759*a*, l. 35; **prasang w°**, p. 768*a*, l. 23; **sēy wōthūnū**, p. 956*a*, l. 7; **ṭōsa-ṭōs wōthūnū**, p. 1037*a*, l. 38; **tāv w°**, p. 1047*a*, l. 22; **ṭan wōthūnū**, p. 1073*b*, l. 23; **wucāpa w°**, p. 1095*b*, l. 1; **wād w°**, p. 1096*a*, l. 26; **wuṭh-patāg w°**, p. 1159*b*, l. 18; **wāṣakh wōthūnū**; **wōṣrāth w°**; **vyād wōthūnū**) (Gr.M.; Rām. 281, 407, 1142, 1290; K. 1114); to come on, begin (as pain, disease, etc.) (cf. **bēgarun w°**, p. 92*b*, l. 6; **bambar wōthānī**, p. 108*a*, l. 14; **brikh wōthūnū**, p. 122*b*, l. 10; **ḍaḍūrū wōthūnū**, p. 192*a*, l. 38; **dag wōthūnū**, p. 193*b*, l. 5; **phārī-wōw wōthūnū**, p. 702*b*, l. 43; **phutang wōthānī**, p. 718*b*, l. 29; **pyās w°**, p. 818*a*, l. 15; **rēy wōthūnū**, p. 854*b*, l. 34; **tūri-bambar wōthānī**, p. 1021*a*, l. 27; **tōs w°**, p. 1037*a*, l. 34; **tatur° w°**, p. 1044*b*, l. 46); to proceed (from), originate, issue, emanate, result (cf. **prawa wōthānē**, p. 772*a*, l. 13; **rāy wōthūnū**, p. 854*b*, l. 21; **tarang wōthānī**, p. 1028*a*, l. 32); to rise (upon), fall (upon), attack (Gr.M., K. 1056, K.Pr. 85).

This verb is used with the conjunctive participle of another verb, to indicate the hastiness, impulsiveness or suddenness of the act expressed by the latter, as in

phīrith wōthun, equivalent to our 'to up and answer' (K. 755; H. viii, 6; x, 2, 6; xxii, 11).

wōth°-mot° वुठु-मंतु । उद्वितः perf. part. (f. **wōṣh°-mūṣ° वुठू-मंतू**), risen, etc., as ab.

wōthan-wād वुथन्-वाद् । संहारः m. disappearing, i.e. total destruction (of a kingdom, of one's entire property, or the like). **-wād yun° -वाद् यिनु** । विनाशकालोपगमः m.inf. the time of such destruction to come near.

wōthith gathun वुथिथ गठुन् । मूलादेव विनष्टीभवनम् m.inf. (by some overwhelming calamity, an entire kingdom, property, or business) to disappear, i.e. to be totally destroyed.

wūṭhan वुठन् f. (sg. dat. **wūṭhūnū वुठन्तू**), the act of twisting (cf. **atha-w°**, p. 64*b*, l. 49) (Gr.Gr. 121); a screw (El.). **-diñ° -दिन्** । आवेष्टना f.inf. to give a twist (to something loose or lax, such as a rope or the like, in order to tighten it up). **-yiñ° -यिन्** । अत्यायहयुक्तीभवनम् f.inf. 'twisting up to come (to a person)', to show more and more persistence (the more one's entreaties are refused).

wūṭhun वुठुन् । आवेष्टनम्, अत्ययोद्देजनम् conj. 1 (1 p.p. **wuṭh° वुठु**, f. **wuṭh° वुठु**, f.dat. **wuchē वुछ**; 2 p.p. **wuchyōv वुछोव**), to twist, screw, wring (cf. **atha w°**, p. 64*b*, l. 50; **gōṣha wūṭhānē**, p. 313*a*, l. 6) (Gr.Gr. 15, 120-1); to twist (as in making a rope or the like) (cf. **anga w°**, p. 33*b*, l. 14; **atha wūṭhūnū**, p. 65*a*, l. 2) (Gr.M., L.V. 107); to coil round and round (something to strengthen it, or to strengthen a joint); to entangle; (met.) to wring (a person's feelings), to hurt his feelings by subjecting him to violent abuse or accusations, no matter how much he shows humility and entreats (cf. **wān wūṭhānī**, p. 1120*b*, l. 49).

wuṭh°-mot° वुठु-मंतु । आवेष्टितः, बलाद्बुद्धेजितः (f. **wuṭh°-mūṣ° वुठू-मंतू**), twisted, etc., as ab.; hurt in the feelings, as ab.

wūṭhana yun° वुठन यिनु । आवेष्टिव प्रवर्तनम् m.inf. pass. to become twisted, as ab.; to become the subject of violent abuse or accusations, as ab., the more one pleads and shows humility; (of a disease or the like) the more remedies are applied, to entangle (i.e. get hold of) the patient the more.

wōthanāwun वुथनावुन् conj. 1 (1 p.p. **wōthanōw° वुथनोवु**), to cause (so-and-so) to rise (as distinguished from **tulun**, to raise or lift up, both words being looked upon as causals of **wōthun**, q.v.) (Gr.Gr. 176).

wūṭhanāwun वुठनावुन् । आवेष्टना, उद्देजनम् conj. 1 (1 p.p. **wūṭhanōw° वुठनोवु**), to cause (a rope or the like) to be twisted; to harass (a person) by causing

the police, etc., to bring accusations (of theft or the like) against him.

vēthiñ^u वृथिञ् f. a woman who is too stout, too fat, made ugly by fatness, gross. Considered to be the fem. of **vyōth^u**, q.v., but used in a bad sense (Gr.Gr. 38).

wūthiñ वृथिञ् । आवेष्टना, आयहः f. twisting, coiling; twisting a rope or the like; a twist, coil (El. *wūthiñ*, Gr.Gr. 120, K.Pr. 178); persistence or obstinacy (in insisting in undertaking some work in spite of another's objections). —**yiñ^u** —यिञ् । आयहोद्भवः f.inf. obstinacy or persistence in carrying out some work to occur.

wūthiñ वृथिञ्, see **wūtiñ**.

wōthⁱnār वृथिनार, **wōthⁱnēr वृथिनर** or **wōthⁱnēr वृथिनैर्** । उत्थानशीलता, उद्योगः m. habitual readiness to undertake (any work) at once and without delay, industrious activity, zealous quickness.

wōthpāth वृथपाथ । उपपन्नः m. (sg. dat. **wōthpātas वृथपातस्**), any public calamity (such as drought, flood, epidemic, etc.). Cf. **wōtpāth**.

wath^r वथर् । पत्रम् m. (sg. dat. **wath^rras वत्रस्**). (This word is the form taken by **path^r 1**, when it is the second member of a compound. It therefore occurs only —°) a leaf (cf. **ala-w^o**, p. 22b, l. 44; **bōñē-w^o**, p. 115b, l. 31; **dachē-w^o**, p. 186a, l. 16; **dat^r-w^o**, p. 259a, l. 23; **gula-w^o**, p. 284a, l. 1; **hāka-w^o**, p. 326b, l. 46; **kābayē-w^o**, p. 382b, l. 50; **khēla-w^o**, p. 397b, l. 23; **khārⁱ-w^o**, p. 410b, l. 49; **muji-w^o**, p. 558b, l. 30; **pampōshē-w^o**, p. 734a, l. 28; **pana-w^o**, p. 735a, l. 23; **pōshē-w^o**, p. 779a, l. 47; **tamōkⁱ-w^o**, p. 1006b, l. 12; **ṣⁿānⁱ-w^o**, p. 1075a, l. 26; **ṣūthⁱ-w^o**, p. 1087a, l. 21) (El. *wathar*, *wathir*; Gr.Gr. 51; Śiv. 1802); any leaf-like object (cf. **pilⁱ-pilⁱ-w^o**, p. 814b, l. 2). Cf. **wath^r 2**.

wath^rra-hor^u वत्ररहर् । कर्णभूषणविशेषः m. a pair of certain leaf-like ear-ornaments. —**kan** -कन् । एकमात्र-कर्णभूषणविशेषः m. a single one of a pair of these ornaments.

wathar वथर् m. or f. the act or condition of spreading, becoming diffused, in **wuna-wathar**, f., p. 1122a, l. 47, and **wōsha-w^o**, m., s.v. **wōsh 1**, q.v. Cf. **watharun**.

watharū वथरू m. a level piece of ground, a field, i.q. **pathur**, q.v., and (like **wath^r**, q.v.) used only —° (cf. **bad-watharū**, p. 81b, l. 48; **lar-watharū**, p. 529b, l. 41); a field in which rice is sown broadcast (L. 331, *watrū*, 463, *wattrū*).

wathur^u वथरू । अत्यायासः m. great fatigue, weariness, distress (from excessive labour, journeying, or the like). Cf. **wutra**. —**gabhun** —गक्नुन् । अत्यायासखेदानुभवः

m.inf. such fatigue to be experienced; to become exhausted by exposure to extreme heat, a rainstorm, or the like; to experience mental distress (from being abused, from grief, or similar cause).

vēthur^u 1 वथरू । पक्षिभेदः, काष्ठविशेषः m. a certain bird, described as small, dark-coloured, and living in swampy land; a certain smooth wood found in root-shaped lumps in barren hill-country.

vēthur^u 2 वथरू । स्युलाङ्गः adj. (f. **vēth^r 1 वथरू**), stout, plump, bouncing (usually with reference to a boy or girl).

vēth^r 2 वथरू (for 1, see **vēthur^u 2**) । बुद्धमीनविशेषः f. N. of a certain small fish, generally found in forest torrents.

wathur^u वथरू । पटलाधारसम्बः m. a cross-beam supporting the upper floor or roof of a house. **wuthārⁱ-mōṇḍ^u वुथरि-मंडु** । पटलाधारदावाधारदारु m. the block of wood that supports this beam and keeps it in its place.

watharun वथरन् । समास्तरणम् conj. 1 (1 p.p. **wathor^u वथरू**), to spread out (a carpet, mat, or the like, on the ground), lay out flat (Śiv. 500, 1468; Rām. 1495; II. xii, 18, 21; YZ. 235); to throw (a person) flat and spread out on the ground (for execution). **wathor^u-mot^u वथरू-मंतु** । समास्तृतः perf. part. (f. **wathūr^u-mūṣ^u वथरू-मंजू**), spread out, as ab. (Rām. 569, 579).

watharun^u वथरन् । आस्तरणम् m. a mat, rug, or the like spread out (for sleeping on or for sitting on), a bed (Gr.M.; L. 458, *wathran*; K. 925; H. xii, 24); a carpet (El.).

watharānⁱ-palav वथरनि-पलव । आस्तरणपटः m. a rug (used like a mattress) spread (on a bed for being lain upon. Usually some old worn-out garment).

watharani pyōmot^u वथरनि प्योमंतु । अतिचोभाविष्टः perf. part. (f. —**pyēmūṣ^u** —**प्येमंजू**), filled with agitation, as in the following. —**pyon^u** —**प्यनु** । अतिचोभाविष्टीभवनम् m.inf. to become extremely agitated (by fear, disease, loss, anxiety, or the like, to such a degree that the person affected is not able even to stand up).

vētharan व्यथरन् । धान्यतृणमयस्यूतिः, कटः f. (sg. dat. **vētharūn^u व्यथरन्तू**), a kind of sack made of string formed by twisting paddy-straw (used for carrying paddy and the like) (cf. **māz-v^o**, p. 615a, l. 6, where there is also possible confusion with **vēth^ran**, q.v.) (El.; L. 463, *vetran*; K.Pr. 124); a mat made of this string, a straw mat.

vētharūn^u-pat^uj^u व्यथरन्तू-पतंजू । धान्यतृणमयकटविशेषः f. a mat woven from twisted rice-straw; an old, worn-out, mat like the ab. —**sāban** -साबन् । निरर्थद्रव्यहापनम्

f. (sg. dat. -sābiūn^u -साबिनु), 'soap on such a straw-mat', wasting one's substance on useless labour (K.Pr. 190).

vēṭh^aran वेटरन् । पोषणम् f. (sg. dat. vēṭh^arūn^u वेटरनु), making stout, making fat; fostering (a human being, a tree, or the like). See māz-vēṭharan, s.v. vēṭharan.

vēṭh^arun वेटरन् । पोषणम् conj. 1 (1 p.p. vēṭh^ar^u वेटरु), to make stout, to fatten, to foster (e.g. a man by food, etc., or a tree by horticultural care, watering, etc.) (Gr.Gr. 8); to increase (tr.). vēṭh^ar^u-mot^u वेटरु-मंतु । पोषितः perf. part. (f. vēṭh^ar^u-mūs^u वेटरु-मुसु), made stout, fattened, as ab.

wōtharan वथरन् । अवमार्जनम्, अवमार्जनवस्तु f. (sg. dat. wōtharūn^u वथरनु), wiping, making clean by wiping; anything used for wiping, a wiper, a duster.

wōtharun वथरन् । अपमार्जनम् conj. 1 (1 p.p. wōthor^u वथरु), to wipe, make clean by wiping, to wipe clean (H. viii, 6, 13). wōthor^u-mot^u वथरु-मंतु । अपमार्जितः perf. part. (f. wōthūr^u-mūs^u वथरु-मुसु), wiped clean. wōtharan-palav वथरन्-पलव । परिमार्जनपटः m. a wiping cloth, a cloth for wiping off dirt, (for a human being) a bathing towel.

wōtharun^u वथरनु । अपमार्जनोपकरणम् m. anything for wiping off dirt, or for wiping dry, a wiper, towel.

watharāwun वथरावुन् । समास्तरणम् conj. 1 (1 p.p. watharōw^u वथरोवु), i.q. watharun, q.v. (El., Gr.M.) (El. also has watharawun, to spread (a carpet)) (El.; Gr.M.; Śiv. 57, 1850; Rām. 1783; YZ. 343).

vēṭh^arāwun वेटरावुन् । स्खलीकरणम् conj. 1 (1 p.p. vēṭh^arōw^u वेटरोवु), i.q. vēṭh^arun, q.v. (El., Gr.Gr. 173); to increase (tr.) (El.). vēṭh^arōw^u-mot^u वेटरोवु-मंतु । पोषितः perf. part. (f. vēṭh^arōw^u-mūs^u वेटरोवु-मुसु), i.q. vēṭh^ar^u-mot^u, q.v. s.v. vēṭh^arun.

wōtharāwun वथरावुन् । अवमार्जनम् conj. 1 (1 p.p. wōtharōw^u वथरोवु), i.q. wōtharun, q.v. (Gr.M.). wōtharōw^u-mot^u वथरोवु-मंतु । अवमार्जितः perf. part. (f. wōtharōw^u-mūs^u वथरोवु-मुसु), i.q. wōthor^u-mot^u, s.v. wōtharun, q.v.

wōtharāwun^u वथरावुनु । अवमार्जनोपकरणम् m. i.q. wōtharun^u.

wuṭhōsⁱ वुठासि । साहसिकः adj. e.g. reckless, inconsiderate (in urging others to carry on work, while inactive oneself).

wōthāsan वथासन । अभ्युत्थानम् m. rising from one's seat to show honour (to another), rising in honour of; met. to show respect to another by complimenting him, or by praising his good qualities.

wōthawun^u वथवुनु । उत्तिष्ठन् n.ag. (f. wōthavūn^u वथवनु), one who (or that which) stands up, or is on

the point of rising, or becoming prosperous; one who is zealous and ready to work.

wāthⁱwōn^u वथिवोनु । निरावरणत्वम् m. the condition of being without a screen, or of being exposed (either above or all round) (e.g. of a house, a courtyard, or a garden).

wāthⁱwōn^u वथिवानु । निरावरणः adj. e.g. (of a house, meeting place, courtyard, garden, or the like, or of a dish, vessel, etc.) without a screen, exposed (either above or all round), uncovered, unfenced.

wāthⁱwānēr वथिवाजर । निरावरणत्वम् m. i.q. wāthⁱwōn^u, q.v.

wathawār वथवार । निवासविनाशः m. destruction or ruin (of a house or other place of refuge, e.g. by decay, or by being pulled down and the materials being scattered) (Śiv. 120); met. destruction of any refuge or means of help. —gabhun —गहून् । अंशाय्या विनष्टीभवनम् m.inf. such destruction or decay to occur.

wathawāray वथवारय । आश्रयस्थानादितस्ततः प्रषिष्य विनाशनम् f. destruction or ruin of anything animate or inanimate (by decay or violent removal from its site, and the constituents being scattered in different directions) (Śiv. 5); the causing of such destruction or ruin.

wāt^uj^u वातनु, see wātul (Gr.Gr. 36).

wōtūj^u वतनु, see wōtūl^u.

wōtūj^u वटनु, see wōtūl^u.

waṭuka वटुक in waṭuka bōrav (or bhairav) वटुक वा(भै)रव । वटुकाभिधदेवविशेषः m. N. of a certain Bōrav (Bhairava) (see p. 129b, l. 44), a partial form of Śiva, said to have been born as a mental son of Pārvatī (Śiv. 1552). Cf. waṭukh.

waṭukh वटुक । देवताविशेषप्रतिष्ठानकुम्भविशेषः m. (sg. dat. waṭakas वटकस्), N. of a certain wide-mouthed bowl set up during the five days of the festival of the Śivarātri, beginning with the 12th lunar day of the dark half of the month of Phāgun (February–March), for the worship of Waṭuka Bōrav (see ab.); meton. a general term for all the vessels accompanying this bowl, and used in this worship. Cf. waṭuka.

waṭaka-pūz वटक-पूज । वटुकार्चनम् f. the performance of the worship on this festival; the body of rules laid down for this worship.

waṭakh-ḍul^u वटख-डुलु । अर्चाकुम्भविशेषः m. a bowl used in this worship. It is employed to contain the various oblations made each day to Waṭuka Bōrav.

-ḍulij^u -डुलिजु । अर्चाकुम्भविशेषः f. id., but smaller in size. -ḍūn^u -डुनु । वटुकार्चनसुफलोद्भावकः फलविशेषः m. a walnut used in this worship; the whole supply of these walnuts. A number of walnuts are put as

offerings into the above bowl, and after the conclusion of the ceremony these are distributed mutually, one to another, by the assembled relations and friends, in order to secure successful results from the worship.

-nōr^u -नांरु । वटुकार्चनकुम्भिका f. a small bowl used at this worship, in which oblations of water and fruit, etc., are deposited. It is also called **Rāma-god^u**, q.v., p. 833b, l. 8. **-not^u** -नटु । वटुकार्चनकलशः (मन्त्रकलशः) m. i.q., **-dul^u**, ab. **-prōpyun^u** -प्रापिनु । वटुकनैवियम् m. the oblations of food offered at this worship. They are consumed by the officiating priest and his assistants. **-pūzā** -पूजा । वटुकार्चनविधिः f. i.q., **wāṭaka-pūz**, ab. **-rāza** -राज । वटुकदेवः, वटुकार्चादिः m. the god Wāṭuka Bōrav worshipped at this ceremony ; the collection of apparatus used in this worship. **-wōn^u** -वोजु । वटुकार्चननिर्माञ्जलम् m. the water remaining over from the offerings at this worship.

wāṭukh वाटुख् । संधानकः m. (sg. dat. **wāṭakas वाटकस्**), he who, or that which, joins together, a man who joins up broken articles, a professional mender, or one skilled in mending, a repairer ; a process that unites together things broken (cf. **anga-w^o**, p. 33b, l. 2) ; one who brings together persons (e.g. a married couple or two friends) who have quarrelled, a reconciler.

wāṭal वाटल् f. in **wāvūn^u** **wāṭal**, etc., q.v. s.v. **wāv 1**. **wāṭal वाटल् । संधानसंस्कारोपलक्षितः** adj. c.g. possessing joins, mended, repaired (e.g. a metal or wooden article, or an article of clothing).

watil 1 वटिल् । आरण्यदाहविशेषः f. N. of a certain hard wood found in the forests (L. 79, 82, *watil*, (?) *Rhus Wallichii*). According to L. 82, it is used for making spoons and combs, and the tree has a red berry. (cf. **watyul^u**).

watil 2 वटिल् । गृहगोधिका f. a house-lizard.

wāṭul वाटुल् । चण्डालः m. (sg. dat. **wāṭalas वातलस्** ; f. **wāt^uj^u** वातजू, H. xi, 14-5), a man of the lowest and most degraded caste in Kashmir, a sweeper, a *Mihṭar*, a scavenger, leather-worker (cf. **hāra-wāt^uj^u**, a kind of bird, p. 344b, l. 14 ; **māra-wāṭul**, p. 587b, ll. 12 ff. ; **pōshⁱ-w^o**, p. 780a, l. 1 ; **shupⁱ-w^o**, p. 887b, l. 34) (Gr.Gr. 36, 58 ; Gr.M. ; L. 418 ; W. 17 ; H. xi, 14-5 ; K.Pr. 9, 231-2) ; met. one who acts like one of this degraded caste, a filthy fellow (cf. **lēka-w^o**, p. 518a, l. 44).

wāṭal-bāpār वातल्-बापार् । अतिमालिन्यम् m. the natural condition of a Wāṭul ; hence, foulness, filthiness (e.g. of a kitchen or its utensils, of garments or ornaments, of the body internally or externally). **-mahāśas** -महासस् । अयुक्तसंकीर्णता m. porridge of butter and beans (p. 553a, l. 13) (a dainty) for

a Wāṭul ; hence, incompatibility (e.g. fine ornaments on a dirty limb, or on the wrong and inappropriate limb). **-phukh** -फुख् । चाण्डालपात्री f. (sg. dat. **-phuki** -फुकि), a kind of plate or tray, on which a Wāṭul who works as a shoe-cobbler keeps his tools. **-wān** -वान् । अशुच्याश्रयस्थानम् m. a place where Wāṭuls and other foul and polluting people congregated or herd together. **-wāza** -वाज् m. a cook of this caste, a low-caste cook who deals only with foul food (cf. **hūnⁱ-māzas wāṭal-wāza**, p. 337a, l. 5) (K.Pr. 84).

vital विताल् । चैत्रपालभैरवविशेषः m. a kind of Bōrav (see p. 129b, l. 44) or local godling who acts as a **Khitra-pāl** (p. 423b, l. 6) or guardian of cultivated fields (Śiv. 1683) ; met. a Brāhman who is a greedy eater of oblations (cf. the next). **-brōhmun** -ब्रौह्मुन् । भैरवचैत्रपूजकब्राह्मणः m. (sg. dat. **-brōhmanas** -ब्राह्मणस्), a low-class Brāhman (not allowed to intermarry with members of the caste of more respectable employment) who conducts the worship of such a Vitāl, and who lives on the offerings, etc., made to it. **-kāv** -काव् । चुद्रभिनुः m. 'a Vitāl-crow', a mean beggar (greedy, persistent, and clamorous in begging).

vitāla-shēṭh विताल-शेट् । षष्ठीतिथिविशेषः f. (sg. dat. **-shēṭh^u** -शीटू), the sixth lunar day of the dark half of the month of Pōh (December-January) on which a festival is held and offerings are made to a local Vitāl. **-sond^u** -सन्दु । वेतालभैरवस्थानम् m. N. of a tract said to be haunted by Vitāls lying between Śrīnagar and the Dal lake ; cf. the next.

vitālūn^u marg वितालजू मर्ग । वेतालाधिष्ठानस्थलम् f. N. of a site near Śrīnagar where a Vitāl is said to have helped King Pravarasēna II to found that city (see R.T.Tr. iii, 340 ff., and II, 442).

wōṭal वटल् । सुतप्रवृत्तिः adj. c.g. one who habitually leaps ; one who habitually walks in leaps, one who habitually leaps along ; one who is easily put into a state of excitement by joy, fear, or the like, excitable, easily excited. Cf. **wōṭh** and **wōṭun**.

wōṭul^u वटुलु । उन्नतः, उत्थितः (सोत्थानः) adj. (f. **wōṭūj^u** वटजू), high, lofty, elevated (as compared with others, in form, position, fortune, qualities, occupation, or the like).

wōṭal-bujē वटल्-बुज्ये । निमज्जनोन्मज्जनम् f.pl. risings and sinkings, repeated ups and downs (e.g. in the flood of a river, in a state of health, or in indecision of mind) ; cf. **bōḍun**. **-dēmb** -डेम् । प्रवाहाश्रयद्वीपम् m. a floating island, such as are common on the Dal lake.

wōṭul^u वटुलु । सुतगतिकः adj. (f. **wōṭūj^u** वटजू), i.q. **wōṭal**, q.v.

watalad वटलद् । लाञ्छितः adj. e.g. (as subst., f. **wataladiñ वटलदिञ्**), stained in repute, in disrepute. Cf. **waṭa 1**.

wātagī वातगी । पामरत्वम् f. the conduct of a Wātul, or scavenger; conduct like that (marked by evil habits, abusive language, plaguing, disregard for life, general impurity, and so on).

wōtalun वतलुन् । उन्नतीभवनम् conj. 3 (2 p.p. **wōtalyōv वतल्योव्**) (of something depressed or sunk) to rise, become high (cf. **ṭōr^u w^o**, p. 1020a, l. 30); met. to rise (in wealth, honour, in bodily health, or the like); to become prominent. **wōtalith yun^u वतलिथ यिन्** । प्रकटीभवनम् m.inf. (of something hidden, e.g. a seed sown in the earth, a fault, a change) suddenly to become prominently manifest. **wōtalyō-mot^u**

वतल्यो-मंतु । उन्नतिमुपगतः perf. part. (f. **wōtalyē-mūṣ^u** **वतल्ये-मंचू**), risen, become prominent, etc., as ab.

wōtalāwun वतलावुन् । उच्चारणम् conj. 1 (1 p.p. **wōtalōw^u** **वतलोवु**), to raise, elevate (lit. and met.) (causal of **wōtalun** in all its senses). **wōtalōw^u-mot^u** **वतलोवु-मंतु** । समुन्नतिं नीतः perf. part. (f. **wōtalōv^u-mūṣ^u** **वतलोवु-मंचू**), raised, etc., as ab.

wāṭ'lyuw^u **वटिलिवु** । दादविशेषमयः adj. (f. **wāṭ'liv^u** **वटिलिवु**), made of **wātil**-wood, see **wātil 1**.

wōtam वतम् or **wōttam वत्तम्** । उत्तमः adj. e.g. excellent, of the highest quality, best (Śiv. 1087, 1449, 1864, *wōtt^o*; K. 1040, 1054, *wōtt^o*). Cf. **wōttom^u**.

wōtamukhⁱ **वतमुखि** adv. upside down (H. v, 9).

wōtamatā वतमता f. excellence, in **wōtamatā kariñ^u** **वतमता करंचू** । प्रशंसनम् f.inf. to praise, commend, eulogize, show honour (to).

wutum^u **वुतुमु** । अङ्गव्यावृत्तिः m. twisting, wrenching, sprain, dislocation of the foot, knee, or other lower limb. — **gaṣhun** — **गङ्गुन्** । अङ्गव्यावर्तापत्तिः m.inf. such twisting, etc., to occur.

watan 1 वतन् **وطن**, m. a native country (El., Gr.M.).

watan 2 वतन् । लघुचक्रविशेषः f. (sg. dat. **watūñ^u** **वतंचू**), a small circular, or wheel-shaped, piece of leather, wood, or metal, used for fastening the chain of a bolt or the like; cf. **watūñ^u**. **wat^ñ-g^{ur}^u** **वतञ्ज-गुर्** । बालयानविशेषः m. 'a wheel-horse', a little carriage on wheels for a baby, a perambulator.

wātun वतुन् m. in **burza-w^o**, a large thin sheet of birch-bark (p. 131a, l. 9), and **phā-w^o**, a square sheet of cotton wool (p. 698a, l. 17), qq.v.

wātun वटुन् । एकत्र समवायः, संभृत्य स्वायत्तीकरणम् conj. 1 (1 p.p. **woṭ^u** **3 वटु** (for 1, 2, see s.vv.); f. **vūt^u** or **wūt^u** **4 वटू** (for 1, 2, 3, see s.vv.); f.pl. **wacē** **वच्य**; 2 p.p. **wacyōv** **वच्योव्**, to bring together (a number

of things), to collect (things scattered), to assemble (tr.) (Gr.Gr. 120, 128); to close up (something open, e.g. the eye, the mouth, or the hand) (cf. **atha w^o**, p. 65a, l. 3) (Śiv. 168; Rām. 522-3, 1266-7, 1509); to join up, unite (L.V. 80); to fold up, or roll up (something spread out) (cf. **dāman w^o**, p. 219b, l. 44; **lonḍ^u w^o**, p. 525b, l. 43; **wagow^u w^o**, p. 1103a, l. 22) (Gr.Gr. 5, 10; Śiv. 1301-3, 1308, 1568); to wind up into a ball (cf. **dyūḡ^u w^o**, p. 267b, l. 4); to collect another person's property and appropriate it (e.g. in sharing out to get hold of other persons' shares as well as one's own). **woṭ^u-mot^u** **वटु-मंतु** । समुच्चित्य संभृतः, स्वायत्तीकृतः perf. part. (f. **wūt^u-mūṣ^u** **वटू-मंचू**, pl. **wacē-maṣa** **वच्य-मञ्**), brought together, etc., as ab.

wātun वातुन् । प्राप्तिः, सुद्धानविषयीकरणम् conj. 2 (1 p.p. **wōt^u** **वोतु**, f. **wōṣ^u** **वाञ्** (Rām. 147); 2 p.p. **wāṣōv** **वाञ्जोव्**), to arrive (at, dat. or dat. with **pēṭh**), to reach the end of a journey (cf. **and w^o**, p. 31b, l. 15; **bigis-pēṭh w^o**, p. 91a, l. 23; **bakām w^o**, p. 102a, l. 15; **manzilas w^o**, p. 584b, l. 31; **pānas w^o**, p. 736a, l. 48; **pata w^o**, p. 793b, l. 8; **pētis-pēṭh w^o**, p. 818a, l. 50; **shēchⁱ** **watūñ^u**, p. 870b, l. 1) (El.; Gr.Gr. 204, 208; Gr.M.; L.V. 51, 60, 82; Śiv. 65, 85, 279, 328, 631, 675, 781, 783, 930, 973, 1029, 1101, 1131, 1163, 1173, 1176-7, 1233, 1505, 1550, 1772, 1909; Rām. 121, 147, 284, 436, 471, 522, 531, 542, 575, 586, 652, 779, 836, 854, 887, 1072, 1100, 1198, 1330, 1412, 1542, 1565, 1648, 1688, 1699; K. 2, 17, 53, 76-7, 79, 94, 100, 213, 234, 256, 337, 376, 394, 396, 398, *et passim*; H. ii, 8; iii, 1-4, 7, 9, *et passim*, as in Vocab.; YZ. 30, 33, 39, 112, 126, 391; K.Pr. 111, 178, 260); to arrive at, find (something sought for) (cf. **nēbas w^o**, p. 619b, l. 38) (Śiv. 1877, K. 599, YZ. 525); to arrive at, reach, be able to reach up to (some condition) (cf. **atāṭayis w^o**, p. 69a, l. 32; **pulan w^o**, p. 730b, l. 31; **sōkhas w^o**, p. 905b, l. 40; **ṭōtam-nayē w^o**, p. 1044a, l. 23) (Gr.M.; Śiv. 42, 214, 986; Rām. 1281, 1666, 1748, 1750; K. 395, 597, 656, 1120, 1140; YZ. 190, 228); to arrive at (a person, dat.), get at (him), circumvent (him) (H. xii, 13); to arrive at (some condition), be at the point of (e.g. death) (Gr.M., Śiv. 1631); to come into the possession (of), be obtained (K. 625, 646, 705, 730, 742, 777, 1146);

(of time) (a certain moment of time) to arrive (cf. **samay w^o**, p. 915b, l. 38; **wāda w^o**, p. 1096a, l. 42) (Śiv. 511, 1081; K. 8, 46, 68, 238, 242, 355, 607, 626, 690, 799, 847, 1169); (of time) to come and pass on, to elapse (cf. **kāl w^o**, p. 434a, l. 16) (Gr.M.;

Śiv. 110; Rām. 896; K. 489, 704, 1111); to come (to a person), happen (e.g. harm, good luck, etc.) (Gr.M.; L.V. 60; Rām. 128, 881, 1299; K. 50, 86-7, 362, 536, 684, 711, 841);

to be proper, be suitable [in fut. with pres. sense, **wātakh**, thou art suitable (Rām. 849), **wāti**, it is proper; and in past cond. with sense of past ind., **wātahö**, I was suitable (Rām. 1185)] (Śiv. 318; Rām. 241, 647, 708, 735, 849, 1185, 1237-8, 1576; H. viii, 3, 6, 8, 11); relationship or connexion to exist (with, dat.) (fut. used in pres. sense, etc., as ab.) (Rām. 528, 681; K.Pr. 178);

to fit, go into, not to be excessive but to be just enough to fill (of the quantity necessary to fill a vessel of limited size), to extend over a certain space (Gr.M.; K. 111, 478); to pervade, permeate, be diffused through (Śiv. 368, 515, 626, 641, 1225, 1567; Rām. 1617; K. 777, 862);

(of food being cooked) to be cooked and ready, to be completely cooked, to be ready for serving;

thoroughly to acquire the understanding of a difficult subject, to acquire the mastery of such (cf. **panan w°**, p. 734b, l. 14) (Śiv. 46, 743, 821, 937, 1332, 1486; K. 35, 607); to have the power of discrimination (cf. **swādas w°**, p. 953b, l. 9).

wōt^u-mot^u वोटु-मंतु । प्राप्तः perf. part. (f. **wōts^u-müts^u** वाचू-मंचू), one who has arrived, etc., as ab. (K. 339, 356, 593, 645).

wātan-wōl^u वातन्-वोलु । अचिरात्प्राप्तः, समाहित-प्रवृत्तिः n.ag. (f. **-wājēñ** -वाज्यञ्), one who arrives, an arrival; (one who arrives without delay, one who has made no delay on the road, one who will arrive very soon, one who is expected immediately; one who acts with discrimination and thorough knowledge.

wōtith āsun वांतिष् आसुन् । सुज्ञातीभावः m.inf. to become a thorough master (of some difficult subject).

—**pyon^u** —प्यन् m.inf. to arrive all of a sudden, to arrive there and then (K. 446, 648, 805, 832, 870).

—**rōzun** —रोजुन् । पूर्वमेवज्ञानविषयीकरणम् m.inf. to arrive and settle down (somewhere); to have previously mastered (some difficult subject).

wāṭun वाटुन् । संघापनम् conj. 1 (1 p.p. **wōt^u** वोटु; f. **wōt^u** वाटू, sg. dat. **wācē** वाच्य; 2 p.p. **wācyōv** वाच्योव्), to join, unite, fasten permanently together, to fix together (cf. **phol^u w°**, p. 694a, l. 46) (Gr.Gr. 123; Gr.M.; L. 461, *wātun*); to join, unite (things broken), to mend, repair (K.Pr. 80); to join broken limbs, act as a bone-setter; met. to unite (persons who are separated by a quarrel), to bring together,

reconcile; to make (something) ready for action (e.g. drawing a bow) (Rām. 1428).

wōt^u-mot^u वोटु-मंतु । संघापितः perf. part. (f. **wōts^u-müts^u** वाचू-मंचू), joined, repaired, etc., as ab.

wātan-gor^u वाटन्-गर् । संघापनकारः m. (f. **-gūr^u** -गूरू), a professional joiner, repairer, mender, bone-setter, etc., as ab. **-wōl^u** -वोलु । संघापकः n.ag. (f. **-wājēñ** -वाज्यञ्), id.

vētēñ व्यत्यन् m. pl. dat. of **vyot^u**, q.v.

wōṭun वोटुन् । उत्सवनम् conj. 3 to leap, jump; to go along in leaps, to leap along. [This word is hardly ever used as a verb, such phrases as **wōṭh diñ^u**, etc. (see **wōṭh**) being preferred.]

wūtīn (? spelling), adj. supine (El.).

vētand व्यतंड । असदादः m. (in a discussion) a captious objection, idle carping, fallacious argument, false objections; wrangling, captious criticism. —**tulun** —तुलुन् । असत्किंवदन्तीख्यापनम् m.inf. to raise captious objections, use false arguments; to spread abroad false rumours (causing public agitation).

vētandī व्यतंडि । असदादी adj. e.g. one who habitually makes captious objections, etc., when engaged in a discussion (see the preceding).

wātanāwun वातनावुन् । प्रापणम् conj. 1 (1 p.p. **wātanōw^u** वातनोवु), to cause to arrive (K. 338, 1150), to bring, etc. [Causal of **wāṭun**, q.v. in all its meanings (cf. **tōdī w°**, p. 964a, l. 36) (El.; Śiv. 1004, 1090, 1656, 1756, 1880; Rām. 21, 129, 409, 416, 626, 705, 899, 1449, 1478, 1666, 1707; K. 469; H. viii, 9; YZ. 158)]; to convey, to deliver (El.; Gr.M.; Rām. 680, 1676, 1691; H. iii, 9); to conduct (a person to a certain place) (K. 401, 1164; H. v, 9, 10; YZ. 38, 249, 251, 434). **wātanōw^u-mot^u** वातनोवु-मंतु । प्रापितः perf. part. (f. **wātanōv^u-müts^u** वातनोवु-मंचू), caused to arrive, brought, etc., as ab.

wātanāwawun^u वातनाववुन् n.ag. (f. **wātanāwāvūñ^u** वातनाववञ्), one who causes to arrive, etc. (as under **wāṭun**, q.v.); one who conveys, delivers, a conveyer (El.).

watīñ वटिञ् । स्वार्थार्जनम् f. earning only for oneself (and not for the benefit of others), saving up one's earnings (Gr.Gr. 120). Cf. **wāṭun** and **wāṭath**.

watīñ^u वतञ् । क्रीडनकविशेषः f. a small circular piece of leather, wood, or metal, with a hole in the centre, used as a toy. Cf. **watan 2**.

wāṭiñ^u वाटञ् f. of **wāṭun**, q.v., also occurring in **ātūñ^u-wāṭūñ^u**, p. 68a, l. 46, q.v.

wūṭiñ वूटिञ् (sometimes written **wūthiñ** वूथिञ्) । उट्टी f. of **wūth**, q.v., a she-camel (El. *uṭṭin*, *wūṭinyi*; Gr.Gr. 38; YZ. 419, 421, *wūmthiñ*).

waṭaphoṭ^u वटफोटु m. N. of a certain flower (Rām. 647, 1008, 1092).

wōtpath 1 वृत्पथ f. (sg. dat. **wōtpiṭh^u** वृत्पिथ, i.q. **wōtpatti**, q.v. (Śiv. 763, Rām. 113).

wōtpath 2 वृत्पथ adj. c.g. created (Śiv. 681, 913, 1231).
—**karun**—करुन् m.inf. to create (Gr.M., Śiv. 1278).

wōtpāth वृत्पाथ । उत्पातः m. (sg. dat. **wōtpātas** वृत्पातस्), a portent, any portentous or unusual phenomenon boding calamity (K. 181); any public calamity (e.g. an eclipse or earthquake). Cf. **wōthpāth**.

wōtpatti वृत्पत्ति f. creation, the act of creating. —**kāran**—कारन् m. the cause of creation, the First Cause, the Creator (Gr.M.). Cf. **wōtpath 1**.

wat^r 1 वत्र् or **wat^rū 1** or **wūt^rū 1** वत्र् f. of **watur^u 1**, flinging, hurling, used —°, as in **dādⁱ-w^o**, p. 191a, l. 13; **lālⁱ-w^o**, p. 523a, l. 31.

wat^r 2 वत्र् or **wat^rū 2** or **wūt^rū 2** वत्र् f. of **watur^u 2**, a leaf (of paper), a memorandum, used —°, as in **atha-w^o**, p. 65a, l. 6. Cf. **wath^r**.

wat^r 3 वत्र् or **wat^rū 3** वत्र् f. in **agⁿa-wat^r**, p. 16b, l. 48, a general name for all the articles offered in oblation at a fire-sacrifice.

wat^r 4 वत्र् f. in the following :— **wat^ri-nūn** वत्रि-नून् । असह्यलवणास्वादः m. (in food) an intolerably excessive flavour of salt, brininess; met. tormenting and unbearable distress (due to the loss of something loved or desired).

wat^ra वत्र, see **wath^r**.

watari वत्रि adv. continually, without cessation (L.V. 78-9).

watira वतीर, समाधानम् m. a way, path, track; fashion, mode, custom, habit; disposition, conduct, behaviour; (in Ksh.) careful conduct, circumspection, caution, forethought. —**bēhun**—ब्यङ्गन् । योग्यतया संनिवेशः m.inf. to settle oneself in a favourable position (for carrying out some laudable purpose in a satisfactory way). —**rōzun**—रोजुन् । योग्यवृत्तावनुष्ठितिः m.inf. (of someone or something previously not in a satisfactory condition) to be settled in a favourable condition. —**thawun**—थवुन् । क्रमेणोपस्थापनम् m.inf. to put in order in a favourable condition.

watur^u 1 वतुर् or **wotur^u 1** वतुर् m. casting, flinging, hurling (i.q. **wot^u 1**, q.v.), used —°, as in **data-w^o**, p. 257b, l. 7; **lālⁱ-w^o**, p. 523a, l. 29; **pāma-w^o**, p. 733b, l. 9.

watur^u 2 वतुर् or **wotur^u 2** वतुर् m. a leaf (of paper, or the like, a slip (of paper), a document, memorandum (i.q. **path^r 1**, q.v.), used —°, as in **dārath-w^o**, p. 249b, l. 43; **ganēth-w^o**, p. 293a, l. 48; **mal-w^o**,

p. 561a, l. 44; **pīri-w^o**, p. 753a, l. 31; **paṣṭa-w^o**, p. 783a, l. 14; **patha-w^o**, p. 791b, l. 14; **tātas-w^o**, p. 1089b, l. 8.

watur^u वटुर् । संपुटकविशेषः m. a kind of wooden box or casket, partitioned inside and with a movable cover.

wōtāra वतार m. a copy, transcript, duplicate (Gr.M.).

wōtur^u वतुर् । उत्तरा दिक् m. the north (cf. **wōttar**) (El. **wattār**, **wōtur**; Gr.M. **wōttor^u**; Śiv. **wōttar**, q.v.); a country situated to the north; (in some phrase, see bel.) left (not right). —**kun**—कुन् । उत्तरदिग्भागे adv. in the north (cf. **wōtarā-khand-kun**, Rām. 783); to the north, as far as the north (Rām. 632).

wōtara-khōwur^u वतर-खोवुर् । विपरीतवृत्तिः adj. (f. **-khōvūr^u**—खोवुर्), that which goes in the reverse direction, that of which the action or existence is the reverse (of something alluded to). [The word **khōwur^u** usually means 'north' (see p. 425a, l. 43), and certainly does so in Rām. 516; but here it seems to mean 'south', and is also so translated in El. s.v. **khāwur**.]

wōtarā-khand वतरा-खंड m. the north country, the north. —**khand-kun**—खंड-कुन् adv. in the north country (Rām. 783).

wōtari-kani वत्रि-कनि । वामपार्श्वे adv. on the left. —**kanyuk^u**—कनिकु । वामभागसंबन्धी adj. gen. (f. **-kani^c**—कनिच्, of, or belonging to, of (a place), on the left.

wōtārⁱ-kinⁱ वत्रि-किनि adv. on the north (side) (Rām. 1682).

wōtaryuk^u वत्रिकु । उत्तरदेशभवः adj. gen. (f. **wōtaric^u**—वत्रिच्), of, belonging to, born, or produced in the north.

wotur^u 1, 2, वतुर्, see **watur^u 1, 2**.

wotur^u 3 वतुर् m. in **vētha-w^o**, p. 1158a, l. 32, the source of the **Vēth**, the same as **watur^u 1**.

wōtār वोतार् । अवतारः m. incarnation of a deity; the incarnate form or personality taken by a deity; (met.) a child, or descendant, who exactly resembles his parent, or ancestor, in every particular.

wōtōrⁱ वोतारि । अवतीर्णः adj. c.g. (a deity), who has become incarnate, an incarnate deity; (met.) (a child, or descendant), who exactly resembles his parent, or ancestor, in every particular.

wutra वुत्र in **wutra-buñul^u** वुत्र-बुजुलु । आयायासः m. utter prostration, the being rendered exhausted by attempting to perform excessive labour beyond one's power, or by too severe a strain; the being stunned (by a blow on the head or other violence). Cf. **wathur^u**. —**buñul^u**—मेलुन् । आयासातिशयोक्त्वः m.inf. such prostration or stunning to be experienced. —**buñul^u**—मिलानावुन् । आघाताक्रमादिनायाया-

सौज्ञावनम् m.inf. to cause such prostration to another (e.g. by imposing too heavy a load upon him), to stun (by a blow on the head), etc., as ab. -**buñul^u**
milawun -बुजुलु मिलवुन । अत्याघातादिनायासोज्ञावनम्
 m.inf., id. -**buñul^u** tulun -बुजुलु तुलुन । अत्याघाताया-
 सोत्यादनम् m.inf. to cause such prostration by a blow
 or other violence.

wūtra कृत्र । परह्यः adv. on the day before yesterday,
 i.q. **ōtra**, q.v. **wūtra-kani कृत्र-कनि** । परह्यः प्रायः
 adv. about, probably, the day before yesterday
 (Gr.Gr. 159, *ūtra-kant*). See **ōtra-kani** or **ūtra-kani**,
 p. 68b, l. 21. **wūtruk^u** कृत्रुकु । परह्यसनः (f. **wūtrūc^u**
 कृत्रूचू), of, belonging to, born, or produced on the
 day before yesterday.

wūt^ur¹ 1, 2, वृत्^{रू}, see **wat^r** 1, 2.

waitaran वितरन् or **wōtaran वांतरन्** । **वितरणी**,
आजीवोपायद्रव्यम् f. (sg. dat. **wai(wō)tarūn^u**
 व(वा)तरून्), N. of the Hindū Styx, the river that
 flows between the earth and the lower regions, which
 has to be crossed by spirits of the departed (Skt.
Vaitarani) (Śiv. 1910); N. of a Kashmir river
 (RT.Tr. II, 274); a man's entire possessions, saved
 up and collected from his earnings, as his means of
 support throughout life. —**diñ^u** —दिञ् । **वितरणी-**
दानम्, यावत्सर्वस्वापहरणम् f.inf. to make gifts (e.g. a
 cow to a Brāhman) in order to secure the passage
 of the spirit of a dying relative, or the like, over this
 river; to carry off, or plunder, a man's entire
 possessions, as ab. —**lagūn^u** —लगून् । सर्वस्वनाशः f.inf.
 destruction or loss of one's entire property, as ab.

waitāranī वितरणी or **wōtāranī वांतरणी** । **नरकविशेषः**,
दानविशेषः f. N. of the hell past which the river
 mentioned in the preceding article flows; the ceremony
 of making gifts, as in the preceding, in order to help
 a spirit across this river.

vētarun अतरन् । **निर्वाहणम्** conj. 1 (1 p.p. **vētor^u**
 अतरू), to carry on or through (esp. some very difficult
 work in the face of obstacles).

vētarāwun अतरावुन । **निर्वाहणम्** conj. 1 (1 p.p. **vētarōw^u**
 अतरौवु), i.q. **vētarun**, q.v. **vētarōw^u-mot^u** अतरौवु-
 मंतु । **निर्वाहितः** perf. part. (f. **vētarōv^u-mūṣ^u** अतरौवु-
 मञ्चू), (of any work, esp. when very difficult, and in
 the face of obstacles), carried on, carried through.

watāsⁱ वटसि adj. e.g. (cf. **wath** 1) in **watāsⁱ gōmot^u**
वटसि गोमंतु । **शिलीभावमुपपन्नः** perf. part. (f. —**gōmūṣ^u**
 —गामञ्चू), turned to stone (of some human being,
 or the like, so turned by a curse, or the like).
 —**gashun** —गञ्जुन । **शिलीभवनम्** m.inf. to be turned
 to stone, as ab.; met. to be overwhelmed with
 unbearable grief. —**karun** —करन् । **शपेन शिलापा-**

दनम् m.inf. to turn (so-and-so) to stone, as ab.; (met.)
 to cause (a person) to be overwhelmed with misery
 by a curse.

wōtsāh वृत्साह m. energy, strenuous effort, perseverance;
 encouraging, inciting. —**dyun^u** —दिनु m.inf. to
 encourage (Gr.M.).

wōtshōyish वृत्शयिश्च f. incitement (Gr.M. *wōtshōyish*).
 —**diñ^u** —दिञ् f.inf. to incite (Gr.M.).

watsal वत्सल् adj. e.g. affectionate towards, fondly
 loving, kind or compassionate towards (Śiv. 1036,
 1204, 1535, 1673, 1675, 1740; K. 400, 1102).

watsāsōr वत्सासूर m. N. of a demon, who, disguised as
 a calf, attempted to kill Krushu (Kṛṣṇa), but was
 killed by him (in Skt. *vatsāsura*) (K. 186).

vētastā व्यतस्ता or **vitastā वितस्ता** । **नदीविशेषः** f. N. of
 the principal river of Kashmir, i.q. **vēth**, q.v. (Śiv.
 1495, *ci*°).

wōtsav वृत्सव । **उत्सवः** m. a joyous or festive occasion,
 a festival (K. 24, 56, 568, 715, 752, 771, 776, 833,
 950, 1065). I.q. **wōbhav**, q.v.

waṭath वटथ । **उपार्जनम्** m. (sg. dat. **waṭatas वटत्स**),
 earnings, gain, amassed profits (resulting from any
 work on which one is engaged) (Gr.Gr. 128); cf.
waṭun and **waṭiñ**. —**anun** —अनुन् । **संभरणम्** m.inf.
 to collect together (parts into a whole), to piece
 together. —**yun^u** —यिनु । **समुच्चितीभवनम्** m.inf. to
 become pieced together (as ab.).

wōttam वृत्तम्, i.q. **wōtam**, q.v.

wōttom^u वृत्तमु adj. (f. **wōttūm^u वृत्तमू**), excellent, of
 the highest quality, best (L.V. 53). I.q. **wōtam**, q.v.
wōttar वृत्तर m. an answer (El.; Gr.M.; Śiv. 623,
 1348, 1653); the north (i.q. **wōtur^u**, q.v.) (Śiv. 1412,
 1589).

wōttor^u वृत्तरू, see **wōtur^u**.

wōttarāpath वृत्तरापथ । **उत्तरापथः** m. (sg. dat.
wōttarāpathas वृत्तरापथस्), the way to the North,
 the north country (K. 612).

wutāwul वुतावुल् m. haste, hurry, quickness; precipi-
 tancy, eagerness, impatience; restlessness, fidgetiness
 (El. *utāwul*, fickleness of disposition).

wutāwallad वुतावल्लद् । **साहसिकः** adj. e.g. (as subst.,
 f. **wutāwalladiñ वुतावल्लदिञ्**), one who is pre-
 cipitate, hasty, rash.

wāṭawan वातवन् f. in **wāṭawan karūn^u वातवन्**
करञ्चू । **असम्यग्योजनया समापनम्** f.inf. to finish, or
 accomplish something anyhow (e.g. in fitting together
 the parts of a whole, to fix the parts wrongly,
 or, in distributing gifts, doing it hurriedly and in-
 completely).

wāṭawun^u वातवुन । **प्रक्षया पर्यालोचकः** n.eg. (f.

wātavūn^u वातवून्, one who arrives, one who has been (in such-and-such a place) (Rām. 1255); one who acts with discrimination and thorough knowledge; (as adv.) immediately on arrival (K. 394, 523; H. xii, 15, with emph. *y, wātavunni*; so YZ. 32).

wātyul^u वटिलु । आरम्भदावविशेषः m. (sg. dat. wātilis वटिलिस), a certain tree with a hard wood found in the forests; (when felled) its wood. Cf. wātil 1.

wāsa वज्र f.pl. in pot^u wāsa phērañē, to be struck senseless with terror, p. 788b, l. 30, q.v.

vēṣ^u वेश, see vyot^u.

wōṣ^u वृषु । उत्कर्षणोपकरणविशेषः m. a pair of forceps or tweezers (esp. those used by barbers for plucking out hairs) (El. *wauts*, m. forceps, f. pincers).

wōṣⁱ dinⁱ वृञ्चि दिनि । तोदनम् m. pl. inf. 'to apply tweezers'; hence, to torment a person by pricking him with a pointed instrument; to torment, or pierce to the vitals, by threats, abuse, intimidation, or the like.

wōṣi wōṣi khyon^u वृञ्चि वृञ्चि ख्यनु । अतितोदनोप-
तापनम् m. inf. to cause torment, as ab.

wōṣ^u वौचु । वञ्चकः m. a rogue, cheat, swindler.

wōṣ^u वाचु, see wāṭun.

wōṣ^u वाञ्चु, see wāntṣ.

wūtsai, see vēṣhay.

vūṣ^u वचु, see wot^u 3.

wāṣh वाह m. (sg. dat. wāṣas वाजस), words, speech; a promise, undertaking, pledge (K. 279). —dyun^u —दिनु, m. inf. to promise, plight one's word (K. 520). —hyon^u —ह्यनु, m. inf. to take a word, i.e. to obtain (a person's) assent (Rām. 151); to take up a word, to make a petition (K. 575, *wāc hyon^u*).

wāṣa-band वाञ्च-बन्द् or -bandan -बन्दन् । प्रतिज्ञा m. word-binding, a promise (to perform, etc.) (K. 278-80, -band). -bandan dyun^u -बन्दन् दिनु । सत्यतया प्रतिज्ञानम् m. inf. to promise, vow (to do something).

wōṣh^u वङ्कु । वत्सः m. a male calf (cf. dōda-w^o, p. 190b, l. 10) (El. *wuts*; Gr.M.; Śiv. 705, 1393, 1464, 1837; K. 185-6, 203, 210-2, 261; K.Pr. 49, 68-9, 72, 158, 171, 232, 251, 256). For the fem. of this word, wāsh^r or wāshūr^u is used, see wāshor^u (Gr.Gr. 33, 37).

wāṣhⁱ-guh^u वङ्गि-गुहु । वत्सगोमयम् m. the dung of a calf (used for purificatory purposes and as a medicine).

-khinda -खिन्द । वत्सगतिविशेषः f.pl. the sportive leaping of a young calf (cf. khinda-wāshor^u, p. 403a, l. 42).

wāshi-wōlinjē वङ्गि-वालिञ्ज । अतिहार्दवृत्त्या adv. 'calf-heartedly', with great tenderness, very affectionately (u.w. vbs. of speaking, distributing, accomplishing, or the like).

wōṣh^u वङ्कु, see wōthun.

wōṣh 1 वौह । वञ्चना m. (sg. dat. wōṣas वौजस or (see bel.) wōṣhas वौहस), the being defrauded; deceit, cheating (Gr.Gr. 11, 123); non-fulfilment of hopes, disappointment (cf. dayē-w^o, p. 266a, l. 29).

—gāshun —गहनु । वञ्चनावाप्तिः m. inf. disappointment to occur, hopes not to be fulfilled.

wōṣha-wāthar वौह-वथर । कार्यतत्कलादिविनाशः m. total disappointment (when a work, etc., is on the point of successful completion, total destruction of the expected results). See wāthar.

wōṣh 2 वौह, see wāntṣ.

wūṣh वुह m. alertness, in atha-w^o, q.v. p. 65a, l. 7.

wūṣha वुह । तीक्ष्णः adj. o.g. alert and industrious, energetic (cf. atha-w^o, p. 65a, l. 11); cf. wūṣun.

-gagur -गगुर । पार्वतीयमूषकविशेषः m. (f. -gagūr^u -गगूर), the flying fox (El. *usgagar*, flying fox or flying squirrel, *wātsagagar* or *wātsah-gagar*, flying fox; L. 112, *wātsagagar*, flying fox; W. 115, *wātsagagar*, flying fox, *usgagar*, flying squirrel). —prang —प्रंग m. a flying couch, equivalent to the flying carpet of fairy-tales (H. xii, 18).

vūṣh^u 4 वङ्कु (for 1, see wasun, for 2, 3, see wōth^u 2, 3) f. opening, uncovering, in the following:— vūṣh^u gāshūn^u वङ्कु गहनु । गूढप्रसिद्धिः f. inf. revelation to occur, (a secret) to become revealed or published abroad. —karūn^u —करनु । गुह्यस्य उद्घाटनम् f. inf. to publish (a secret) abroad, to reveal (a secret). Cf. wōth^u 2.

wūṣ^h-pūṣ^h वूचह-पूचह, i.q. ūṣ^h-pūṣ^h, p. 69b, l. 38, q.v.

wūṣhagī वुहगी । तीक्ष्णम् f. alert energy (esp. for one's own benefit, or in cheating others), smartness.

vūṣh^u-mūṣ^u वङ्कु-मचु, see wasun.

vēṣhon^u अहनु 1 p.p. of vēṣhanun, q.v., used as adj. in ada-vēṣhon^u (f. -vēṣhūn^u -अहनु), half teased out, p. 12b, l. 10.

vēṣhanun अहनुन् । विवरणम् conj. 1 (1 p.p. vēṣhon^u अहनु, f. vēṣhūn^u अहनु; 2 p.p. vēṣhañōv अहनुोव), to separate, tease out (a lump of cotton or wool, straw, or a bunch of anything) (El. *vetanun*); to explain word by word (any difficult passage or book), to compose a full detailed commentary. vēṣhon^u-mot^u अहनु-मंतु । विवृतः perf. part. (f. vēṣhūn^u-mūṣ^u अहनु-मचु), teased out, fully explained, as ab.

vēṣhanāwun अहनावुन् । विवरणम् conj. 1 (1 p.p. vēṣhanōw^u अहनुोव), i.q. vēṣhanun, q.v.

wāshar वहर । मुक्तता m. (of two things usually, or which can be, joined together) the being slightly apart,

openness, the condition of being open (e.g. the eyelids, a clasp, a garment) (cf. **āchī-w^o** (p. 8b, l. 50); (of something that can be closed or shut up) openness (cf. **atha-w^o**, p. 65a, l. 13) (Gr.Gr. 29, 140).

wābhar वाँहर । जालसा m. eager, ardent, affection (for a son, wife, brother, friend, or the like).

washor^u वऱ्हूर् or **washur^u वऱ्हूर्** । वत्सतरः m. (f. **wash^{ar} वऱ्हूर्** or **washūr^u वऱ्हूर्**), a calf (cf. **dōda-washūr^u**, p. 190b, l. 11; **khinda-w^o**, p. 403a, l. 42) (El. *watsir*, f.; Gr.Gr. 33, 37, *wash^{ar}*, f.; K.Pr. 81, 171, f.).

This word, with an interjection, is used in the vocative fem., with emphatic **y**, **washariy**, in addressing a female junior or inferior, as in **hāy (hatay, or hatōy) washariy!** (Gr.Gr. 99).

wōshath वोऱ्हट् । मूर्छा f. (sg. dat. **wōshatī वोऱ्हटि**), fainting, insensibility, the being stunned (e.g. caused by disease, agony, loss, terror, grief, or a blow). —**yiñ^u** —यिञ् । मूर्छोञ्जवः f.inf. such insensibility to occur.

washōv वऱ्होव्, see **wasun**.

wōshav वऱ्हव् or **wōshuv^u वऱ्हवु** m. a joyous occasion, a festival (cf. **khādar-w^o**, p. 393b, l. 6) (K. 637, *wōshuvāh*, with suff. of indef. art.). I.q. **wōtsav**, q.v.

wōshōv वऱ्होव्, see **wōthun**.

vēshay व्यऱ्हय् । राहित्यम् f. the being without (something) (cf. **mālin^v**, p. 570b, l. 15); being without the necessary materials or appliances for some urgent work (? cf. El. *watsai*, necessity). —**pēñ^u** —पेञ् । साधनहान्यापातः such absence of necessary materials to happen. —**shunūñ^u** —हुनञ् । साधनहापनम् f.inf. to cause necessary materials to be wanting, at the critical moment to cause such to disappear.

vēshayē-rōchī व्यऱ्हय-राँहि । ईषत्साह्यपूरकः adj. e.g. that which guards against such want of necessary materials, some small object that completes the supply of such materials (which by its coming enables the work to be carried out).

wābakh वाँख । पाठः f. (sg. dat. **wābaki वाँखकि**), reading out fluently and correctly (from a book or the like). —**wōthūñ^u** —व्थञ् । पाठसामर्थ्याप्तिः f.inf. the power of such reading to come into existence, i.e. to be gained (by a person). —**yiñ^u** —यिञ् । त्रध्ययनस्वभ्यस्तता f.inf. (of some child or the like) the power of fluent reading aloud to come, i.e. to be acquired.

wābākⁱ parun वाँखकि परन् । विनार्थाध्ययनम् m.inf. to read without attending to the meaning (for the purpose of learning mnemonical rules, such as those of grammar, by rote).

wābal वाँबल । गर्हवाक् m. one who habitually uses

(censurable) language, a calumniator, contradictor, reviler, or the like.

wābōl^u वाँबोल् । गर्हभाषी m. (f. **wābōj^u वाँबोजू**), i.q. **wābal**, q.v.

wāban वऱ्बन् m.pl. in **shith wāban**, p. 899b, l. 14, q.v. **wābun वऱ्बुन** । वचनम् m. (sg. dat. **wābanas वऱ्बनस्**), the reading out of some sacred book; a verse sung in a song, a song (cf. **wanawan-w^o**, p. 1126b, l. 40) (Śiv. 1044, 1454, 1662); a saying, a sentence of instruction, precept (cf. **wākh-w^o**, p. 1108b, l. 13) (L.V. 94). —**wanun —वनुन्** । गीतिवाक्यप्रस्तावना m. (at a wedding or similar festival, the chorus of women) to start singing auspicious songs.

wāban-pad वऱ्बन्-पद् । गीतिवाक्यपादः m. a line (of a stanza) of one of such auspicious songs.

vēbun व्यऱ्बुन । संमितिः conj. 2 (1 p.p. **vyōb^u व्योबु**; 2 p.p. **vēbyōv व्योबव**), to fit into, be conveniently contained or held in (El.; Gr.Gr. 204; L.V. 47; K.Pr. 64, 227); to pervade (Gr.Gr. 204, 224); to be agreed to, consented to, liked, approved of (Śiv. 1873); (of a person) to be contained in oneself; hence (with negative or the like) not to be able to contain oneself (for joy or the like) (Śiv. 1044 (*vēbana* for *vēsān*, m.c.), 1290; cf. K.Pr. 156). Cf. **vyot^u**.

vēban-bāna व्यऱ्बन्-बान । पात्रीभवत्ताः m. the condition of being a full receptacle (of learning, property, good qualities and good fortune), worthiness, dignity.

vēbyō-mot^u व्योबो-मंतु । चित्ते संमितः 2 perf. part. (f. **vēbyē-mūts^u व्योबे-मञ्चू**), thoroughly filling, pervading (the mind) (of such things as joy, sorrow, anger, a secret, a quality, or the like).

vyōb^u-mot^u व्योबु-मंतु । संमितः 1 perf. part. (f. **vēb^u-mūts^u व्योबु-मञ्चू**), conveniently contained in (a receptacle), fitting into.

wōban वाँबन् । वधना f. (sg. dat. **wōbūñ^u वाँबञ्चू**), cheating, swindling, misleading; disappointing, disappointment.

wōbun वाँबुन । वधनम् conj. 1 (1 p.p. **wūb^u वूबु** (Śiv. 1475); 2 p.p. **wōbōv वाँबोव**. This verb is impersonal), cheating to be done (by so-and-so); hence, to cheat, swindle, rob another of the result of his labours (Gr.Gr. 123, Śiv. 1475); (in a distribution or sharing out, dishonestly or not) to prevent (a person) getting what he is entitled to, to disappoint (cf. **dayē w^o**, p. 266a, l. 29). **wūb^u-mot^u वूबु-मंतु** । वधितः perf. part. (f. **vūb^u-mūts^u वूबु-मञ्चू**), cheated, swindled, robbed of the result of one's labours; disappointed, as ub. (cf. **dayⁱ w^o**, p. 266a, l. 33).

wubun वुबुन । दाहविकारः conj. 3 (2 p.p. **wubyōv वुब्योव**, Gr.Gr. 224) (of food being cooked) to be

burnt or scorched by exposure to too great heat (cf. K.Pr. 150); cf. **wuṣūn^ū** (see Gr.Gr. 192). —**khasun** —खसुन् । दाहविकारोत्पत्तिः m.inf. such burning to occur. —**karun** —करुन् । दाहविकारज्ञापनम् m.inf. to give evidence of being burnt in the cooking (e.g. when the smell betrays the fact).

wūsan-lōd^ū वुसल-लोदु । दाहव्याप्तता m. 'a lump of burning', (of food) the being burnt through and through by exposure to too hot a fire, the being spoiled by being over-burnt. —**wāza** —वाज़ । दुःसूपकारः m. a cook who habitually burns the food in cooking, a bad cook; met. one who habitually spoils work entrusted to him.

wūsanlad वुसलद । ईषहाहयुक्तः adj. e.g. (as subst., f. **wūsanladiⁿ** वुसलदिन्) (of food) somewhat burned (in the cooking); (of a human being) resentful (cf. **wuṣūn^ū**).

wēsanun, see **wēṣhanun**.

wuṣiⁿ वुसिन् । दाहोद्भूतिः, विरोधोद्भूतिः f. the occurrence of burning or scorching of food in the process of cooking (K.Pr. 150). Also, another form of **wuṣūn^ū**, q.v.

wuṣūn^ū वुसून् । विरोधोद्भवः conj. 1. (This verb is throughout impersonal, and in tenses formed from the past participle is always in the feminine gender. The person is indicated by a pronominal suffix in the dative. Thus, **wuṣēs** वुसस, there will be resentment to him, i.e. he will feel resentment; **wuṣ^{ēs}** वुसस, there was inward resentment to him, he felt resentment, see Gr.Gr. 120, 182, 188, 192, 203, 215, 220, 234, 248-9, 254. 1 p.p. f. **wuṣ^ū** वुसू, 'burning to occur'; hence (between persons hitherto friendly) resentment, enmity, hostility, a quarrel to spring up (Gr.Gr. as ab.). Cf. **wuṣun**.

wāṣar वाज़र । प्राप्तता m. 'arrival'; hence, the turning up, or being got, just when required (of something laboured for or desired), the coming of an opportunity to complete some work; the acquisition of some quality, the mastery of some acquirement, branch of art, or learning, the gaining of skill or dexterity.

wāṣar वाज़र or **wōṣar** वौज़र । उत्तानता m. (of a river, lake, pit, or the like) shallowness; shallowness of intellect, readiness to let out, or divulge, secrets; absence of profundity, simplicity and clearness of language. Cf. **wōt^ū**.

wēṣar अज़र m. the condition of possessing, being well supplied with, naturally full of, used —^o, as in **dana-v^o**, p. 222a, l. 26; **hayāh-v^o**, p. 364a, l. 27; **mōda-v^o**, p. 549a, l. 33; **mandacha-v^o**, p. 575b, l. 15; **phala-v^o**, p. 692b, l. 25; **pranayē-v^o**, p. 764b, l. 9. Cf. **vyot^ū**.

wēṣār अज़ार (also written **vi^o** वि^o) । विचारः m. deliberation, consideration, examining, discriminating judgment, decision (cf. **sad-v^o**, p. 866b, l. 6; **swa-para-v^o**, p. 952b, l. 14; **sō-v^o**, p. 955a, l. 47) (El.; Gr.M.; L.V. 28-9, 71, 79; Śiv. 19, 331, 950, 1023, 1032, 1342, 1512, 1579, 1589, 1595, 1612, 1670, 1706, 1715, 1776, 1780, 1788, 1820, 1858, 1898); esp. wise discrimination, virtuous resolves, wise and virtuous conduct (Rām. 42, 95; K. 543). —**karun** —करुन् m.inf. to pay attention, consider carefully (Gr.M., Śiv. 1751, Rām. 241); to fancy, imagine (El., Gr.M.). —**nāg** —नाग् m. N. of a sacred spring in the environs of Śrinagar, and on the north side of the city (RT.Tr. II, 457, *Vicār Nāg*; K.Pr. 134, 233). —**nōgⁱ** —नोगि adj. e.g. of, or belonging to, this spring (Rām. 244).

wēṣāras lagun अज़ारस लगुन् m.inf. to become engaged in deliberation; to become the object of deliberation, to be brought into consideration (Rām. 24).

wē(vi)ṣōrⁱ अ(वि)ञोरि । विचारवृद्धिः adj. e.g. one who discriminates, a discriminating person; one who shows compassion to every creature, compassionate.

wēṣārun अज़ारुन् (also written **vi^o** वि^o) । विमर्शनम् conj. 1 (1 p.p. **wēṣōr^ū** अज़ोर्), to consider (about something), deliberate (upon), exercise discrimination (concerning), decide (about) (Gr.M.; L.V. 30; Śiv. 1364, 1788). **wēṣōr^ū-mot^ū** अज़ोर्-मंतु । विचारितः perf. part. (f. **wēṣōr^ū-mūṣ^ū** अज़ोर्-मञ्जू), considered about, deliberated upon, decided about.

wōṣrāṭh वृज़ाट । निन्वाचारः m. (sg. dat. **wōṣrāṭas** वृज़ाटस), censurable, wicked, or vile conduct (including neglect of religious observances, general immorality, and libertinism). —**tulun** —तुलुन् । निन्वाचरणप्रवर्तनम् m.inf. to take to such vile conduct. —**wōṭhun** —वृथुन् । दुराचरणप्रवृत्तिः m.inf. such conduct to begin to be practised.

wōṣrōtⁱ वृज़ाटि । कुत्सिताचरणः adj. e.g. one who practises such vile conduct, as ab.

wēṣārāwān अज़ारवान् । विवेकी adj. e.g. discriminating, discreet, judicious.

wēṣath अज़थ । अन्नःसावकाशता f. (sg. dat. **wēṣūṣ^ū** अज़सू) (of a vessel or the like) room for conveniently containing, the being of the right size for holding (something); the condition of having the mind or heart filled or pervaded with some experience (such as joy, sorrow, learning, etc.). Cf. **wēṣun**.

wiṣis विजिस, see **vyuṣ^ū**.

wōṣath वौज़थ । वधना f. (sg. dat. **wōṣūṣ^ū** वौज़सू), cheating, swindling.

wōṣṣ वृष adj. e.g. high; (as subst. m.) the apex of the orbit of a planet (Śiv. 481).

wōṣṣār वञ्जार (sometimes written wōṣṣār वञ्जार, q.v.) m. utterance, pronunciation.

wōṣṣarun वञ्जवन् conj. 1 (1 p.p. wōṣṣor^u वञ्ज्वत्), to utter, pronounce (L.V. 58).

wōṣṣārūn वञ्जारुन् conj. 1 (1 p.p. wōṣṣōr^u वञ्जोत्), to utter, pronounce, i.q. wōṣṣarun (Śiv. 1375, 1753, 1845).

wāṣov वाञ्जोव्, see wātun.

vēṣawun^u अञ्जवुन् । संमान n.sg. (f. vēṣavūn^u अञ्जवञ्जु), that which fits into (a vessel or the like); that which pervades.

wāv वव् or (q.v.) vēv 2 अव् । पोताधानम् f. the mass of eggs, or roe, of a fish.

wavi-gōd^u ववि-गाडू । पोताधानगर्भा मीना f. a certain kind of fish, which is said always to have a roe inside it. -gurun -गुरुन् । पोताधानगर्भचुद्रमीनविशेषः m. N. of another kind of fish, small in size and found in forest streams. Even the males, as well as the females, are said always to contain roes. It is said to have a very delicate flavour. Cf. gurun 1.

wāv 1 वाव् । वातः, दारिद्र्यम् m. a current of air, wind (cf. brōṭha-w^o, p. 128a, l. 46; buthi-w^o, p. 143b, l. 19; pakha-w^o, p. 725a, ll. 39, 47; vijē-w^o, p. 1106b, l. 40; wōpal-gōndi-w^o, p. 1131b, l. 49; vēṭha-w^o, p. 1158a, l. 33) (El. wāo; Gr.Gr. 162; Gr.M.; L. 465, wāva; W. 147; L.V. 24, 83; Śiv. 268, 738, 746, 994, 1151, 1632, 1706, 1801, 1809; Rām. 582, 686, 745, 886, 889, 917, 1190, 1658-9; K. 378, 970, 1125; K.Pr. 230); a strong wind, a wind-storm, hurricane, whirlwind (El.; Śiv. 253, 1558, 1833; Rām. 403, 461, 550, 563, 601, 891, 1336, 1338; K. 1087; K.Pr. 76, 80); air, climate (Gr.M.); (pl.) the five vital airs, i.q. prān 1, p. 760b, l. 36, q.v. (L.V. 69; Śiv. 527, 1014, 1546); poverty, indigence, penury, helplessness, misery (cf. bata-w^o, p. 137b, l. 18 ff; warzun^u w^o, p. 1145a, l. 19) (Śiv. 1831; Rām. 267, 1207; K.Pr. 59, 205, 232, 235, 255); an epidemic, pestilence (cf. kāṭa-w^o, p. 493a, l. 15); the god of wind (Skt. *Vāyu*), who is the regent of the north-west quarter (cf. ludr-w^o, p. 510b, l. 17) (Śiv. 1147, 1301; Rām. 737, 855, 906; K. 538); courtesy, politeness (noted only in ṣhēndī ta wāv, p. 1066a, l. 42). —d^anun —दनुन् । नैःस्वस्थापनम् m.inf. to state, or proclaim, one's poverty. —dyun^u —दिनु । वातयोजनम्, गुप्तस्य प्रकाशनम् m.inf. to give wind, to make a breeze (e.g. with a fan or the like); to display or divulge some hidden thing or secret for a very short time, to expose such for but a moment. —kaḍun —कडुन् । अकिंचनतानिर्वाहः m.inf. to experience poverty, to get along somehow or other

in a state of poverty. —lagun —लगुन् । दुर्वातयोगः m.inf. an (unwholesome) wind to attack (a person, e.g. causing a chill to a sweating body, or the like); cf. wāwa-zar, bel. —pyon^u —प्युन् । दुर्गत्यापातः m.inf. poverty to fall (on a person, e.g. when a rich man loses all his possessions) (W. 143; Rām. 283, 621).

wāwa-dab वाव-दब् । दुर्वातनिरोधः m. a fall of the wind, a check or suppression of a violent wind-storm. —dūn^u —दूनु । ईषत्पाराशोटफलम् m. a walnut with a small kernel (that a mere touch of wind blows from the tree), a windfall walnut. —gol^u —गलु । प्रचण्डवायुद्वारम् m. 'a wind-mouth', a place (such as a cave or a room) out of which there continually issues a strong draught or blast of air, as it were through a door. —hāl —हाल् । प्रचण्डवातायनम् f. (sg. dat. -hōj^ū -होजू), 'a wind-hall', a place (e.g. a road, or a room) where strong wind is always continually blowing. —khal —खल् । प्रचण्डवाताश्रयः f. a room (in a house), or the like, in which there exists a strong, bitterly cold, draught. —kār —कार् । दारिद्र्ये उत्सवनिर्वाहः m. when in a state of poverty to carry out (an expensive) festivity (such as a son's marriage); met. to carry something out against one's own wishes. —karun —करुन् । हीनावस्थायां कार्यवृत्तिः m.inf. to carry on some work in a state of poverty and want of the necessary materials. —kath —कठ् । दारिद्र्ये जातवालकः m. (f. -kūt^ū -कटू), a child of poverty, a child born to poverty-stricken parents, a child brought up without proper food and clothing; a child born to parents who have no other children, an only child. —māl —माल् । नौवाहिवातपटः f. a sail (of a ship) (El. m.; Gr.M. f.; Śiv. 1834). —mōyā —मया f. a slight wind (Gr.Gr. 164). —nāv pēn^ū —नाव् प्येनु । अतिदारिद्र्यापातः f.inf. extreme poverty to fall (upon some formerly rich person). —phungur —फुंगुर । ईषत्तया वहन्तीत्रवातः m. (sg. dat. -phungaras -फुंगरस्), a short violent gust of wind, a smart puff (strong enough to extinguish, not encourage, fire). —paṭh —पट् । उत्पवनसंस्कारः m. (sg. dat. -paṭas -पटस्), a sheet used in winnowing. —ring —रिङ् । लघुवातः f. a slight gentle breeze (cf. p. 837b, l. 28) (Gr.Gr. 162). —tab —तब् । वातिकज्वरः m. a slow lingering fever caused by an unwholesome wind. —ṭhūl —टुल् । निःसारण्डम् m. an empty egg (whose sole content is wind); met. a very thin weak child. —ṭhūnd^ū —टुडू f. (sg. dat. -ṭhanjē -टञ्ज्य), a puff of wind, a gust (Gr.M.). —wosh^ū —वशु । सवातवर्षम् m. a shower of rain accompanying a gale of wind. —zar —ज़र् । वातज्वरः m. a fever caused by the impact of cold wind on a sweating body, a chill. Cf. wāv lagun, ab.

wōv¹ karun वावि करन् । दारिद्र्यावस्थायां निर्वाहणम् m.inf. to carry out somehow or other some necessary festivity, or other expensive proceeding, when in a state of poverty.

wāvuk^u वावुकु । वातसंबन्धी, दारिद्र्यसंबन्धी adj. gen. (f. wāvūc^u वावूच), of, or belonging to, or due to wind (e.g. terror at a storm) (K. 1087); of, belonging to, or due to poverty.

wāvūn^ū wātal वावून् वातल् । इतस्ततोऽपयानम् f. (of a body or number of persons) fleeing in all directions, scattered flight (e.g. in terror, or from some calamity). —**wātal gaḥhūn^ū** —वातल् गहून् । इतस्ततोऽपयानावस्थापातः f.inf. a condition of such scattered flight to occur. —**wātal karūn^ū** —वातल् करून् । इतस्ततोऽपयानम् f.inf. (by an attack or the like) to put to scattered flight, to rout (an army).

wāwas nāwa-sōl वावस् नाव-साल् । अकिंचनत्वे वङ्गकार्यव्यापारः m. 'a pleasure-cruise in poverty', e.g. to become engaged in heavy and complicated commercial dealings, without possessing any of the necessary stock or appliances. —**wāv pyon^u** —वाव् प्यन् । दारिद्र्ये ऽपि दारिद्र्यापातः m.inf. poverty to fall on poverty, i.e. further poverty to fall on one who is already poverty-stricken.

wāv 2 वाव् m. in **danda-wāv**, a tooth-file, p. 225a, l. 30, and **phah^ara-wāv**, a file, p. 687a, l. 30, **yēndra-wāv**, s.v. **yēnd^ar**. Cf. **wōw^arun**.

wāv 3 वाव् m. in **khandā-wāv**, a shawl-weaver, p. 403a, l. 21. Cf. **wōwur^u**.

vēv 1 अब् । बीजसमुदायः m. a collection of seed-grain (for sowing).

vēv 2 अब् । मत्स्याण्डसमुदायः f. the roe of a fish, i.q. **wav**, q.v.

vēv 3 अब् । विकीर्णना f. the act of scattering or casting all round one (rice, seed for sowing, dust, or the like) (cf. **dāñē-v^o**, p. 231a, l. 23). —**kadūn^ū** —कडून् । उत्पावनम् f.inf. to throw up (seeds, etc.) from a winnowing-basket or the like, in order to cleanse them from dust and other foreign matter.

veva, see **vēwāh**.

viv विव् । लुतारोगविशेषः f. a certain disease, the symptoms of which are said to be small pustules on the throat, palate, and tongue. In the case of children and cattle it is said to be easily curable, but in the case of invalids seriously ill, it is generally incurable.

wōv^u वावू (by Paṇḍits usually written **wōv** वोव् or **wōv^ū** वौवू), f. pain, ache, in **dōdⁱ-wōv**, p. 191b, ll. 10 ff.; **danda-wōv^ū**, p. 225a, l. 11; **phārⁱ-wōv**, p. 702b, ll. 36 ff.; **prāna-wōv^ū**, p. 761a, l. 49, qq.v. ? Cf. **wāv 1** or **2**.

vēwāh अवाह् (sometimes written **vi^o वि^o**) । विवाहविधिः m. marriage (El. *vera*); a marriage ceremony and all its customary procedure (Śiv. 411; Rām. 627; K. 901, 950); a wedding festivity. —**karun** —करन् m.inf. to carry out the marriage ceremony, to marry (so-and-so to so-and-so) (El.; Śiv. 39; Rām. 425; K. 726, 830, 912).

vēwahār अवहार । अवहारः m. trade, trading, commerce, traffic (El.); mutual behaviour, social intercourse, mutual conduct (between relations, friends, or the like) (Śiv. 27, 587); conduct, behaviour (general) (Gr.M.; Śiv. 586, 829, 1790, 1799, 1816, 1839); usage, custom, an established rule or practice (Śiv. 9, 33, 56, 80); carrying out (of some business), performance (Śiv. 72, 504, 523, 1099, 1696).

vēwahōrⁱ अवहारी । अवहरणशीलः m. a professional trader, a business man; one who is busied in worldly affairs (as opp. to one free from worldly attachments) (Śiv. 201, 579, 587, 1047); (adj. e.g.) busy, occupied (L.V. 65; Śiv. 1051, 1509, 1513).

wāv^{ūj^ū} वावूज्, **wāv^aji** वावूजि, or **wāvūj^ū** वावूजू । अवनम f. a fan, a hand-*pankhā* (cf. **t^aka-w^o**, p. 991b, l. 36) (Śiv. 1151; K. 652, 1164); met. something that cools (cf. **aḥ^ēka-wāvūj^ū**, p. 48b, l. 42). **wāv^ajē-wagow^u** वावूज्य-वगवु । कटविशेषः m. a kind of mat (woven of bamboo-leaves, or date-palm-leaves). **wāv^aji-dan** वावूजि-दण् । अजनदण्डः m. the handle of a hand-*pankhā*.

vēvikī अवीकी । विवेचनशीलः adj. e.g. discriminating, discreet, judicious.

vēvikh अवीख् (sometimes written **vi^o वि^o**) m. (sg. dat. **vē(vi)vikas** अ(वि)वीकस्), discrimination, just judgment, discernment (Śiv. 1016, 1482, 1488, 1695, 1754, 1826). —**dyun^u** —दिनु । वीधनम् m.inf. to give discrimination (to), to advise, reason with, warn; to explain, teach the way of true knowledge or of practising some fine art. —**karun** —करन् । विचारणम् m.inf. to do discrimination, to consider thoroughly, investigate.

wawal ववल । पोताधानगर्भा f. (of a fish) full of roe. Cf. **wav**.

wāvil वाविल् f. in **khandā-wāvil**, the profession of a shawl-weaver, p. 403a, l. 33. Cf. **wāv 3**.

wāwalad वावलद् । दारिद्र्यहतः adj. e.g. (as subst., f. **wāwaladiñ** वावलदिञ्), poverty-stricken (esp. of one all his life in this condition).

wawun ववुन् । वापः conj. 1 (1 p.p. **wow^u ववु**), to sow (seed), to scatter or plant seed (cf. **tavith w^o**, p. 1047b, l. 50) (El. *warun, rawun*; L. 464, *wāwun*; L.V. 66; Śiv. 1110, 1476, 1530, 1532; Rām. 14, 1364, 1504, 1512, 1661; II. ix, 9; K.Pr. 84, 187, 190, 232, 256);

to sow (a field, etc.), to plant (a field, etc.) with seed (Gr.M.); to plant a cutting. Cf. wāpun.

wow^u-mot^u ववु-मंतु । उप्तः perf. part. (f. vūv^u-mūṣ^u ववु-मंतु), sown (of seed, etc.); planted as a cutting; (of a field, etc.) sown. wāv-matis krāv ववि-मतिस 5 क्राव । प्रागुप्तकर्मफलात्प्रसपदुपभोगः m. the harvesting of that which has been sown; reaping the fruits of one's former actions, (esp.) enjoying the results of former kindly actions; to live comfortably on one's accumulated earnings.

wavith thawun वविष् थवुन् । संगतफलायै कर्मबीजवापः m.inf. to sow the seed (and leave it there); met. to do some kind, or unkind, action, which will ultimately bear fruit in the shape of pleasant or unpleasant results.

vēwun अवन । विकरणम् conj. 1 (1 p.p. vyow^u अवु), to scatter, throw about, strew (seed for sowing, dust, or the like) (Gr.Gr. 8); to sow broadcast; to toss up (grain, etc.) in a winnowing-basket or the like (in order to cleanse it). vyow^u-mot^u अवु-मंतु । विकीर्णः 10 perf. part. (f. vēv^u-mūṣ^u अवु-मंतु), scattered about, as ab.; sown broadcast; winnowed, as ab.

wōwur^u वोवुर् । कुविन्दः m. (sg. dat. wōwaras वोवरस; a female weaver is wōv^ur^u 1 वोवुर्, q.v., Gr.Gr. 35). In the old Ksh. of L.V. 102, wōwur^u has the form bōwur^u बोवुर्, a weaver (cf. pōb^uri-w^o, p. 678b, l. 28; pāt^u-w^o, p. 789b, l. 38) (El. wāur, wāwur, 15 wōwūr; Gr.Gr. 23, 35; L. 316, 464, wāwar; K. 420); hence, a seller of made-up cloth (cf. pūṣa-w^o, p. 807a, l. 18) (K.Pr. 237).

wōw^uri-bāy वोवुर्-बाय । कुविन्दपत्नी f. a weaver's wife (Gr.Gr. 35). -dōra -दोर । तनुवायसाधनिका m. a weaver's loom (cf. dōr 3 f. a loom, dōra 3 m. the cloth as it issues from the loom). -kh^uṣh -खुष् 20 कुविन्दोपकरणविशेषः m. (sg. dat. -kh^uṣas -खुष्), the comb-like implement or brush used by weavers for cleaning off the fluff from the threads on the loom. -wān -वान् । कुविन्दाश्रयः m. a weaver's shop, or place where he has his loom (L.V. 102, bōw^ur^u-w^o).

wōv^ur^u वावुर् or wōv^ur^u 1 वोवुर् (for 2, see wōw^urun) । 40 कुविन्दा f. a female weaver (Gr.Gr. 35).

vēw^uran अवरन् । विकरणम् f. (sg. dat. vēw^urūn^u अवरन्), the act of scattering or strewing (seeds, dust, etc.); tossing up (grain, etc.) in a winnowing-basket, or the like, to cleanse it.

vēw^uaran अवरन् । विवरणम् m. explanation, gloss, comment, interpretation (of some obscure passage or statement).

vēw^urun अवरन् । विकरणम्, विवरणम् conj. 1 (1 p.p. vēw^ur^u अवरन्), to scatter, throw about, strew (seed 50

for sowing, dust, powder, or the like) (i.q. vēwun, q.v.); to sow broadcast; to toss up (grain, etc.) in a winnowing-basket (in order to cleanse it); to pull apart (with the fingers), tease out (a mass of cotton, tangled twigs, straw, or the like). vēw^ur^u-mot^u अवरन्-मंतु । विकीर्णः, विवृतः perf. part. (f. vēv^ur^u-mūṣ^u अवरन्-मंतु), scattered, thrown about, strewn; (of seed) sown broadcast; winnowed; pulled apart, as ab.

wōw^uran 1 वोवरन् । धातूनां तक्षणम् f. (sg. dat. wōw^urūn^u वोवरन्), the act of paring, scraping, grinding, or polishing (some metal article in order to furbish it after manufacture) (Gr.Gr. 121).

wōw^urun वोवरन् । तक्षणम् conj. 1 (1 p.p. wōw^ur^u वोवुर्, or wūw^ur^u ववुर्; f. wōv^ur^u 2 वोवुर्, for 1, see s.v., or wūv^ur^u ववुर्), to scrape, grind, or polish (a metal article in order to furbish it after manufacture) (Gr.Gr. 121); cf. wāv 2. wōw^ur^u-mot^u वोवुर्-मंतु । 15 तष्टः perf. part. (f. wōv^ur^u-mūṣ^u वोवुर्-मंतु), furbished, as ab.

wōw^uran or wōw^uran 2 वा(वो)वरन् । तनुसंतानकर्म f. (sg. 20 dat. wōw^urūn^u वावरन्), the act or business of weaving.

vēw^urāwun अव्रावुन् । विकरणम् conj. 1 (1 p.p. vēw^urōw^u अवरोवु), i.q. vēw^urun, q.v. vēw^urōw^u-mot^u अवरोवु-मंतु । विकीर्णः, विवृतः perf. part. (f. vēw^urōv^u-mūṣ^u अवरावु-मंतु), i.q. vēw^ur^u-mot^u, s.v. vēw^urun, q.v.

wōw^urāwun वोवरावुन् । तक्षणम् conj. 1 (1 p.p. wōw^urōw^u वोवरोवु), i.q. wōw^urun, q.v. wōw^urōw^u-mot^u वोवरोवु-मंतु । तष्टः perf. part. (f. wōv^urōv^u-mūṣ^u वोवरावु-मंतु), i.q. wōw^ur^u-mot^u, s.v. wōw^urun, q.v.

wāwath वावथ । रसधातुविशेषः f. (sg. dat. wāvūṣ^u वावुष्), borax (used as a flux for melting precious metals) (El.). -pēn^u -यन् । विलीनीभवन्म् f.inf. 35 flux to fall, to become melted; met. (of possessions) sudden vanishing to happen, to be suddenly ruined and lost (through bad companionship or the like).

way 1 वय् । भोजनपर्याप्ततण्डुलात्मम् m. sufficient rice for the food of a whole household, the allowance of rice issued (at stated intervals or on any occasion) for such food (K.Pr. 44 (vai), 192 (vāi)). -mōṣ^u -मवु । भोज्यपर्याप्ततण्डुलसंचयः m. a store saved up and collected out of the allowance of rice issued at intervals for feeding a household.

wayṣ somb^u वयस् संबु । भोजनपर्याप्तः adj. (f. 45 -sūmb^u -संबु), sufficient for the daily allowance of rice, etc., issued for the consumption of a household.

way 2 वय् । वचा f. N. of a certain semi-aquatic medicinal plant, the root of which is used as a stomachic and for diminishing phlegm, the Sweet-flag, *Acorus*

calamus; the root of this flag. -bōd^u -बुद्धु । वचाशाखावृक्षम m. a bunch of the stems of this flag. -gand^ur^u -गंडरू । वचामूलम f. the root of this flag. -gāsa -गास । वचाशाखात्मपत्रम m. the sheathed grass-like stem of this flag. -kala -कल । वचायन्त्रिः m. the knob, or bulb, at the bottom of this flag. -ladur -लदुर । वचाशाखा m. the sheathed stem of this flag. -rāth -राठ् । वचामूलव्रततिः f. (sg. dat. -rāthi -राठि), a long and widespread collection of the roots of this flag, all sprung from a single original root. -sar -सर m. N. of a lake in Kashmir (Śiv. 1826).

way 3 वय् f. a suffix indicating the wages paid for anything, as in bōr^uway, p. 118b, l. 31, or bōraway, p. 130a, l. 23, the wages of a porter; chānaway, p. 163a, l. 6, the wages of a carpenter; dōsilway, p. 255b, l. 17, the wages of a plasterer; gānaway, p. 288a, l. 30, a harlot's fee; hōnjē-way, p. 337b, l. 46, commission on a bill of exchange (Gr.Gr. 143).

way वय् m. in dōla-way, a zigzag path, p. 211b, l. 20.

wāy 1 वाय् । अङ्गसंकोचवाधिः m. wind (cf. wāv and mal-w^o, p. 564a, ll. 46 ff.) (El. vāyi); (usually) rheumatism, gout, or similar pain (cf. baba-w^o, p. 77a, l. 38; dada-w^o, p. 187b, l. 45; danda-mal-w^o, p. 224b, l. 42; cf. mal-w^o, ab.); ? palsy, see we. -yun^u -यिनु । वातवायुञ्जवः m.inf. an attack of rheumatism to come on.

wāyē-bēmōrⁱ वाय-व्यमरि । अङ्गसंकोचरोगः f. rheumatism. -phōt^ur^u -फुतरू । सर्वाङ्गवायुङ्गसंकोचः f. 'a basket of rheumatism', rheumatism pervading the whole body (which is thereby shrunken up like a basket). -pat^uj^u -पतजू । अङ्गसंकोचोञ्जवः f. 'a rheumatism mat', an attack of severe and permanent rheumatism.

wāy 2 वाय् f. the profession of playing (a musical instrument) (cf. sāza-wāy, p. 959b, l. 23). See wāyun.

wāyē वाय m. respect, deference, modesty (equivalent to كرامت). wāyē barun वाय बरुन् । गौरवेणाप्रवर्तनम् m.inf. to abstain from undertaking any intended difficult work out of modesty in the presence of another respected person. -karun -करुन् । गौरवान्निवृत्तिः m.inf. out of such modesty to cease from such a work. Cf. bēwāyē, without hesitation, carelessly, fearlessly, p. 148a, l. 39, and Rām. 108, 1300.

wāyī, see bāy.

woy^u 1 वयु (for 2, see wayun) । परः adj. (f. vūy^u वयू), other, another, different (from), unconnected with.

wāyī वयि । परः adj. e.g., i.q. woy^u 1, q.v.

wuy^u वयु । ऊधः m. an udder. -wālung -वालुन् । उपसयोत्वप्रकाशनम् m.inf. (of a cow) 'to bring down the udder', to show signs of being about to calve (by the udder becoming swollen).

vyād व्याद् । बाधिः f. (sg. dat. vyōz^u व्याञ्ज), disease, illness, distress, suffering (Śiv. 447, 813; Rām. 20, 114, 293, 770, 994, 1570, 1604, 1630, 1686). -khasūn^u -खसञ्जू । बाधारोपः f.inf. distress to mount (on a person), to suffer distress or tribulation (e.g. from being charged with another's fault, from having to perform a too difficult task, or to carry a too heavy burden). -lārūn^u -लारञ्जू । बाधिसंयोगः f.inf. tribulation to adhere, (owing to bad association or infection) to suffer, through gaining a reputation for immorality, dishonesty, or the like, or through being attacked by some contagious disease, and so on. -tulūn^u -तुलञ्जू । उपद्रवोञ्जवः f.inf. 'to raise suffering', to relieve another from distress or suffering (such as calumny, bad repute), to rescue him (from debauchery or from some serious disease); some public calamity (such as famine, general immorality, general evil repute, epidemic, etc.) to occur. -wōthūn^u -वथञ्जू । वाथुञ्जवः f.inf. general tribulation (such as epidemic, drought, floods, pillage, thieving, anarchy, evil report, etc.) to arise. -yiū^u -यिनु । गर्हापातः f.inf. distress to come (esp. from calumny, false accusations, a reputation for debauchery or the like).

vyod^u वदु । विदितः adj. (m. sg. dat. vēdis वदिस; f. vēz^u वञ्जू), known (by recognition or experience) (L.V. 56, K.Pr. 229); —°, one who knows, as in tattwa-v^o, one who knows and understands the tattvas (see tattva) (L.V. 20). -mot^u -मनु । ज्ञानविषयीकृतः adj. (f. vēz^u-mūṭh^u वञ्ज-मञ्जू), become known, ascertained, realized (by memory, testing, or the like). -rōzun -रोजुन् । सुज्ञातीभवनम् m.inf. to continue well known (from recognition or previous experience), not to be forgotten, to be familiar. -thawun -थवुन् । ज्ञानविषयीकरणम् m.inf. to impress the knowledge (of something) on oneself, to note carefully.

vēdⁱ-prāh वदि-प्राह । चलचित्तता m. fickle-mindedness, heedlessness of warning or instruction.

vyodur^u वदुर् । विरोधी adj. (f. vēd^ur^u वदरू), (of some thing or action) hostile, adverse, antagonistic (to another's actions, character, or the like).

vyūg^u व्युग् । चित्रितमण्डलविशेषः m. (sg. dat. vīgis वीगिस), a figure or picture drawn on the ground with turmeric and coloured powder used at weddings and at the investiture of a boy with the sacred thread.

At a wedding the bride and bridegroom are, and, at the investiture, the boy after purificatory ceremonies is, seated on it. A ceremony of lustration round them or him is then performed (L. 261, 461, *uegu*; Śiv. 668, 971, 1089-90, 1097, 1152, 1492; Rām. 765; K.Pr. 130-1, sg. obl. *vigi*).

vēgi-woth^u वेगि-वथु । तत्कालसंपन्नविवाहः adj. (f. -vūsh^u -वञ्चू) (just) descended from the *vgū^u*, i.e. one who is just married, one whose marriage has just been completed (cf. Rām. 765). —**woth^u-mot^u** —वथु-मंतु । संपन्नविवाहः perf. part. (f. vūsh^u-mūsh^u -वञ्चू-मञ्चू), a married man (or woman).

vyuh^u विह्व m. (pl. nom. *vihⁱ* वि(ह)), sudden change from one condition to another; hence, the sudden 'sport' (*hīā*) of the Divinity, by which He manifests Himself in creation (L.V. 109). This is an old word, its modern representative is *vih*, q.v.

vyākaran व्याकरण m. grammar (according to the Hindū system; a word borrowed from Skt. *vyākaraṇa*) (Gr.Gr. 199, Gr.M.).

vyōmāsōr व्योमास्त्र m. N. of a demon killed by Krushn (Kṛṣṇa), in Skt *Vyōmāsura* (K. 388).

wayun वयुन् । पथ्योभवनम् conj. 2 (1 p.p. **woy^u** 2 वयु (for 1, see s.v.) (of food) to be or become wholesome, to agree with, be or become a suitable regimen (for an invalid) (esp. of something of which the wholesomeness was doubtful, but which consumption has shown to be wholesome) (Gr.Gr. 204); (genl.) (of food) to be wholesome, suitable (Śiv. 1086). **woy^u-mot^u** वयु-मंतु । पथ्यत्वमुपपन्नः perf. part. (f. vūy^u-mūsh^u -वयू-मञ्चू), that which has turned out to be a wholesome regimen, as ab., a tonic; met. (teaching or advice) which is agreeable or acceptable to the hearer.

wāyun वायुन् । नीचालनम्, आधानम्, द्वषिकर्म conj. 1 impers. (1 p.p. **wōy^u** वीयु), to ply, use, wield (a tool, weapon, or the like) (cf. **dukōr^u** wāyūn^u, p. 209a, l. 30; **lit^r^u** wāyūn^u, p. 539a, l. 16; **mak^{as}** wāyūn^u, p. 563a, l. 29; **shrākh** wāyūn^u, p. 892a, l. 21) (K. 928, 980, 1132); to row, propel, paddle (a boat) (cf. **atha w^o**, p. 65a, l. 14; **druba-w^o**, p. 240a, l. 9; **nama w^o**, p. 635b, l. 50; **wōra w^o**, p. 1136a, l. 33) (L. 462; Śiv. 1488, 1683, 1805); to wave (the arms), throw (the arms) up and down (cf. **narē wāyēñē**, p. 650a, l. 15); to perform an action involving throwing the arms backwards and forwards (e.g. swimming) (cf. **shāth** wāyūn^u, p. 1163a, l. 19) (Gr.M.); (in cultivating), to drive (bullocks), to plough (cf. **dād wāyanⁱ**, p. 187a, ll. 24 ff.) (El.; Gr.M.; Śiv. 1530; K.Pr. 49, 187 (*wāi*, impv.)); to play (a musical instrument) (cf. **nay wāyūn^u**,

p. 669b, l. 46; **pōg w^o**, p. 683a, l. 36; **shirīn wāyūn^u**, p. 894b, l. 40; **vinā wāyūn^u**, p. 1121b, l. 27) (El.; Gr.M.; Śiv. 107, 450, 669, 732, 782, 796, 1323, 1336, 1453, 1779; K. 260-2, 270, 275, 280, 282, 296, 340, 412, 964, 1031; YZ. 372; K.Pr. 156); to beat a drum, gong, or similar instrument, or, e.g., the breast (cf. **dāb^{ur}** wāyūn^u, p. 184a, l. 34; **dam-dam w^o**, p. 218b, ll. 41 ff.; **nagāra wāyēnwōl^u**, p. 624b, l. 50; **sāz w^o**, p. 958b, l. 5) (Gr.M., Śiv. 1029, Rām. 183) (beating the breast), 831 (a drum), 974 (id.); to ring (a coin, to see if it is genuine) (L. 462). L. 464 adds the meaning 'to suit', probably wrong for **wuyun**, q.v. **wāyun dād lāyun kān** वायुन् दौद लायुन् कान् । सर्वकर्मकरः m. 'a bullock to plough, and an arrow to be shot', a man (esp. a servant) who has to do all the hard work of an establishment (at one time doing heavy work like a plough bullock, and at another time sent on long messages like an arrow).

wōyⁱ wōyⁱ wanun वायि वायि वनुन् । औदासीन्येव भाषणम् m.inf. as if with indifference, or unconcern, to direct, or give orders to another; when a person wants anything done, to bring someone else to him to do the work (instead of doing it oneself).

wōy^u-mot^u वीयु-मंतु perf. part. (f. wōy^u-mūsh^u -वीयू-मञ्चू), plied, used, etc., as ab.; esp. **wōy^u-mūsh^u zamin**, arable land (El. *wāimats* s°).

wuyun वयुन् । पर्याप्तः conj. 3 (2 p.p. **wuyyōv** वुथोव), to be sufficient, to be the right amount (e.g. sufficient goods for division among a number of people, or sufficient materials or appliances for completing any work, and so on); cf. **way** 1 and L. 464 *wāyūn*, ll. 11 ff. ab. **wuyyō-mot^u** वुथो-मंतु । पर्याप्तीभूतः perf. part. (f. **wuyyē-mūsh^u** वुथे-मञ्चू), become, or found to be, sufficient, as ab.

vyendun, see **vēndun**.

vyong^u वंगु । न्यूनाङ्गः adj. (f. **vēng^u** वंगू or **vēnj^u** वंजू), wanting a limb, maimed; (of some thing or work) wanting an essential part. Cf. **wong^u** and **vēngun**. **wāyēnāwun** वायनावुन् conj. 1 (1 p.p. **wāyēnōw^u** वायनोवु), to cause to be plied or used, to enable to be plied or used (Śiv. 1877, *shāth wāyēnārūn^u*, to enable swimming to be done, to enable to swim); to cause to row (a boat), to enable to row (Śiv. 1780, 1804).

vyūp^u व्यूप । उदीपः m. (sg. dat. **vīpis** वीपिस्, abl. **vēpi** वेपि), an inundation, flood.

vīpⁱ-dēv वीपि-दव । उदीपोपस्रवः m. 'an inundation-devil', a deluge, a violent inundation (causing loss of life and property, supposed to resemble the work of an infuriated demon).

vīpis-kyut^u वीपिस्-कितु । उदीपावसरे adv. at, or

in, the time of a deluge (e.g. born at such, or departed, or given, at such a time).

vyāpakh व्यापख् । व्यापकः adj. e.g. pervading, diffused, widely spread, extending all over, or through, any thing or place (Śiv. 105, 115, 156, 212, 739, 884, 1369, 1510, 1518).

vyāpun 1 व्यापुन् । व्याप्तिः conj. 1 (1 p.p. **vyôp^u व्योपु**), to pervade, to be widely distributed through or over (esp. of the Supreme Deity, of a command, or of some branch of knowledge) (K. 320, 509); cf. **vēpun.** **vyôp^u-mot^u व्योपु-मंतु** । व्याप्तः perf. part. (f. **vyôp^u-mûs^u व्योपु-मंसू**), pervaded, etc., as ab.

vyāpun 2 व्यापुन् । समर्थोभिवनम् conj. 3 (2 p.p. **vyāpyōv व्याप्योव**), to become able to reach to (e.g. a dwarf trying to, and succeeding in, reaching something high aloft), to become able to carry out some very difficult work, to travel over a very arduous and lengthy road, and so on. **vyāpyō-mot^u व्याप्यो-मंतु** । समर्थोभूतः perf. part. (f. **vyāpyē-mûs^u व्याप्ये-मंसू**), become able to reach to, become able to attain to success, etc., as ab.

vyāpār व्यापार । व्यापारः m. profession, trade, occupation, business; esp. the business of buying and selling, trade, commerce.

vyôp^a-ran व्यापरन् । व्याप्तिविधानम् f. (sg. dat. **vyôp^a-rûn^u व्यापरन्**), causing to pervade (from small beginnings), causing to become widely spread (esp. of some person originally of petty influence), gradual extension (of power and authority) over a wide area (as a conflagration may spread from a single spark of fire).

vyôp^a-run व्यापरन् । व्याप्तिविधानम् conj. 1 (1 p.p. **vyôp^a-r^u व्यापरन्**) (of some person or thing originally petty) to cause to pervade or be widely spread, to cause (one's own power and authority) gradually to spread over a wide area, (of a spark or little fire) to cause (a conflagration) to spread over a wide area, and so on.

vyāp^ath व्यापथ् । व्याप्तिः, अनुवारः f. (sg. dat. **vyāp^ath^u व्यापथ्**), pervading, general spreading over, or through, a wide area (cf. **vyāpun 1**); the becoming able to succeed (in some very difficult work) (cf. **vyāpun 2**); (in the series of exercises of a Yōgī ascetic) the time, or turn, for any one of them.

vyāpawun^u व्यापवुन् । समर्थोभिवन् n.ag. (f. **vyāpavūn^u व्यापवन्**) (of a law, order, command, skill in, or knowledge of, any subject) pervading, spread over a wide area, universally prevailing (cf. **vyāpun 1**); one who (from small beginnings) has become able to succeed in the accomplishment (of some difficult work) (cf. **vyāpun 2**).

vyār व्यार् in **dyār-vyār**, p. 270a, l. 38, a jingle of **dyār**, q.v.

vyūr व्युर् । पुष्परसः m. (sg. dat. **vīris वीरिस्**, abl. **vēri वेरि**), flower-nectar (II. ix, 2); — o any similar plant-exudation (cf. **samaki-v^o**, p. 913a, l. 2).

vyās व्यास् । अधिगतविद्याविशेषः m. N. of a celebrated Hindū saint and author (Skt. *Vyāsa*), said to have compiled the *Vēdas*, the *Mahābhārata*, and the *Purānas* (Śiv. 1077, 1355, 1376, 1433, 1466; Rām. 1681; K. 990, 1038, 1176); met. any man of great and wide learning, who is a master of many branches of knowledge.

vyos^u व्यसु । सखा, यामप्रदेशविशेषः m. (sg. dat. **vēsis वसिस्**), a man's friend, comrade, chum, crony, pal (usually of the same age); N. of a village of Kashmir near Islāmābād. Cf. **vēs**.

vyot^u व्युत् adj. (f. **vēṭh^u वेंत्**) [this word is used only — o. I.K. (iv, 26, 27) treats it as a secondary suffix signifying possession, when the thing possessed accompanies the possessor, but does not actually form part of him or it. (Cf. Gr.Gr. 137, read with suff. No. 9 on p. 136] possessing plentifully, richly endowed with (cf. **barsā-v^o**, p. 127a, l. 45; **dana-v^o**, p. 222a, l. 26; **rūnⁱ-v^o**, p. 835b, l. 48; **sāwayē-v^o**, p. 955b, l. 15) (Gr.M.); (more usually) possessed by, pervaded by, suffused with, full of (cf. **bāwa-v^o**, p. 147a, l. 7; **bayē-v^o**, p. 148b, l. 36; **dōkha-v^o**, p. 206b, l. 21; **drāga-v^o**, p. 241b, l. 35; **dūshē-v^o**, p. 253b, l. 2; **gardi-v^o**, p. 300b, l. 2; **hayāh-v^o**, p. 364a, l. 29; **mōda-v^o**, p. 549a, l. 35; **māna-v^o**, p. 573a, l. 27; **mandacha-v^o**, p. 575b, l. 17; **marga-v^o**, p. 590b, l. 22; **mātama-v^o**, p. 607a, l. 16; **phala-v^o**, p. 692b, l. 27; **pāpa-v^o**, p. 749a, l. 18; **prāha-v^o**, p. 757b, l. 7; **pranayē-v^o**, p. 764b, l. 10; **prayēma-v^o**, p. 774a, l. 49; **rāga-v^o**, p. 828a, l. 17; **rūga-v^o**, p. 828b, l. 3; **sōbāwa-v^o**, p. 862b, l. 32; **shīla-v^o**, p. 880b, l. 18; **shurⁱ-v^o**, p. 890b, l. 19; **shērmi-v^o**, p. 893a, l. 39; **s^aniha-v^o**, p. 921b, l. 29; **sraha-v^o**, p. 934b, l. 44; **wuprida-v^o**, p. 1132b, l. 41). Cf. **vēsun**.

vyoṭh व्युत् । स्थूलः adj. (f. **vēṭh^u वेंत्**, sg. dat. **vēchē वच्य**; **vēṭhin^u वटिन्** (q.v.) is also said to be a fem. of this word, but is used only in a bad sense, Gr.Gr. 38), fat, plump, stout, corpulent (cf. **buthⁱ-v^o**, p. 143a, l. 14; **gala-v^o**, p. 282b, l. 4; **mandal-v^o**, p. 576a, l. 46; **nala-v^o**, p. 632a, l. 36) (El. *vyauṭh*, *vyuṭh*; Gr.Gr. 38, 93; Gr.M.; L. 460, *riot*; W. 20, *riot*); big, bulky, great, large (cf. **āchⁱ-v^o**, p. 9a, l. 5; **kala-v^o**, p. 435b, l. 30; **pēlⁱ-v^o**, p. 814a, l. 44; **wuṭha-v^o**, p. 1159b, l. 10) (Rām. 976, K. 686);

gross, coarse (El. *ryut*, *ryuth*, with the additional meaning of 'swift'); (of cloth) coarse (Gr.M.); cf. **vēṭha**. — **pahān** — पहान् । ईषत्खूलः adj. (f. **vēṭh^u** **pahān** व्यु पहान्), somewhat, or a little, stout, big, etc. (as compared with others) (Gr.Gr. 93). — **pūṭh^u** — पूठ् । अतिखूलः adj. (f. **vēṭh^u** **pūṭh^u** व्यु पूठ्), (of a garment or the like) too stout, too thick, too coarse. — **vyoth^u** — व्यु । खूलप्रायः adj. (f. **vēṭh^u** **vēṭh^u** व्यु व्यु), in every respect stout, fat, big, coarse, etc. (e.g. of a man, or of grain).

vyob^u व्यु, see **vēṭhun**.

vyub^u व्यु । संयहः m. (sg. dat. **vibis** विबिस), the collection of what remains over after meeting the necessary expense of any work, saving up such remains (Gr.Gr. 95); saved up wealth, savings. — **karun** — करन् । संचयनम् m.inf. to save up, put by, store up what (money or goods) one receives. — **pōṣ^u** — पोषु or — **pūṣ^u** — पूषु । पुरातनसंचितधनद्रव्यम् m. money or goods saved up from old times, old savings (either inherited or accumulated by oneself, or both); a collection of odds and ends, an *omnium gatherum* (Gr.Gr. 95). — **thawun** — थवुन् । संचित्य पालनम् m.inf. to put by savings, to save up.

vibis thawun विबिस थवुन् । संचयात्मना पालनम् m.inf. to put by for saving, to store up as savings.

vyow^u व्यु, see **vēṭhun**.

wayēwun^u वयवुनु । पथ्यभूतः n.ag. (f. **wayēvūn^u** वयवञ्चू) (food) that is wholesome, or that is a good regimen; (teaching or advice) that is agreeable and acceptable to the hearer.

wāyēwun^u वायवुनु n.ag. (f. **wāyēvūn^u** वायवञ्चू), one who propels, uses, wields; one who rows a boat; one who plays (a musical instrument) (Śiv. 1441, 1779).

wuyēwun^u वुयवुनु । पर्याप्तियोग्यः n.ag. (f. **wuyēvūn^u** वुयवञ्चू), that which becomes sufficient, as in **wuyun**, q.v.

vyuz^u विज्ञ. **vyuz^u-mot^u** विज्ञ-मंतु, see **vizun**.

vyōz^ulad व्याञ्जलद् । व्याधियुक्तः adj. e.g. (as subst., f. **vyōz^uladiṅ** व्याञ्जलदिञ्), suffering from disease, distress, etc. Cf. **vyād**.

waz वज्, **waz^c** وضع f. placing, fixing, laying down; a gesture, action (with suff. of indef. art. **waziyāh**, Rām. 824); a dignity, that which confers honour (K.Pr. 261, *wazah*).

wāz 1 वाञ् in **mana-wāz**, p. 572a, l. 50, q.v.

wāz 2 وعظ m. a sermon (Moslem) (II. xii, 1). **wāz-khwān** وعظ خوان m. a Moslem preacher (L. 462).

wāza वाञ् । सूपकारः m. a cook (cf. **aṭa-w^o**, p. 56a, l. 34; **baṭ^onē-w^o**, p. 145a, l. 22; **hūn^u-māzas wātal-w^o**, p. 337a, l. 5; **nōṭ^u-w^o**, p. 660a, l. 7; 50

wātal-w^o, p. 1164b, l. 8; **wusan-w^o**, p. 1171a, l. 10) (El.; Gr.Gr. 95, 132; Gr.M.; L. 459, *wasa*; L.V. 83; Śiv. 1072; Rām. 581; K. 737-8; K.Pr. 54, 84, 106). — **bāy** — बाय् । सूपकारपत्नी f. his wife. — **-gara** -गर m. a cooking house, kitchen (El. -*gar*). — **-kūt^u** -कट्ट् । सूपकारात्मजा f. (sg. dat. **-kacē** -कच्च), his daughter (by tradition, naughty, impudent, and abusive). — **-kath** -कट् । सूपकारात्मजः m. (sg. dat. **-katas** -कटस्), a cook's son (a term used contemptuously or in anger) (Gr.Gr. 132); used abusively to indicate anyone of similar conduct (ill-conducted, impudent, and abusive). — **mahanyuw^u** -महनिवु । सूपकारात्मसेवकः m. a servant who does cook's work, a house-cook. — **-pacē** -पच्च । सूपकारजातीयः e.g. a cook-person, one who is a cook by profession, and comes of a line, or caste, of cooks. — **-pōn^u** -पोनु । सूपकारकर्म m. cookship, the profession of a cook (practised by one who has not previously been a cook). — **-pāza** -पाञ् m.pl. cooks and the like, cooks etc. (a jingle) (Gr.Gr. 95). — **-tōn^u** -तोनु । सूपकारता m. the conduct or actions of a new cook, i.e. of one who has not acted as a cook previously. — **-t^uṣh** -तच्छ् । सूपकारमाजनी f. (sg. dat. **-t^uṣhi** -तच्छि), a cook's dirty rag, the filthy rag or cloth used for wiping out vessels and the like; any similar rag. — **-wān** -वान् । सूपकाराश्रयस्थानम् m. a cookshop, cookroom, kitchen (K.Pr. 159). — **-yēṭh** -यट् । सूपकारत्वमदः f. (sg. dat. **-yēṭi** -यटि), the pride (or arrogance) of a skilled cook (see **yēṭh**).

vēz^u व्यञ्, see **vēd**, **vyod^u**.

viz विज्ञ or **viz^u** विज्ञ् । समयः f. (sg. abl. **vizi** विञ्जि), a time, a particular moment of time (mostly —^o) (cf. **khēni-vizi**, p. 428a, l. 41; **kō-vizi**, p. 496b, l. 22; **laḡ^a-na-vizi** charun, p. 512b, l. 15; **nina-viz^u**, p. 672b, l. 46; **pōṅsi vizi**, p. 743b, l. 25; **prath vizi**, p. 769a, ll. 48 ff.; **pēwan-viz^u**, p. 811a, l. 17; **sahar-viz^u**, p. 890b, l. 32; **sōran-viz^u**, p. 937a, l. 10; **tami vizi**, p. 968a, l. 30; **trēyē vizi**, p. 1022b, l. 14; **ṣōri vizi**, p. 1079b, l. 45; **yīṣi vizi**, s.v. **yūt^u** 2; **dōyē vizi**, s.v. **z^ah**) (Gr.Gr. 157-8; Gr.M.; W. 149; Śiv. 287, 1331; K. 575, 1027; YZ. 146; K.Pr. 31, 51, 77, 83, 153, 260); a period of time (cf. **hēchan-v^o**, p. 321b, l. 36; **paran v^o**, p. 762b, l. 28) (El. *viz* or, in Śrīnagar, *vis*, a short space of time; Rām. 1709); a time, a season (II. ix, 8). (cf. **vēla** and **vil-vizi na-ta kōzi** विञ्जि न-त कञ्जि । अत्रसरसुपेद्यानवसरं adv. at the wrong time instead of the (right) time.

vizan 1 विज्ञन् (for 2, 3, see s.v.) । बेलायाम् adv. at (such-and-such) a time (of the day), as in **kōjⁱ vizan**, in the forenoon; **pēṣⁿ vizan**, in the early afternoon; **digar vizan**, in the late afternoon.

—böğⁱ —बागि or —bögin —बागिन् adv. id., but rather more indefinite, as in *digar vizan bögin*, in the late afternoon.

vöz (W. 17), see wöj^ü.

wuz वुज् । निःसरणम् m. the doorway, or entrance, of a house (Śiv. 1080). -bar -बर् । निःसरणद्वारम् m. the door of such a doorway. -nyās -न्यास् । निःसरणनासा m. the lintel of such a doorway.

wuza-baran वुज्-बरन् । निःसरणद्वारम् f. (sg. dat. -barūn^ü -बरन्), a lightly built door in such a doorway. wuz^ü 1 वुजू (for 2, see wudun and wuzun), f. of wud^ü, q.v.

wūz वुज् । प्रभा m. brilliancy, lustre, radiance; (of a human being) comeliness united with brilliancy of intellect, brilliance, illustriousness (K. 987).

wüz^ü वुजू, see wadun.

wāzagī वाजगी । सूपकारता f. the profession or condition of a cook.

wōzūj^ü वुजुज्, see wōzol^ü.

wōzajyār वुजुज्यार । रक्तवर्णत्वम् m. redness (Gr.Gr. 138, 141).

wōzol^ü वुजुलु or wōzul^ü वुजुलु । रक्तवर्णः adj. (f. wōzūj^ü वुजुज्), red-coloured, red (cf. *aḍa-w^o*, p. 12b, l. 13; *gala-w^o*, p. 282b, l. 5) (El. *wazul*; Gr.Gr. 16, 138, 141; Gr.M.; L. 459; W. 20; Śiv. 68, 98, 113, 801; Rām. 203, 1022, 1097, 1210, 1266, 1379, 1502; YZ. 75, 147, 213, 527; K.Pr. 116, 166, 238). —prazol^ü —प्रजुलु । निर्मलकान्तिः adj. (f. wōzūj^ü prazūj^ü वुजुज् प्रजुज्), brilliantly beautiful.

wōzāl वोजाल् । हानिः m. loss, damage (occurring to anything or in any work). —yun^ü —यिनु । अपवादहानियोगः m.inf. loss to come to a person, thing, or work (through censure, blame, disparagement, etc.).

wōzil वाजिल् । सूपकारवृत्तिः f. the profession of a cook.

wōzalan वुजुलन् । रक्तीभवनम् conj. 3 (2 p.p. wōzalyōv वुजुल्योव्), to become red (Gr.Gr. 171). wōzalyō-mot^ü वुजुल्यो-मंतु । रक्तवर्णतामुपपन्नः perf. part. (f. wōzalyē-müts^ü वुजुल्ये-मन्तु), become red, reddened.

wōzalāwun वुजुलावुन् । रक्तीकरणम् conj. 1 (1 p.p. wōzalōw^ü वुजुलोवु), to make red, dye red, redden (Gr.Gr. 171). wōzalōw^ü-mot^ü वुजुलोवु-मंतु । रक्तीकृतः perf. part. (f. wōzalōw^ü-müts^ü वुजुलोवु-मन्तु), made red, dyed red, reddened.

wōzum^ü वुजुमु । ऋणगृहीतः, ऋणवृत्तिः adj. (f. wōzūm^ü वुजुम), that which is subject to loan, that which has been borrowed, or which is suitable to be borrowed, or may be borrowed; a loan (El. *wazum*; Gr.M.; L. 461, *wazun*; K.Pr. 238); (as subst. m.) the practice or transaction of borrowing (money or other articles).

—dyun^ü —दिनु m.inf. to lend (El., K.Pr. 228).

—hyon^ü —ह्यनु m.inf. to borrow (El.). —thāwun

—थावुन् m.inf. to owe (El.). —ḥaṭun —षटुन् ।

ऋणसंयहः m.inf. (f. wōzūm^ü ḥaṭiūn^ü वुजुमू षटन्), to borrow (money), to take a loan. (When the thing borrowed is feminine, the f. form is used) (Gr.M.).

—wōrud^ü —वुवदु । ऋणादिवृत्त्या संयहणम् adj. (f. wōzūm^ü wōrüz^ü वुजुमू वुरन्), subject to loan, that which is borrowed or may be borrowed, or is liable to be borrowed; (as subst. m.) (on some necessary occasion) a borrowing transaction.

wuzamal वुजुमल् or (Rām. 1545) wuzamala वुजुमल f. lightning (cf. *nāra-w^o*, p. 648b, l. 22) (El. *uzmal*, *wuzmal*, *wuzmala*, all m., and *wuzamal*, f., a flash; Gr.Gr. 15; Gr.M.; L. 461; Śiv. 268, 575, 1374, 1538, 1558, 1742, 1868; Rām. 482, 862, 1017, 1545; K.Pr. 253). Cf. wūz.

vēz^ü-müts^ü वुजु-मन्तु, see vyod^ü-mot^ü.

wuz^ü-müts^ü 2 वुजु-मन्तु, see wudun. For 1, see wuzun.

wazn वजन् ۱۰; m. weighing; weight (El.); measure (El. *wazan*).

wazun वजुन् । शब्दाद्यनम् conj. 1 (1 p.p. woz^ü वजु, 2 p.p.

wazōv वजोव्), to give forth a sound, to sound, ring

(as a musical instrument, or as a whip being cracked, or some metal or wooden thing when knocked) (cf.

dura wazānī, p. 239a, ll. 24, 29; *dōyē atha ḥūr^ü*

wazūn^ü, s.v. *z^āh*) (El. *wajun*, *wazun*; Śiv. 327, 725,

1638, 1729, 1779; K. 1009; K.Pr. 42, 60); (of

a human being) to speak in a roar, to roar out (something).

vēzan वजन् । रहस्यस्थानम् m. a secret place, a private spot.

vizan 2 विजन् (for 1, see viz) । योग्यफलावाप्तिः m. the obtainment of the proper or expected result of any action or course of action.

vizan 3 विजन् । उत्पवनसंस्कारः f. (sg. dat. vizūn^ü विजुन्), sifting (grain), winnowing.

vizun विजुन् । उत्पवनम् conj. 1 (1 p.p. vyuz^ü विजु, f.

viz^ü विजु), to winnow, sift (grain, etc.). vyuz^ü-mot^ü

विजु-मंतु । विहितोत्पावनः perf. part. (f. viz^ü-müts^ü विजु-मन्तु), winnowed.

wuzun वुजुन् । उद्भूतिः conj. 2 or 3 (1 p.p. wuz^ü 2 वुजु, for 1, see s.v.; 2 p.p. wuzōv वुजोव् or wuzōv

वुजोव्. Gr.Gr. 226) to spring forth, appear or issue

spontaneously (as water from a mountain source, or

steam appearing from something) (Gr.Gr. 17, 120,

171; Śiv. 191, 1592, 1842); (of a thought or cir-

cumstance) to appear spontaneously to the mind, to

strike one (Gr.Gr. 226; L.V. 39, 40; K. 266); (of

desire) to become aroused (H. viii. 11); to become

wide awake, to awake from sleep, to come to one's senses out of a faint (cf. **wudun**) (El., Gr.Gr. 226, Rām. 674, K.Pr. 95); (of wind or the like) to be aroused, to rise (Śiv. 1706).

wuz^u-mot^u वुञ्ज-मंतु । जागरामुपपन्नः 1 perf. part. (f. **wuz^u-müß^u** 1 वुञ्ज-मञ्जू), awakened from sleep, come to out of a faint.

wuzō-mot^u वुञ्जो-मंतु or **wuzyō-mot^u** वुञ्ज्यो-मंतु । स्वयमाविर्भूतः 2 perf. part. (f. **wuzyē-müß^u** वुञ्ज्ये-मञ्जू), sprung forth, issued spontaneously, as ab.; (a thought, etc.) which has spontaneously occurred to the mind, as ab. See Gr.Gr. 226.

wazanāwun 1 वजनावुन् । क्लेदनम् conj. 1 (1 p.p. **wazanōw^u** वज्जनीवु), to moisten, make wet, wet (El.); cf. **wazawun**. **wazanōw^u-mot^u** वज्जनीवु-मंतु । क्लेदितः 15 perf. part. (f. **wazanōv^u-müß^u** वज्जनीवू-मञ्जू), moistened, wetted.

wazanāwun 2 वज्जनावुन् conj. 1 (1 p.p. **wazanōw^u** वज्जनीवु), to cause to give forth a sound (e.g. to strike a bell, or to crack a whip) (cf. **dura wazanāwānⁱ**, 20 p. 239a, l. 31).

vizanāwun विज्जनावुन् । उत्पावनम् conj. 1 (1 p.p. **vizanōw^u** विज्जनीवु), to cause (grain, etc.) to be winnowed; to winnow, sift (grain, etc.). **vizanōw^u-mot^u** विज्जनीवु-मंतु । उत्पावितः 25 perf. part. (f. **vizanōv^u-müß^u** विज्जनीवू-मञ्जू), winnowed, sifted.

wuzanāwun वुञ्जनावुन् also written **wō^o** व्वं । बोधनम् conj. 1 (1 p.p. **wuzanōw^u** वुञ्जनीवु), to awaken (a person from sleep), rouse (a person from a faint, unconsciousness, or the like) (El. *wos^o*; Gr.Gr. 171; Gr.M.; L.V. 105; Śiv. 352, 1478, 1631, 1709, 1883; Rām. 486, 909; K. 605; K.Pr. 64); cf. **wuzawun**. **wuzanōw^u-mot^u** वुञ्जनीवु-मंतु । अबोधितः 30 perf. part. (f. **wuzanōv^u-müß^u** वुञ्जनीवू-मञ्जू), awakened, aroused, as ab.

wuziñ वुञ्जिन् । जलोच्छ्वासः f. a spontaneous issuing forth (of water from a mountain source), a spring (cf. **nāga-w^o**, p. 624a, l. 45) (Gr.Gr. 120); met. the first appearance or manifestation (of something) (cf. **nāra-w^o**, p. 648b, l. 23).

waz^r वज्जर् । वज्रम् m. a thunderbolt.

wāz^r वाज्जर् or **wāz^{ur}** वाज्जू । तोदनम् f. worry, annoyance, being distracted from one's work by another (cf. **sōna-w^o**, p. 917b, l. 50). — **lāgūñ^u** 45 — लागञ्जू । खिन्नीकरणम् f.inf. to worry, distract, as ab.

wazir وزیر m. a minister of state, a vizier (El.; Rām. 465, 1756; K. 819, 823; II. ii, 1, 4, 5, etc.; viii, 1, 4, 11, 12, 14; xii, 1, 2, 4, 5, etc.; K.Pr. 210, 246); (at chess) the queen (Rām. 1314). — **wazārat** وزارت m. (in Ksh.) a district officer (L. 401, 421).

wazirī وزیري f. the dignity or office of a vizier (El., a counsellor; H. xii, 26).

vēzar वज्जर् । ज्ञातृता m. complete knowledge (of anything), full cognizance, familiarity (with). Cf. **vyod^u**.

wōzr वज्जर् عذر m. an excuse (El. *uzr*, Gr.M.). Another form of **ozur**, q.v.

wōzar वोज्जर् । वमधुः m. vomiting. — **gashānⁱ** — गह्नि । वमधुविकारोद्भवः m. pl. inf. vomitings to begin, an attack of vomiting to come on. — **yun^u** — यिनु । वमधुविकारः m. inf. a single occurrence of vomiting to happen, to vomit once for all (e.g. on experiencing a stink, or eating or drinking something disgusting).

vēz^a-ran वज्जर् । ज्ञानविषयीकरणम् f. (sg. dat. **vēz^a-rūñ^u** वज्जर्जू), acquiring full knowledge (of something), making oneself master of something, studying something, minutely examining something.

vēz^a-run वज्जर् । सुज्ञातीकरणम्, विवेचनम् conj. 1 (1 p.p. **vēz^a-r^u** वज्जर्जू), to acquire full knowledge (of something), to master (a subject) (cf. **nāta vēz^a-rañē**, p. 660b, l. 19); to examine, prove, (in a dispute) to examine the rights and wrongs of both parties in order to decide (cf. **thūl vēz^a-rāñⁱ**, p. 976a, l. 45) (Gr.Gr. 7). **vēz^a-rith dyun^u** वज्जर्रिथ दिनु । विवेकेन सिद्धान्तविषयीकरणम् m. inf. to consider a dispute and decide as above.

wazārath वज्जारथ وزارت f. (sg. dat. **wazārūß^u** वज्जार्जू), the office, or dignity, of a vizier or high minister of state (see **wazir**); the dignity or position of an heir apparent to a king (Rām. 509).

vēz^a-rāwun वज्जरावुन् । ज्ञानविषयीकरणम्, विवेचनम् conj. 1 (1 p.p. **vēz^a-rōw^u** वज्जरोवु), i. q. **vēz^a-run**, q.v.

wazōv वज्जोव, see **wadun**.

wazawan वज्जवन् । क्लेदनम् f. (sg. dat. **wazavūñ^u** 1 वज्जवञ्जू, for 2, 3, see **wazawun^u** 1, 2), the action of making moist, moistening, wetting.

wazawun वज्जवुन् । क्लेदनम् conj. 1 (1 p.p. **wazow^u** वज्जवु), to moisten, make wet; cf. **wazanāwun 1** and **wanun 3**. **wazow^u-mot^u** वज्जवु-मंतु । क्लेदितः 40 perf. part. (f. **wazōv^u-müß^u** वज्जवू-मञ्जू), moistened, wetted.

wazawun^u 1 वज्जवुन् । क्लेदाय स्थापितः n. ag. (f. **wazavūñ^u** 2 वज्जवञ्जू, for 1, see **wazawan**), that which is put in water to get wet, that which is being soaked; (of any work, circumstance, story, etc.) that which is being delayed (in order to postpone the result). — **rōzun** — रोजुन् । विलम्बाश्रयीभवनम् m. inf. to remain in a condition of delay, be in a state of suspense (esp. of some work that should be done at once). — **thawun** — थवुन् । विलम्बाश्रयीकरणम् m. inf. to delay, cause

delay (to something, esp. to something that should be done at once).

wazawun^a २ वज्जवुनु । शब्दायमानः n.ag. (f. wazavūn^a ३ वज्जवञ्जू), that which gives forth a sound (e.g. a bell, a musical instrument, or any article of wood or metal) whether on being struck, etc., or spontaneously.

wūzawān वूजवान् । प्रभावात् possessing radiance, radiant, lustrous, brilliant; (of a human being) beautiful and at the same time illustrious and brilliant in intellect. (Cf. wūz.

wuzawun वुजवुन् conj. १ (1 p.p. wuzow^a वुजवु), i.q. wuzanāwun, q.v. (Gr.Gr. 171).

wazav^an^a वज्जवञ्जू f. the act of moistening, wetting (Gr.Gr. 120).

vōzay वज्जय also written vi^o वि^o । विजयः m. victory, conquest (K. 1018).

vizayā विजया f. Indian hemp, *bhang* (cf. *bangā*); the intoxicating drink made from this (Śiv. 189, 1017).

waziyāh वजियाह, see waz.

vaizayēntī वैजयन्ती f. N. of a necklace worn by Vishnu, in Skt. *Vaijayanti* (Śiv. 1326).

vizayēshōr विजयेश्वर m. N. of Shiv (Śiva), in Skt. *Vijayēśvara*, as the presiding deity of **Vējabrōr^a** (q.v.) (R.T.Tr. II, 463; Śiv. 1161).

y 1 य. The twenty-first (or, if we count the aspirates **ch**, **kh**, **ph**, **th**, **ṭh**, and **ṣh**, and also the sibilant **sh**, as separate letters, the twenty-eighth) consonant of the Kāshmirī alphabet when written in the Roman character, the twenty-sixth (or, if we count **t**, **tsh**, and **z**, as separate letters, the twenty-ninth) consonant when written in the Śāradā or Nāgarī character, and the thirty-fifth consonant when written in the Perso-Arabic character. Its Kāshmirī name is **yāwa yō** याव या, and it is sounded like the *y* in the English word 'yes'.

As in the case of the letters **ñ** and **sh**, the inherent vowel of this letter is **ě**, not **a**, so that **y** must be transliterated **yě**, not **ya**. Thus, for example, **यक्**, bad, is in this Dictionary transliterated **yěch**, not **yach**; **यव**, yesterday, is transliterated **yēwa**; and **नियम**, a rule, is transliterated **niyém**.

When the syllable **yě** immediately follows a consonant, it is sounded as **ě**, not as **yě**, and is, in fact, the usual representative of the vowel **ě** in writing. Thus, **यथ** is the only way of spelling **Véth**, the Ksh. name of the River Jihlam, and **यत्र** represents **běñě**, a sister. For the further changes of this **ě** under the influence of *mātrā*-vowels, see p. 3a, ll. 14 ff. In the Perso-Arabic character, the sound of **ě** is represented by *zēr*, so that for these two words we have **يَث**, and **يَثْر**, respectively.

In Kāshmirī, the sounds of **ě**, **i**, and **ī** cannot begin a word or syllable. Even if they are so written, they are always, in such a position, sounded as if a **y** was prefixed. Thus, initial **ě** is sounded as **yě**, initial **i** as **yi**, and initial **ī** as **yī**. In this way **ēr**, wool, is pronounced **yēr**; **ih**, this, is pronounced **yih**; and **īran**, an anvil, is pronounced **yīran**. In the Śāradā or Nāgarī character, such an initial letter is optionally written with or without the **y**, so that these three words may be written **एर** or **येर**, or **इह** or **यिह**, **ईरन्** or **यीरन्**, respectively, but they are always pronounced with the initial **y**, as **yēr**, **yih**, and **yīran**, and are so spelt in the Roman character in this Dictionary. In the Perso-Arabic character, the initial **y** is usually written as **ي** in **يَث**, **يَثْر**, **يَثْر**, respectively. The only exceptions occur in the transliteration of a few Sanskrit words, as in **यिषोर**, for **yīshōr**, i.e. Skt. *īshvara*.

Kāshmirī follows other Dardic languages in optionally inserting a **y**-sound before a non-initial **u**-sound, exactly as in English the word 'duty' is pronounced 'dyuty'. As the insertion of this **y**-sound is optional, and largely depends upon the personal equation of the speaker, it is rarely indicated in writing, but written doublets do occasionally occur, such as **tuz^u** or **tyuz^u**, a radish, and **ṭūth^u** or **tyūth^u**, a certain bird. Extreme instances of this are found in the Kāshmirī words for 'thou' and 'two'. The original word for 'thou' was ***tū**. This became ***tyū**, but under the ordinary phonetic rules of the language (cf. p. 960a, l. 26) the **ty** became **ṭ**, so that ***tyū** became ***ṭū**. Then, under another phonetic rule, **ū** became **a** (cf. **m^atra-** < *mūtra-*, **s^atra-** < *sūtra-*, and the Persian pronunciation of *tū*, thou, and *dū*, two, as *tū* and *dū*, respectively), so that the next stage was ***ṭa**. To this, in order to aid the pronunciation, *hā-ě-nukhtafī* was added, and the final Kāshmirī form is **ṭ^ah**. It may be added that, while this word is usually written **ṭ^aह** or **ṭ^aह** in the Śāradā or Nāgarī character, in some MSS. we find the word regularly written **चू** or **चू**. The history of the word for 'two' follows exactly the same lines, viz. ***dū** > ***dyū** > ***zū** > ***za** > **za^ah**.

y 2 य or **yi** 1 यि, a representation of the Persian *izāfat* when following a vowel, as in **hawāla-y-khōdā**, in the care of God (H. x, 7); **wāda-y-khōdā**, an oath of (i.e. by) God (II. xii, 7, 15); **dwā-yi-khōr**, a prayer for welfare (II. i, 3); **hawā-yi-asman**, the air of heaven (II. ii, 6).

yā 1 या यि । **अथवा** conjunct. or (cf. **wūlī yā gāsa**, p. 1113a, l. 43) (Gr.M.; W. 152; Śiv. 1015, 1907; Rām. 845, 863, 1067, 1069; K. 617; II. ii, 12; viii, 1). **yā-na** या-न यि । **ननु** conjunct. or not (Rām. 272); used as a particle to emphasize a question, as in **yā-na gōkh-a**, didst thou go?; **yā-na wuchum-a**, did I see?; **yā-na bōzy-ā**, will he hear? **yā** . . . **na-ta** या . . . न-त (cf. **na-ta** 2, p. 618a, l. 4), either . . . or (W. 153). **yā-ta** या-त यि । **यदुत** conjunct. if, supposing, as in **yā-ta kara bōh**, **ada kari suh**, if I do (it), then he will do (it); **yā-ta wuchakh ṭ^ah**, **ada zānakh**, if thou wilt look, thou wilt know, and so on. **yā-tay** या-तय । **आहो खित्** conjunct. a particle implying contrast, indicating ability (as

contrasted with another's inability), as in **yā-tay korum, nata kār'zi-hē**, note that I did (it), otherwise thou shouldst have done (it) (implying that the speaker had been able to do it, but that the person addressed had been unable); so, **yā-tay khyōn, na-ta khēta**, note that he ate (it), otherwise eat (it thyself) (implying that while he could eat it, the person addressed could not) (El. *yātai*, or, and, (?) *yātu*, except; W. 99 *yātai*, either, or; K. 869). **yā . . . yā या . . . या**, either . . . or (W. 152; Rām. 371, 1364; H. x, 3, 7; xii, 9).

yā 2 या ५ interj. O! Oh! **yā bār sāhibō** یا با صاحبو O Great God! (K.Pr. 210).

yāo (El.), see **yēwa 2**.

yē ए, चे, interj. O! (L.V. 56 *yē gōrā*, O teacher!).

yī 1 यि, see **y 2**.

yī 2, 3 यि, see **yih 1 and 2**.

yí (El.), for **yiy**, see **yih 1**.

yāb یاب adj. finding, getting, used —°, as in **kam-yāb**, hard to get, scarce, p. 442*b*, l. 24; **kām-yāb**, obtaining one's object, p. 447*a*, l. 25.

yēb यब् । **अपलापः** m. concealment, or denial, of knowledge, evasion, going back from one's word. —**hyon^u** — **ह्यनु** । **निहवः** m.inf. to conceal, or deny, knowledge of something, to practise evasion, to go back from one's word. —**karun** — **करन्** । **निहवः** m.inf., id.

yēba-dub यब-दुब् । **निहवः** m. evasion, as ab., esp. evasion of the return of something entrusted to the evader.

yēba यब, in **yēba-būt^u** यब-बूटू f. (sg. dat. -**ṣacē** -ञ्च), a clod-crusher, a maul or heavy club for breaking clods of earth (Śiv. 1531). Cf. **yēṭa-phūr^u**, s.v. **yēth 2**.

yibādath इबादथ عبادت f. (sg. dat. **yibādūṣ^u** इबादूष्), religious service, worship, devotion. —**kariūn^u** — **करन्** f.inf. to worship (with gen. of obj.) (Gr.M.).

yiblis इबलीस إبليس m. N.P., Iblis, the Devil, Satan (H. iv, 2).

yēb^r यबर् । **निहोता** e.g. one who conceals or denies knowledge of something, one who evades, one who goes back from his word.

yēbur^u यबुर् । **निहोता** m. (f. **yēbür^u** यबूर्), i.q. **yēb^r**, ab.

yibrāhim इब्राहिम (= إبراهيم) m. N.P., Abraham (the Patriarch) (H. iv, 6).

yibsāntin (? spelling and gender) a drug distilled from the leaves of the **tēṭha-vēna** (p. 1051*a*, l. 3) (L. *tetean*, Artemisia) (L. 67 *ibsāntin*, 'a name no doubt

derived through the Arabio from the Greek *absintha* (i.e. *apsinthion*)).

yēbūsath यबूसथ یبوست । **मुखयोषविकारः** m. (sg. dat. **yēbūsatas** यबूसतस्), dryness, acidity; (in Kab.) dryness of the mouth (including throat, palate, tongue, and lips) (owing to disease).

yēcē यच्, see **yūt^u**.

yāch याच् । **अर्थप्रयोगः** f. (sg. dat. ? **yāci** याचि) (in some business conducted openly) the secret employment of means to effect the result (e.g. a bribe, secret commission, or the like). —**hēn^u** — **ह्यन्** । **(उत्कोच) अशदापनम** f.inf. to take a bribe, a secret commission, or the like. —**hāvūn^u** — **हावन्** । **गूढप्रतीकारः** f.inf. to take secret revenge (e.g. to conceal one's power to interfere with some work on which an enemy is engaged, and on its completion suddenly and secretly to attack it).

yēch 1 यच् or **yēch यच्** । **यचः** m. (sg. dat. **yēchas** यच्स्; f. sg. nom. **yēchiñ** यच्ञि), a kind of demi-god attendant on Kubēra, the god of riches, and employed in guarding his treasures, etc. (Skt. *yakṣa*) (Rām. 1475, K. 123); (in Kab.) a kind of fairy or Kobold (cf. **bōdⁱ-y^o**, p. 83*b*, l. 46; **g^asa-y^o**, p. 307*a*, l. 34; **pā-y^o**, p. 748*a*, l. 38; **ṣhōṭa-y^o**, p. 1063*a*, l. 50) (K. 299, spelt *yēṣhy*); a hyena (El. *yachh*, K.Pr. 134).

yēcha-(or **yēcha**)-**gata** यच्-(यच्)-गट । **अन्धतमसम** f. the pitch darkness of the night of the dark half of the winter month of Pōh (December-January) (believed to be particularly haunted by these Kobolds).

-khēv -ख्व् । **हीनाङ्गतया कुरूपः** m. a man (esp. a boy) who is deformed by having a limb or other member of the body missing (*quasi*, bitten off and eaten by one of these Kobolds). —**phal** -फल् । **बहुलफलोद्गमः** adj. e.g. (of a crop or the like) bearing a great harvest (even though a very small amount of seed has been sown). —**phūsⁱ** -फूसि । **यचोष्णीवः** f. a Yēch's cap (see **phūsⁱ**, p. 711*b*, ll. 45 ff., where the legend on the subject is given) (K.Pr. 141). —**phyār** -फयार् ।

विकरालाङ्गबुद्धिः m. one (esp. a boy) who is very ugly, but at the same time sharp and intelligent. —**pūt^u** -पुतु । **यचपीतः** m. a Kobold's boy child; a human child who is ugly. —**rūph** -रूफ् m. (sg. dat. **rūpas** -रूपस्), adj. e.g. deformed (El. *yach-rūp*). —**shēk^al** -शक्ल् adj. e.g. deformed (El. *yach-shakl*). —**thaph** -थफ् । **यचभूताकमणम** f. (sg. dat. **-thapi** -थपि), a blow from a Kobold, i.e. an attack of epilepsy or the like (believed to be due to such demoniac possession).

-ṣhyoṭ^u -छट्टु । **यचोच्छिष्टः** adj. (f. **-ṣhēt^u** -छट्टू), 'a Kobold's leavings', a deformed morose person

(quasi, who has been tormented and left crippled by a Kobold). -**ṣōl**^u -**सुल** । कुह्यः m. one who (esp. a boy) is hideous, ugly.

yēch 2 यच् m. N. of one of the Parganas, or fiscal divisions, of Kashmīr (famous for its rice) (El. *yach*).

yēch 3 यच् । अशीभनः adj. e.g. wicked, bad, dissolute, depraved (El. *yach*; W. 21 *yachh*; Rām. 62, 64); hideous, ugly (Gr.M.); bad, unpleasing, horrid, terrible (Rām. 326, 437; K. 235). —**khār** —**खार** ।

अत्यशीभनः adj. e.g. bad (and) vile, very bad, thoroughly base, utterly contemptible. —**khār hyuh**^u —**खार हिहू** ।

अतिनिम्बः adj. (f. —**khār hish**^u —**खार हिशू**), thoroughly blameworthy, utterly vile. —**khār karun**

—**खार करुन** । अस्त्रितीकरणम् m.inf. to disgrace (another, by abusing him publicly and proclaiming his vices or defects).

—**köm**^u **karawun**^u —**कामू करवुनु** u.ag. (f. —**köm**^u **karavün**^u —**कामू करवून**), an evil doer (El.). —**karun** —**करुन** m.inf. to disable (El.).

yēchi यच्ची f. (subst.) evil (El. *yachhi*).

yechkār (? spelling and gender) N. of a certain fibre plant, *Abutilon Aricenneae* (L. 68 *yechkar*, 458 *yechkār*).

yēchiñ यच्चिञ् or **yēchiñ** यच्चिञ् । यच्चिणी f. of **yēch 1**, q.v. a female fairy or Kobold; a Kobold's wife.

yēchiñē-(or **yēchiñē**-)**pūt**^u यच्चिञ्-यच्चिञ्-पूत । यच्चिणीपोतः m. a female Kobold's boy child (supposed always to accompany her); a human child who has been born as the result of worshipping a female Kobold.

—**ṣōdāh** -**सुदाह** । तिथिविशेषः f. (sg. dat. **ṣōdiñsh**^u -**सुदशू**), the fourteenth lunar day of the light half of the month of Māg (January-February) on which worship is performed and offerings are made to a female Kobold.

yēchēr यच्चर । अशुभता m. badness, evil, depravity (El. *yachhar*).

yēch^aran यच्चरन् । अशीभनतापादनम् f. (sg. dat. **yēch^arūñ**^u -**यच्चरून**), the act of making bad, spoiling (a thing, work, etc.).

yēcél यच्चल् । काण्डोलविशेषवाहकः, मध्यकुञ्जः m. and adj. e.g. a basket-bearer, a bearer who carries loads on his back in the basket called **yūt**^u, q.v.; anything which is bent, humped, or crooked in the middle. Cf. **yūt**^u.

yād conjunct. although (El.), i.q. **yēd**, q.v.

yād 1 याद् याद् m. remembrance, recollection (cf. **yād pāwun**, p. 810b, l. 38; **yād pāwanāwun**, p. 811a, l. 42) (Gr.M.; Śiv. 117, 1506, 1598; Rām. 289, 509, 667, 756, 833, 835); memory (Rām. 561; H. i, 7).

—**gashun** —**गहून** m.inf. memory to occur, to be remembered, to be learnt by heart: cf. —**karun**, bel.

—**hyon**^u —**ह्यनु** m.inf. to take in mind, bear in mind (H. xii, 17). —**karun** —**करुन** । कष्टे करणम् m.inf. to recollect, remember, call to mind (El., Gr.M.); to commit to memory, repeat from memory (without having to read from any paper), to learn by heart; cf. —**gashun**, ab. —**pyon**^u —**प्यनु** m.inf. memory to fall (to a person), remembrance to be aroused (El. to remember (intrans.); Śiv. 73 caus., 440, 1002, 1002 caus., 1822 caus., 1884 caus., 1909 caus.; Rām. 431, 658, 771, 1535, 1630 caus.; II. iii, 5; vii, 20, 26; xii, 15; caus. vi, 11; K.Pr. 102).

—**thawun** —**थवुन** or —**thāwun** —**थावुन** । स्मृतिविषयीभवनम् m.inf. to bear in mind, keep in memory, to remember, not to forget (El.; Gr.M.; Śiv. 596; Rām. 27, 994).

—**yun**^u —**यिनु** m.inf. memory to come to a person (El. to remember (intrans.); W. 88).

yād 2 याद् f. in the following:— **yād gashūñ**^u याद् गहून । बाधापत्तिः f.inf. punishment to be experienced (by a child, for the sake of correction).

—**karūñ**^u —**करून** । विबाधना f.inf. to punish, correct, as ab.

yēd यद्, **yid यिद्**, **yōd 1 य्वद्** (for 2, see s.v.), **yod**^u यद्, or **yud**^u युद्, conjunct. if (El. *yud*; L.V. 18 *yid*; 23, 24 *yud*^u; Rām. *yod*^u, 33, 881, 1067, 1432, 1508, 1529, 1532, 1769, 1780; YZ. 27 *yod*); although, notwithstanding (El. *yād*, W. 100 *yod*).

yōd-nai य्वद्-नै conjunct. if not (Rām. 604).

yēd-wanay यद्-वनय्, **yōd-wanay य्वद्-वनय्**, or **yod^u-wanay यद्-वनय्** । यदि conjunct. if, in case, provided that (El. *yūdwanay*, *yūdwanai*; L.V. 10 *yod*^u); although, notwithstanding (W. 100 *yūdwanai*).

yodwah, yēduway यद्-वय्, **yid^away यिद्-वय्**, **yōdwai य्वद्** or **yodway यद्-वय्** conjunct. if (El. *yūdwai*; Gr.M. *yēduwai*; L.V. *yid^away* 64; Śiv. *yōdwai* 558, 841, 1251; Rām. *yodwai* 151, 174, 326, 328, 330, 363, 366-7, 471, 504, 666, etc.; YZ. *yodwah* 198); although, notwithstanding (W. 100 *yūdwai*; Rām. *yodwai* 18, 118).

yēd यद् । उदरम् f. (sg. dat. **yēd**^u or **yūd**^u यद्, Gr.Gr. 70), the belly, stomach, abdomen (cf. **hasⁱ-yūd**^u **gāsa-gēd**^u, p. 354b, l. 31; **nic**^u **yēd**, p. 670a, l. 46) (Gr.Gr. 10, 70-1, 134; Gr.M.; L. 458 *yad*; W. 18 *yad*, 111, 123 *yad*; Śiv. 200; K. 1091; II. ix, 7; K.Pr. 14, 16, 28, 80, 156, 239, 257). —**aṣūñ**^u

—**असून** । कुचिभरणव्यसनम् f.inf. a habit of craving for food to arise, habitual greediness to take its rise (in a person). —**barith** —**बरिथ** adj. e.g. having the belly full, full (El.). —**phaṭūñ**^u —**फटून** । कुचिस्फुटनम् f.inf. rupture or bursting of the intestines to occur (due to violent flatulence, to a blow, or the like) (Gr.M.

254, K. 381). —**ratūñ^u** —रतूञ् । कुचिरीगप्रादुर्भावः, संतोषवृत्तिः f.inf. a chronic incurable disease of the intestines to attack (a person); to be satisfied with a small amount of suitable food, to live in good health by avoiding unwholesome food. —**trāvūñ^u** —त्रावञ् । यत्प्राप्तभक्षणम् f.inf. habitually to eat any kind of food that one sees (without considering propriety, or whether the food is wholesome or not). —**balūñ^u** —बलञ् । विरेकविकारः f.inf. diarrhoea to occur. —**wasūñ^u** —वसञ् । अतिबुभुचाभुभवः f.inf. the belly to sink, i.e. extreme hunger to be experienced. —**yīñ^u** —यिञ् । तुष्टिः f.inf. the belly to come, i.e. to be comfortably replete with nice food, to have had a good dinner (K.Pr. 199).

yēda-bod^u यद्-बद्धु । पिचण्डलः adj. (f. -būd^u -बद्धु), having a swollen belly (e.g. owing to a hearty meal); big-bellied, corpulent (El. *yadabaud*, Gr.Gr. 75); a glutton (El. *yedabaud*).

yēd^u or **yūd^u-dōd^u** यद्-दोदु । कुचिपीडा m. bellyache, colic. —**dōd^ulad** -दोदिलद् । कुचिरीगयुतः adj. e.g. (as subst., f. -dōd^uladīñ -दोदिलदिञ्), suffering from bellyache, colicky. —**h^ay** —ह्य् । प्रसूताकुचिपीडा f. the pain in the abdomen experienced by a woman after childbirth. —**mot^u** -मत्तु । कुचिभरिः adj. (f. -mūb^u -मञ्), gluttonous, voracious. —**nyuk^u** -निकु । लघुजठरः adj. (f. -nic^u -निञ्), lean-bellied, small-bellied (i.e. satisfied with little food). —**r^akh karūñ^u** -रख करञ् । अन्नश्ननम् f.inf. to practise fasting; to eat meagrely, starve oneself (e.g. out of miserliness). —**bāl** -बाल । शूलरोगविशेषः f. a form of indigestion usually caused by emptiness of the belly. —**bol^u** -बल्लु । विरेकरीगी adj. (f. -būj^u -बञ्जु), one (esp. a child) who is suffering from chronic or frequent diarrhoea. —**yūd^u dyun^u** —यद्दु दिनु । अतिबुभुचाख्यापनम् m.inf. to cry out that one is hungry, proclaim one's hunger, protest against insufficient supply or non-supply of food.

yēdu यद् m. N. of a celebrated ancient king (Skt. *Yadu*), eldest son of Yayāti, and ancestor of Krushn (Kṛṣṇa) (K. 618, 620). Cf. **yādav**.

yīd ईद् عيد । दिनविशेषः f. (sg. dat. **yīz^u** ईञ्, K.Pr. 58), any periodical Muslim festival, a festival, feast-day (El. *īd*; L. 268; K.Pr. 58); the Muslim Easter (*īdu'l-fitr*) (Gr.Gr. 14); great festivity and rejoicing, festivity, revelry (K.Pr. 82). Cf. **yīd^ukāh**.

yōd 1 यद्, **yod^u** यद्दु, **yud^u** युद्, see **yēd**.

yōd 2 यद् or **yōdd यद्** । युद्धम् m. fighting, a fight, battle (war or fisticuffs) (El.; Gr.M.; Rām. *yōd* 310, 337, 619, 621, 831, 864, 910, 971, 975, 1428, 1436, 1451; K. *yōdd* 452, 580, 599, 662, 745, 775, 795, 818-21, 827, 870, 897, 1023-4). **gabhānⁱ**

—गहनि । कलहोपस्थितिः m.pl.inf. fighting (including mutual abuse, etc.) to take place. —**karun** —करन् m.inf. to fight, to make war (El.; Rām. 350, 450, 476, 600, 701, 1450).

yōd^u चाद् f. the pine tree, i.e. **yōr^u**, q.v. According to El. (s.v.) this is the form of the word used about Islāmābād and about Bārāmūla (El. *yād*, m.).

yud, see **yēd** and **yuth^u 2**.

yēdbār यद्बार्, **yīdbār इद्बार्** يدبار m. turning back, going back; disloyalty, treachery (Rām. 155, 1319); ill-fortune, ill-luck; (in Ksh.) defeat (El. *īdabār*).

yōdd यद्, see **yōd 2**.

yīdgā (El. *īdgā*), **īdgah**, **īdgāh**, see **yīd^ukāh**.

yēdakh यद्ख يدك । शीघ्रगाम्यस्यः m. (sg. dat. **yēdakas** यदकस्), a led horse; (in Ksh.) a horse of a very swift kind, a race-horse.

yīd^ukāh ईदिकाह (= عيدگاه) । प्रदेशविशेषः m. a place (outside a town) where the appropriate Moslem service of the *yīd* (*īd*) and similar festivals is held, an *īd-gāh* (El. *īdgā*; L. 288 *īdgah*; H. vi, 16; K.Pr. *īdgāh*, 87). Cf. **yīd**.

yēdal यद्दल । मध्यवक्रतोपेतः adj. e.g. bellied (in the sense of 'rotund in the middle', 'swollen or thick in the middle',—e.g. a jar or post—or 'bent out in the middle'), big-bellied (Gr.Gr. 134, where it is distinguished from **yēd^ul**; K.Pr. 239).

yēd^ul यद्दल । बृहत्कुचिः adj. e.g. (of a human being) pot-bellied, gluttonous, a glutton (El. *yīdal*; Gr.Gr. 134, where it is distinguished from **yēdal**; L. 460 *yīdal*; W. 111 *yīdal*).

yīdam यीदम् m. this (world) (H. vii, 16), a corruption of the Skt. *īdam*, this.

yōdnai यद्दने, see **yēd**.

yadante (? spelling) conjunct. although (El., W. 99, 100). Cf. **yād**, **yēd**.

yīdrār यिद्दरार يدرار m. copious discharge of urine, diabetes; (in Ksh.) urine (El. *īdrār*).

yādāsht यादाश्त (= یادداشت) f. a memorandum, memo (Gr.M.).

yudishthir युदि(धि)धिर m. N. of the eldest of the five Pāṇḍava princes, in Skt. *Yudhishthira* (he was celebrated for his truthfulness and righteousness, and was the leader of the Pāṇḍavas in the great war, described in the Mahābhārata, between them and the Kauravas) (Śiv. 1178; K. 540, 1031, 1033, 1044-5, 1048, 1072).

yādav यादव m. a descendant of Yedu (Yadu), q.v. (Śiv. 1322; K. 18, 362, 438, 444, 464, 466-7, 615, 670, 686, 835, 852, 988, etc.); esp. a title of Krushn (Kṛṣṇa), who was one of these.

yīdav इदव or **yīday इदय** । नाम adv. indeed, certainly,

truly, verily. **yidav** is used in addressing a man, and **yiday** when addressing a woman.

yodwah, yēdwanay यद्वनय, yōdwanay खद्वनय, yod'wanay यद्वनय, etc., see **yēd**, p. 1184b, ll. 28 ff.

yādāwōrⁱ यादावारि یاد او آری f. calling to mind; remembrance, recollection. —**rōzūn^u —रोज़ून् ।**

उपकृत्वा प्रवर्तनम् f.inf. remembrance to continue, i.e. to remember one's own people by helping or supporting them in case of poverty; to arrange for the support of one's dependents after one's death.

—**thavūn^u —थवून् । प्रत्युपकृतिमतिः** f.inf. to bear (previous kindnesses) in mind, to arrange for doing kind actions in return for benefits previously received (e.g. when the original giver of the benefits is now in poverty), to show practical gratitude.

yēduway यदुवय, yodway यद्वय, yōdwai खद्वै, yudwai, see **yēd**, p. 1184b, l. 32.

yiday इदय, see **yiday**.

yāg याग् । यज्ञः, चित्रमण्डलविशेषः m. (among Hindūs) a sacrifice, sacrificial rite; a coloured circle, marked with mystic pictures and signs, employed in the worship of a god.

yōg यग् । युगम् m. an age of the world. According to Hindū belief there are four of these, called in Skt. the *Satya-yuga* or *Kṛta-yuga*, *Tṛeta-yuga*, *Dwāpara-yuga*, and *Kali-yuga*, lasting, respectively 1,728,000; 1,296,000; 864,000; and 432,000 years. The present age is the *Kali-yuga* (cf. **dwāpar-y^o**, p. 264a, l. 20; **kali-y^o**, p. 436a, l. 12; **satya-y^o**, p. 950a, l. 18) (Śiv. 1444, 1521, 1712-4; Rām. 51; K. 6, 7, 12, 606); hence, any very long period of time (Śiv. 32, 1714). —**phērānⁱ —फेरनि । अन्तरायबाहुल्यागमः** m. pl. inf. ages to revolve; hence, in the performance of any long work many impediments and delays to occur.

yōga-phyur^u यग-फिर् or **yōga-phyur^u योग-फिर् । समयपरिवर्तः, बह्वलसमयव्यत्ययः** m. the revolution of the ages; the revolution of times, past, present, and future; the passing of a very long period of time.

yōg 1 योग in **yōga-phyur^u योग-फिर् । समयपरिवर्तनम्** m. i.q. **yōga-phyur^u**, s.v. **yōg**, q.v.

yōg 2 योग m. (sg. gen. **yūguk^u यूगुक**, Śiv. 1458, 1776), concentration of the thoughts, deep and abstract contemplation, meditation, mental absorption in the Supreme Spirit (cf. **dyāna-y^o**, p. 268b, l. 21; **rāza-y^o**, p. 857b, l. 13) (L.V. 14; Śiv. 21, 24, 247, 442, 597, 735, 756, 1028, 1067, 1215, 1270, 1312, 1418, 1448, 1458, 1485, 1512, 1531, 1591, 1654, 1671, 1689, 1696, 1742, 1747, 1765, 1776, 1782, 1825-6, 1833, 1835, 1841, 1854, 1857, 1865, 1915; K. 424, 437,

969); the *Yōga* system of philosophy (teaching the means whereby the human soul may obtain complete union with the Supreme Being) (Śiv. 1848). —**abyās -अभ्या(भ्या)स्** (Śiv. 1448) or **yōgābyās योगाभ्या(भ्या)स्** (Śiv. 1264) m. regular practice of deep and abstract contemplation, etc., as ab. (borrowed from Skt. *yōgābhāyāsa*).

yōga-kal योग-कल् f. skill in the practice of abstract contemplation or of mental absorption (L.V. 14). —**māyā -माया** f. the power of abstract meditation; the *śakti* (see **shēktⁱ**) or *Energic Power* of God in the creation of the world, personified as a deity (Rām. 66).

yōgī योगी or **yūgī यूगी** m. one who practises the religious system of mental absorption (**yōg**, q.v.) (L.V. 14; Śiv. 442, 1001, 1377, 1514, 1591; K. 61).

yōgⁱ योमि (cf. **ياغمي**) । **निर्भयः** adj. e.g. daring, arrogant, insolent, audacious, brazen. —**gabhun -गकून् । उद्धतीभवन्** m.inf. to become insolent, etc., as ab.

yug युग् m. a pair, a couple (borrowed from Skt. *yuga*) (Śiv. 14).

yēg-jāh यग्-जाह, see **yēkh 4**.

yōginī योगिनी f. a certain female attendant on Shiv (Śiva). There are sixty-four of these, and they are all invoked, under the title of 'mothers', at the religious ceremony called **Diva-gōn** (q.v. p. 261b, l. 2) (L. 260, Śiv. 730).

yēgñ or **yējñ यज्ञ, yēgⁿ यग्न्** or **yēgāñ यगन् । यज्ञः** m. (among Hindūs) a sacrificial rite, a sacrifice (Śiv. 8, 51, 70, 72, 76, 78, 106, 120, 311, 313, 321, 374, 385, 388, 523, 756, 1426, 1881; Rām. 1679, 1685, 1730; K. 96, 305, 307, 316, 1047, 1054, 1070).

yāgar यागर् in **yāgar pachiñ यागर् पछिन् । गृध्रपक्षिविशेषः** f. a legendary bird of monstrous size, capable of carrying away animals as large as a horse, like the *roc* of the Arabian Nights (Rām. 316, 694).

yigīr इगीर् in **yigīr bigīr इगीर् बिगीर् । ग्रहणप्रवृत्तिः** f. catching hold of a person in order to stop him (either a habit of doing this or a single occasion).

yēgarāwun यगरावुन् । स्निहदाहगन्धः m. (sg. dat. **yēgarāwanas यगरावनस**): the evil smell of burning oil or the like.

yōgēshōr योगेश्वर् or **yōgīshōr योगीश्वर्** m. one who is an adept in, or master of, deep and abstract contemplation, and who has thereby obtained superhuman faculties (K. *yōgī*^o 437); a name, or title, of Shiv (Śiva) (Śiv. *yōgī*^o 866, 1215, 1639; K. *yōgī*^o 969).

yōgy योम्य adj. e.g. fitting, worthy, proper (as in **karun^u y^o**, worthy to be done; **dandās y^o**, worthy of punishment) (Gr.M.).

yih 1 रह । अयम् pron. dem. this (within sight).

[Sg. nom. an. and inan. e.g. **yih रह** or (vill.) **yuh 1 युह**, **yuh^u 1 रहु** or **yüh^u चहु**, also (in compounds) written **yi र**. Acc.-dat. an. e.g. **yimis इमिस्**, or **nōmis न्वमिस्**, or (vill.) **nēmis न्वमिस्**; inan. **yith इथ्**, or **nōth न्वथ्**, or (vill.) **nēth न्वथ्**. Ag. an. and inan. m. **yimⁱ इमि** or **nōmⁱ न्वमि**, f. **yimi इमि** or **nōmi न्वमि**. Abl. an. and inan. e.g. **yimi इमि**, **yiwa इव**, or **nōmi न्वमि**. Gen. an. e.g. **yimⁱ-sond^u इमि-सन्दु**, **yisond^u इसन्दु**, or **nōmⁱ-sond^u न्वमि-सन्दु**; inan. **yimyuk^u इम्युकु** or **nōmyuk^u न्वम्युकु**. In the plural there is no distinction between an. and inan., and gender is distinguished only in the nominative case. Thus, nom. m. **yim इम**, f. **yima इम**; or m. **nōm न्वम**, f. **nōma न्वम**. Acc.-dat. **yiman इमन्** or **nōman न्वमन्**. Ag. and abl. **yimau इमौ** or **nōmau न्वमौ**. Gen. **yiman-hond^u इमन्-हन्दु** or **yihond^u रहन्दु**, or **nōman-hond^u न्वमन्-हन्दु** or **nōhond^u न्वहन्दु**. For most of the above forms, see Gr.Gr. 89, 90, and Gr.M. See also the references below.]

In the sing. this pronoun is an. or inan., and the an. forms in some cases distinguish between the masc. and fem. genders. As regards the plur., in this respect, see ab. In both numbers, it will be observed that, except in the nom. sing., an otherwise obsolete base **nōth न्वथ्**, etc., can be used instead of the more regular forms **yith इथ्**, etc. This is most common in the sing., and is chiefly colloquial.

When written in the Nāgarī character, all the forms of this pronoun are usually written with an initial **इ** (instead of **यि**) in order to distinguish it from the Relative Pronoun **yih 2 विह**.

When this word is used as an adjective pronoun, the inan. forms **yith इथ्** and **nōth न्वथ्** are employed when agreeing with an inan. noun of either gender in the dative singular. Thus, **yith kulis इथ् कुलिस्** or **nōth kulis न्वथ् कुलिस्**, to this tree. When agreeing with a genitive, the usual rule for adjectives is observed. Thus, **yimis (or nōmis) sōhiba-sond^u इमिस् (न्वमिस्) सौहिव-सन्दु** of this gentleman, but **yimi (or nōmi) cizuk^u इमि (न्वमि) चीजुकु** of this thing.

In the plural nominative the masculine agrees with all masculine nouns, and the feminine agrees with all feminine nouns, without any distinction between animate and inanimate. But, if the adjective pronoun agreeing with a feminine nominative plural is separated from it by some word that does not indicate its gender by its form, then the masculine form of the plural pronoun is used instead of the feminine. Thus, **yim (not yima) z^h pacē** (fem. nom. plur.)

इम (not **इम**) **वह पच**, these two boards, but **yima pacē इम पच**, these boards. The other cases of the plural are all of common gender, and make no distinction between animate and inanimate. [For ab. generally, see Gr.M., s.v. **yih 1**.]

nōm न्वम pl. nom. and acc. (f. **nōma न्वम**), these; (as pron. adj. m.) (H. x, 5); (as pron. adj. f.) (H. viii, 4). I.q. **yim**, bel.

nōmau न्वमौ (also spelt **nōmav न्वमव**), pl. ag. and abl. e.g. by these, from these; (as pron. adj. m.) (H. x, 12). I.q. **yimau**, bel.

nōmⁱ न्वमि instr. sg. an. m. and also inan. e.g. (an. f. **nōmi न्वमि**), by this, i.q. **yimⁱ**, bel., q.v. **-sond^u सन्दु** sg. gen. an. of this, i.q. **yimⁱ-sond^u**, bel., q.v. **nōmi न्वमि**, i.q. **yimi 1** and **2**, bel., q.v.

nōman न्वमन् pl. acc. dat. e.g. for these, to these; these (acc.) (H. viii, 1); (as pron. adj.) (H. x, 12). I.q. **yiman**, bel.

nōmis न्वमिस् or (vill.) **nēmis न्वमिस्** sg. acc.-dat. an. e.g., to this; (as pron. adj. an. m.) (H. *ne*^o v, 9; xii, 15). I.q. **yimis**, bel.

nōmyuk^u न्वम्युकु sg. gen. inan. (f. **nōmic^u न्वमिचू**), of this (without life), i.q. **yimyuk^u**, bel., q.v.

nōth न्वथ् sg. dat. inan. to this (inanimate thing); i.q. **yith**, bel., q.v.

yi 2 र, (for 1, see **y 2**) for **yih 1** bel., in compounds, such as **yi-ti**, this also (K. 326; H. x, 8).

yi ची, i.q. **yi 1**, bel., q.v. (H. vi, 8).

yih 1 विह or (vill.) **yuh 1 युह**, **yuh^u 1 चहु**, **yüh^u चहु**, sg. nom. and acc., an. and inan., e.g. this (within sight), he, she, it (within sight) (Gr.Gr. 13, 89, 90, 113, 115, 153, 158, 194, 213; Gr.M.). (An. m.) (L.V. 26; Śiv. 820; Rām. 105, 161, 366, 413, 505, 667, 726-7, 734, 880, etc.; K. 133, 135, 141, 358, 608; H. *yih* ii, 9, 11; iii, 7, 8; v, 5; viii, 6, 13; x, 1, 2, 5, 6, 12; xii, 1-3, etc.; *yuh* xii, 5; *yüh*, for *yüh^u*, ii, 9; x, 12; K.Pr. 250-1); (an. f.) (Śiv. 874; Rām. 424-5, 668, 1030, 1032, 1034-5, 1148, 1150, 1649; H. ii, 8; iii, 4; v, 6, 10, 12; viii, 3; x, 8; xii, 4, 15, 20, 25); (inan.) (L.V. 84-5; Śiv. 92, 532, 640, 686, 696, 710, 716, 792, 805, 957, etc.; Rām. 157, 159-60, 222, 280, 293, 469, 592, 597, etc.; K. 275, 672, 773, 1161; H. iii, 4, 8, 9; vi, 16; viii, 7, 11; x, 4, 5, 7, 13, etc.); (as pron. adj.) (L.V. 7, 28; Śiv. 10, 13, 18, 697, 802, 815, 838, 899, etc.; Rām. 267, 289, 340, 385, 395, 473, 592, 708, 733, 1667, etc.; K. 1063; H. *yih* ii, 3, 8, 9, 10; iii, 1, 3, 4; v, 5-7, 11; viii, 1, 5, 6, 7, 9, 10, 13, etc.; *yüh*, for *yüh^u*, ii, 11; YZ. *yih* 23, 84, etc.; K.Pr. 244).

yihond^u 1 रहन्दु or (q.v. bel.) **yiman-hond^u**

रमन्-हंन्दु । इदमीयः pl. gen. (f. **yihünz^u** रहंन्दु), of these (Gr.M.; Śiv. 1005; K. 30; H. viii, 1; K.Pr. *yihundai* for *yihonduy* 253).

yihuy or **yuhuy** र्हय्य or **yōhay** च्हय्य । अयमेव (f. **yihay** र्हय्य), sg. nom. and acc. this very, even this, only this (El. *yihoi*, *yihui*); (an. m.) (Śiv. 796, 798, 809, 813, 821-3, 835, 849 ff., 1659, 1714; Rām. 1313; K. 38; H. *yihuy* x, 7; xii, 15; *yuhuy* x, 1; *yōhay* x, 8); (an. f.) (L.V. 52; H. xii, 20); (inan.) (Śiv. 642; K. 72, 114; H. *yihuy*, viii, 10); (as pron. adj.) (L.V. *yuhuy* 13; Śiv. m. 646; f. 358, 693, 718, 1194, 1225, 1902; Rām. m. 1620; f. 147, 181, 1388; K. f. 268, 274, 394, 878; H. *yuhuy*, xi, 2; *yihōy*, v, 10).

yim इम । इमे pl. nom. and acc. (f. **yima** इम), these (El., Gr.Gr. 89, Gr.M.); (m.) (L.V. 109; Śiv. 583; Rām. 334, 384, 445-6, 448, 450, 1295, 1383, 1397, etc.; *yimay* (? *yimay*) 588; K. 17, 175, 201; H. ii, 3; viii, 1, 3, 13; x, 1, 2, 12; xii, 2, 3, 18, 23; (f.) Rām. 555, 1438; K. 275; H. viii, 4; K.Pr. 253); (as pron. adj.) (H. v, 9, 12; viii, 1, 3, 5, 11; x, 12; xii, 6; (f.) iii, 8; v, 8; viii, 4; x, 1, 2, 6; with emph. *y*; f. *yimay*, xii, 3, 23).

yimau इमौ or **yimav** इमव् or (vill.) **yimōv** इमोव् pl. ag. and abl. e.g. (Gr.Gr. 90; Gr.M.; Rām. 1413, 1434; H. *yimau* ii, 3; viii, 1, 3, 5; xii, 1, 17, 22; *yimav* v, 8; viii, 11; x, 6, 12; *yimōv* x, 1); (as pron. adj.) (H. *yimau* v, 7; viii, 3, 9; *yimav* iii, 1; x, 1, 5, 12); with emph. **y**, **yimav^uy** इमव्यू (H. iii, 7; viii, 6).

yimiⁱ इमि or (see ab.) **nōmiⁱ** न्वमि sg. instr. an. m. and also inan. e.g. (an. f. **yimi** इमि or **nōmi** न्वमि), by this (Gr.Gr. 90, Gr.M.); as pron. adj. (H. x, 2, 12). **yimiⁱ-sond^u** इमि-सन्दु, **nōmiⁱ-sond^u** न्वमि-सन्दु or (q.v. bel.) **yisond^u** इसन्दु । एतदीयः sg. gen. an. (f. **yimiⁱ-sünz^u** इमि-संजू or **nōmiⁱ-sünz^u** न्वमि-संजू), of this. This form may refer to any an. m. or f. noun, but not to an inan. noun, in which case the sg. gen. is **yimyuk^u** इम्युकु, q.v. bel. (Gr.M.).

yimi 1 इमि or **nōmi 1** न्वमि an. f. sg. ag., see ab. by this (Gr.Gr. 90); (as pron. adj.) Śiv. *yimiy*, 371.

yimi 2 इमि, **yiwa** इव, or **nōmi 2** न्वमि an. and inan. abl. sg. e.g. from this (Gr.M.); (inan.) (Śiv. 18, 369, 1240; K. 577, 850); (as pron. adj.) (Śiv. 4, 14, 152, 155, 279, 381, 516, 951, 1252-3, 1255, 1292, 1325, 1332, 1516, 1564, 1750, 1758, (*yimiy*) 356, 372, 1899; Rām. 302; H. viii, 4, 11). —**khō^ara** —खात्र adv. therefore (El.). —**jāyi-nishē** —जायि-निश adv. from this place, hence (El.). —**kani** -कनि । अनेन कारणेन adv. owing to this cause, for this reason, on account of this; thus (Gr.Gr. 13, 159). —**pōrⁱ**

—पांरि । इतः पार्श्वतः adv. in or from this direction (Gr.Gr. 151, 160). —**ranga** —रंग । एतत्प्रकारम् adv. in this manner, thus (Gr.Gr. 154, Śiv. 81); on account of this, for this reason, hence. —**yōr-kun** -योर्-कुन् adv. from this time forth, henceforth (Śiv. 311).

yiman इमन् । एतेभ्यः (एतान्) pl. acc.-dat. e.g. for these, to these (Gr.Gr. 89; Gr.M.; Rām. 446, 1295, 1395-6, 1491, 1496; K. 202, 341; H. v, 8; vii, 24; viii, 1, 3, 4, 11-13; xii, 7, 21); (as acc.) these (Śiv. 791, 812; Rām. 1497); (as pron. adj.) (H. ii, 11; vii, 24; viii, 1, 3, 4, 11; x, 5; xii, 11, 14, 19, 20); with emph. **y**, **yiman^uy** इमन्यू (H. vii, 20; viii, 3; K.Pr. *yimanū* 253). —**hond^u** -हंन्दु or (q.v. ab.) **yihond^u** रहंन्दु । एतदीयः pl. gen. (f. —**hünz^u** -हंजू), of these (Gr.Gr. 90).

yimis इमिस् or **nōmis** न्वमिस् । अस्मत् sg. acc.-dat. an. e.g. to this (Gr.Gr. 13, 89; Gr.M.); (m.) (Śiv. 244); (as pron. adj.) (H. iii, 8; x, 5).

yimyuk^u इम्युकु or (q.v. ab.) **nōmyuk^u** न्वम्युकु । इदमीयः sg. gen. inan. (f. **yimic^u** इमिचू or **nōmic^u** न्वमिचू), of this (inan.) (Gr.M.).

yisond^u इसन्दु or (q.v. ab.) **yimiⁱ-sond^u** इमि-सन्दु । इदमीयः sg. gen. an. (f. **yisünz^u** इसंजू), of this. This form may refer to any an. m. or f. noun, but not to an inan. noun (Gr.Gr. 90).

yith इथ्, or **nōth** न्वथ्, or (vill.) **nēth** न्वथ् sg. dat. inan. to this (inanimate thing) (Gr.M.; Rām. 333, 823; H. v, 1, 6; viii, 9; xii, 21; YZ. *yath* 227); (as acc.) (Śiv. 1303); (as pron. adj.) (L.V. 95; Śiv. 244, 396, 581, 1181, 1444, 1629, 1637, 1646, 1673, 1727, 1752; Rām. 360, 471, 474, 1185, 1596, 1712; K. 103, 552, 842, 933, 1127, 1169; H. iii, 5, 8, 9; v, 9; x, 5, 12; K.Pr. *yat*, *yath*, 243-4). —**andar** -अन्दर् adv. in this, herein (El. *yat andar*). —**kun** -कुन् । अस्मिन्पात्रे adv. to this (inanimate place, thing, etc.) direction; in this direction (Gr.Gr. 160). —**manz** -मञ्ज् adv. in this, herein (El. *yat manz*) (Rām. 164).

yiwa इव an. and inan. abl. sg. e.g. from this, i.g. **yimi 2**, ab. (Gr.Gr. 159, Gr.M.). —**kani** -कनि adv. owing to this cause, for this reason, i.g. **yimi-kani**, ab. (Gr.Gr. 159).

iyi 1 इय् । इदमेव sg. nom. inan. emph. this very, only this (inanimate thing) (El. *yi*; Gr.M.; Śiv. 74, 310-1, 355, 594, 648, 679, 683, 723, 791, 845, 870, 894, etc.; Rām. 55, 105, 117, 179, 222, 231, 278, etc.; K. 47, 1111; H. *iyi* ii, 5; viii, 1; *iyi* iii, 9; vii, 24); (as pron. adj.) (Śiv. 160, 763, 811, 916; Rām. 90, 97, 160, 173, 239, 255, 463, 473, 590, etc.; K. 279, 620).

yih 2 यिह, for **yih** + **ay** यिह् + अय, if this.
yih 2 यिह । यत् pron. rel. who, which, that.

[Sg. nom. an. m. **yus** युस् or **yus^a** यिसु; f. **yōssa** यस्स or (vill.) **yēssa** यस्स; inan. **yih** यिह, also (in compounds) written **yi** यि, or (old) **yuh^a** २ युहु or **yuh 2** युह. Acc.-dat. an. e.g. **yēmis** यमिस् or **yēs** यस्; inan. **yēth** यथ. Ag. an. m. **yēmⁱ** यमि; f. **yēmi** यमि; inan. **yēmⁱ** यमि. Abl. an. and inan. e.g. **yēmi** यमि or **yēwa** यव. Gen. an. e.g. **yēmⁱ-sond^a** यमि-सन्दु, **yēsond^a** यसन्दु, or **yēs** यस्; inan. **yēmyuk^a** यम्युक. In the plural there is no distinction between an. and inan., and gender is distinguished only in the nominative case. Thus, nom. m. **yim** यिम, f. **yima** यिम. Acc.-dat. e.g. **yēmau** यमन् or **yiman** यिमन्. Ag. and abl. **yēmau** यमौ or **yimau** यिमौ. Gen. **yē(yi)man-hond^a** य(यि)मन-हन्दु or **yihond^a** यिहन्दु. For most of the above forms, see Gr.Gr. 88-9 and Gr.M. See also the references below.]

In the sing. this pronoun is an. or inan., and the an. forms in some cases distinguish between the masc. and the fem. genders. As regards the plural, see ab.

When this word is used as an adjectival pronoun, the inanimate forms, with one exception, are not employed. The exception is **yēth** यथ, the inan. dat. sing. It is used as an adj. when agreeing with an inan. noun of either gender in the dat. sing. In other cases (except in the old language of L.V.), when an adjectival use is required, the animate forms are employed, according to gender, whether agreeing with an animate or inanimate noun, as in **yus sōhib**, what gentleman, i.e. the gentleman who; **yōssa triy**, the woman who; **yus** (not **yih**) **jahāza**, the ship which; **yōssa shēlph**, the art which, but (L.V. 8) **yuh nām** (not **yus nām**), the name which. An exception is that the adjectival feminine dative is **yēmi** यमि, not **yēmis** यमिस्, although, when used substantively, the an. form **yēmis** यमिस् or **yēs** यस् is used for the feminine as well as for the masculine. Thus, **yēmis sōhibas**, to the gentleman who; **yēmi triyē**, to the woman who. When agreeing with a genitive the usual rule for adjectives is observed. When the genitive is the genitive of a masculine singular inanimate noun, and therefore ends in **uk^a**, etc., the pronoun is put into the ablative singular. Thus, **yēmi cizuk^a**, of what thing, i.e. of the thing which. When the genitive is not of this description, the pronoun is put into the dative singular, as in **yēmis** (or **yēs**) **sōhiba-sond^a**, of the gentleman who.

For the use of the demonstrative pronoun **tih**, as the correlative of this pronoun, see p. 966b. ll. 22 ff.

In the plural nominative the masculine **yim** यिम agrees with all masculine nouns, and the feminine **yima** यिम with all feminine nouns, without any distinction between animate and inanimate. But if the adjective pronoun agreeing with a feminine nominative plural is separated from it by some word that does not indicate its gender by its form, then the masculine form of the pronoun is used instead of the feminine. Thus, **yima pacē**, the boards which, but **yim** (not **yima**) **z^h pacē**, the two boards which. For ab. generally, see Gr.M., s.v. **yih 2**.

This pronoun is often repeated in various idiomatic senses, as in **yus^a yih** **dapay**, he who will say what to thee, i.e. whoever will say anything to thee (L.V. 20); **yēs yih rōtē**, to whom what is pleasing, i.e. whatever is pleasing to each (L.V. 21); **yih yih karm**, whatever work (L.V. 58); **yuh^a yih karm**, whatever act (L.V. 61); **yēmⁱ yus zōn^a**, he who knew whom (Śiv. 449); **yēmis yēmic^a yitshā**, whoever has a wish for anything (Śiv. 1085); **prayēn ōs^a yēs yih**, to whom ever anything was pleasing (Śiv. 1086); **yus yiy mangiy**, whoever would ask anything from thee (Śiv. 308); **yus yus**, whoever (K. 430, 992); **yih yih** (K. 863) or **yiy yiy** (K. 323), whatever; **yus yus yēth yēth kāmī lagihē**, whoever was allotted to each particular work (K. 1067); **yēs yus gathī**, that which is necessary for a particular person (K.Pr. 243); **yus yēs zānī**, he who knows a particular person (K.Pr. 256). So **yēmⁱ yitha wuch^a**, as each one looked (K. 438); **pazi yuth^a yēs**, as is proper for each (K. 1071); **yus yuth^a kari**, as each one does (so will he reap) (K.Pr. 256).

yi 3 यि, for **yih 2** bel. in **yi**-(or **yih**-)**kēh** यि-(यिह-)**कैह** । यत्किंचित् pron. indef. inan. whatever, whatsoever (Rām. 45, 256, 470, 790, 1660, 1745; K. 422, 569, 1055, 1057, 1166); cf. **yus-akhāh**, bel. **yi**-(or **yih**-)**kēshāh** यि-(यिह-)**कैशाह** । यत्किंचित् pron. indef. inan. i.q. **yi-kēh** (Śiv. 117, 695, 1184, 1529; Rām. 20, 162, 587, 653); (as pron. adj. inan.) (Rām. 20, (pl.) 1657). Cf. **yus-kāshāh**, bel.

yih 2 यिह or (old) **yuh^a 2 युहु**, **yuh 2 युह** sg. nom. inan. which, what (Gr.Gr. 88, 153; Gr.M.; L.V. *yih* 20-1, 107; Śiv. *yih*, 119, 637, 999, 1007, 1086, 1305, 1757, 1836, 1852; Rām. 1230, 1729; K. 386, 684; H. v, 7; viii, 9; x, 1; xii, 6, 7, 20; K.Pr. 250 ff.); (as pron. adj.) (L.V. *yih* 58, 61; *yuh^a* 61; *yuh* 8).

yihond^a 2 यिहन्दु pl. gen. (f. **yihūnz^a** यिहनु). of whom, of which, i.q. **yēman-hond^a**, bel., q.v. (Gr.Gr. 88, Gr.M.).

yēmau यमौ or **yimau** यिमौ or **yē(yi)mau**

व(चि)मच् pl. ag. abl. e.g. by or from whom (Gr.Gr. 88; L.V. *yimar* 6, 27; Śiv. 1760; Rām. 6, 618, 995, 1497; H. *yimar* xi, 3; K.Pr. *yimawū*, for *yimac^uy*, 253).

yēmⁱ चमि sg. ag. m. an. and also inan. e.g. (f. an. **yēmi 1 यमि**) by whom (Gr.Gr. 88, Gr.M.); (an.) (L.V. 5, 26, 43, 62; Śiv. 449, 884, 890, 1565, 1701; Rām. 18, 177-8, 344, 1202-4, 1373, 1469, 1471-2, 1661; K. 438; II. xii, 7; K.Pr. 246-8); (as pron. adj.) (L.V. 24; Śiv. 60; Rām. 1632; K.Pr. 248). **yēmⁱ-sond^u चमि-सन्दु** or (q.v. bel.) **yēsond^u यसन्दु** । **यदीयः** sg. gen. an. (f. -**sūnz^u -सजू**), of whom (Śiv. 35, 585, 848).

yēmi 1 यमि f. sg. ag. an., see ab. (Gr.Gr. 88; Rām. 1514, 1516).

yēmi 2 यमि f. sg. dat. when used as an adj., see ab.

yēmi 3 यमि or (q.v. bel.) **yēwa चव** sg. abl. e.g. an. and inan. from whom, from what (Gr.M.); (inan.) (Śiv. 666; H. xii, 11; K.Pr. 246); (as¹ pron. adj.) (II. vii, 8). (El. gives *yimih patah* (i.e. *yēmi-pata*, since.) **-kani -कनि** । **यन्निमित्तम्** adv. for which reason, on account of which, for which object, wherefore (Gr.Gr. 159); in exchange for which. **-kinⁱ -किनि** । **यहेतोः** adv. for which cause, on account of which. **-pōrⁱ -परि** adv. in, or from which direction, from whence (Gr.Gr. 151, 160). **-ranga -रंग** adv. in the manner in which, how (Gr.Gr. 154). **-vizi -विज्ञि** । **यस्मिन्तमये** adv. at which time, when (Gr.Gr. 157, K. 1027).

yim यिम । **ये** pl. nom. masc. (f. **yima यिम**), who, which (Gr.Gr. 88, Gr.M.); (m.) (L.V. 95; Śiv. 20, 25, 72, 120, 130, 433, 1094, 1209, 1373, 1457, 1487, 1793; Rām. 56, 60, 68, 449, 458, 932, 968, 979, 1260, 1509; K. 20, 405, 591, 1035, 1043, 1049, 1112; H. ii, 9; v, 5; x, 5; xi, 8); (f.) (Śiv. 830, 1453; K. 766); (as pron. adj.) (L.V. 13, 76; Śiv. 132, 497-8, 991; K. 368, 397, 468, 842, 982, 1036; H. ix, 9).

yēman यमन् or **yiman यिमन्** pl. acc.-dat., e.g. (to) whom, (to) which (Gr.Gr. 88, Gr.M., Rām. 1061, K. 115, K.Pr. 253). **-hond^u -हन्दु** or (q.v., ab.) **yihond^u यिहन्दु** pl. gen. (f. **-hūnz^u -हजू**), of whom, of which (Gr.Gr. 89, Gr.M.).

yēmⁱs यमिस् or (q.v., bel.) **yēs यस्** sg. acc.-dat. e.g. an. (to) whom, (to) which (Gr.Gr. 20, 26, 88, 191; Gr.M.); (an. m.) (L.V. 5; Śiv. 641, 1085, (exceptionally inan.) 1098; K.Pr. 248); (as pron. adj.) (Śiv. 495-6, Rām. 28).

yēmyuk^u यम्युक । **यत्तंबन्धी** sg. gen. inan. (f. **yēmic^u यमिचू**), of which (inanimate thing) (Gr.Gr. 89; Śiv. 538, 1085 K.Pr. *yēmukū*, for *yēmyukuy*, 248).

yēs यस् sg. acc.-dat. e.g. an. (to) whom, (to) which, i.q. **yēmⁱs**, ab., q.v. (Gr.Gr. 88, Gr.M.); (an. m.) (L.V. 15, 21, 33-4, 37; Śiv. 60, 667, 875-6, 883, 990, 995, 999, 1086, 1207, 1299, 1563, 1757, 1873; Rām. 178, 911, 913, 1068, 1076, 1116, 1182, 1238, 1433, 1448, 1488, 1563, 1582, 1662, 1664; K. 95, 327, 527, 532, 723, 906, 928, 1022, 1071, 1171; II. ii, 8, 9; vi, 16; vii, 1, 29, 30; YZ. 245; K.Pr. 241-3); (an. f.) (Rām. 1620; K. 504; II. xii, 15); (as pron. adj.) (Rām. 1338, 1442, 1616; K.Pr. 242). This word is also used as an equivalent to **yēsond^u**, bel. q.v. (Gr.Gr. 89; Śiv. 36, 685, 1022, 1067, 1114, 1844, and so in most of the above examples from Rām.).

yus युस् or **yus^u यिसु** । **यः** m. sg. nom. an. (f. **yōssa य्वस्स**, q.v., bel.), who (Gr.Gr. 15, 88; Gr.M.); (an. m.) (L.V. *yus^u* 20, 24, 37, 45, 65; Śiv. *yus* 30, 39, 59, 308, 356, 449, 645 (*yus^u*), 674, 688, 877-8, 1016, etc.; Rām. *yus* 58-9, 117, 805, 912-3, 1127, 1300, 1470, 1472, 1514, 1577, 1590, 1616, 1663, 1729; K. 2, 41, 252, 319, 362, 430, 556, 620, 720; H. ii, 7, 8, 11; v, 9; vi, 14; vii, 29; x, 1, 6, 12; K.Pr. 255-6); (as pron. adj.) (Śiv. *yus* 21; K. 429, 441, 492, 992; H. ii, 4, 9-11; vi, 14; x, 12; xii, 4, 20, 25; K.Pr. 255). **-akhāh -अखाह** । **यः कश्चित् एकतरः** pron. indef. an. m. (f. **yōssa akhāh य्वस्स अखाह**), whoever (out of several persons) (H. viii, 6, 8, 11; K.Pr. 255); cf. **yi-kēh**, ab. **-kāṣhāh -काँहाह** । **यः कश्चन** pron. indef. an. m. (f. **yōssa kāṣhāh य्वस्स काँहाह**; inan. (see ab.) **yi-kēh यि-कँह** or **yi-kēṣhāh यि-कँहाह**), whoever, whosoever.

yēsond^u यसन्दु or (q.v. ab.) **yēs यस्** sg. gen. an. (f. **yēsūnz^u यसजू**), of whom, i.q. **yēmⁱ-sond^u**, ab., q.v. (Gr.Gr. 89, K. 618).

yōssa य्वस्स, **yōsa य्वस**, or (vill.) **yēssa यस्स**, **yēsa यस** f. sg. nom., she who, f. of **yus**, ab. (Gr.Gr. 88, Gr.M.); (an. f.) (Śiv. 1491, 1742; K. 277; II. x, 6; xii, 20, 25); (as pron. adj.) (Śiv. 881, 1869; Rām. 312, 789; II. x, 1; xii, 25).

yōsay य्वसय् । **यैव** f. sg. nom. emph. only she who (L.V. 52).

yusuy यिसुय् m. sg. nom. emph. (f. **yōsay य्वसय्** ab.), only he who.

yēth यथ् inan. sg. dat. to which, to what (Gr.Gr. 18; Gr.M.; Śiv. 1019, 1210, 1683, 1749, 1757, 1903; Rām. 188; II. x, 7, 10); (as acc.) (Śiv. 451, 903); (as pron. adj.) (L.V. 47; Śiv. 169, 1627; Rām. 108, 1327; K. 1067). **-kun -कुन्** adv. in what direction, in the direction which (Gr.Gr. 160, Rām. 536).

yēthⁱ यथि or **yēthy यथ्**, emph. form of **yēth**.

q.v. -**kun** कुन् adv. even in what direction, in the very direction which (Gr.Gr. 160).

yēwa 1 यव (for 2, see s.v.) sg. abl. e.g. un. and inan., i.q. **yēmi** 3, ab., q.v. (as adv.) by which, in order that, so that (L.V. 28, 75). -**kani** कनि । यत्कारणेन adv. i.q. **yēmi-kani**, ab., q.v. (Gr.Gr. 159). -**kanēn** कन्यन् । यत्कारणेन adv. id. -**pubhy** पुष्य । यद्दर्थम् adv. for which, for the sake of which, for which object.

yiy 3 यिय् m. sg. nom. inan. emph. even which (inan.) (Siv. 121, 226, 308, 312, 348, 630, 1086, 1208; Rām. 14, 133, 638; K. 323, 1044; II. xi, 1); (as pron. adj.) (K. 796). **iyi-kēśhāh** यियकैशह whatever, i.q. **yi-kēśhāh**, ab., but more emphatic (II. iii, 1, 8; v, 8).

yih 3 विह, see **yun**^u.

yiha इह adv. here, a borrowed Skt. word, used in the compound **yiha-lūkh**, the world here, this world, as opp. to **para-lūkh**, the other world (Skt. *iha-lōka*, *para-lōka*) (K. 424, 1106).

yuh 1 युह, **yuh**^u 1 इहु, see **yih** 1.

yuh 2 युह, **yuh**^u 2 युहु, see **yih** 2.

yēhan (K.Pr. 35), for **yihōn**, cond. past pl. 3 of **yun**^u, q.v.

yihond^u 1 इहन्दु, see **yih** 1.

yihond^u 2 यिहन्दु, see **yih** 2.

yēhānath यहानथ اهانت f. (sg. dat. **yēhānūṣṭ**^u यहानन्), contempt, disdain (cf. **kōl-kōrē-y**^o, p. 436b, l. 41) (El.); affront, indignity, insult, slight; slander, calumny. —**khēn**^u —खन् । भर्त्सनाक्रोशावाप्तिः f.inf. to suffer indignity (from loud abuse or the like). —**karūn**^u —करन् । अतिभर्त्सनम् f.inf. to contemn (El.); to abuse another loudly and publicly (El.). —**pēn**^u —पन् । खलीकारानुभवः f.inf. such abuse to befall (a person).

yuhariṅ युहरिन् (? spelling) adv. hither, towards this direction (noted only in K.Pr. 236 *yuharin*). Cf.

wuhariṅ, **wuharyund**^u, and **yohuryund**^u.

yohuryund^u यञ्चर्युन्दु or (q.v.) **oh^uryund**^u अहुर्युन्दु । ईषदितः adv. a short way off (u.w. vbs. of coming, putting, sitting, standing, or the like) (Gr.Gr. 94); cf. **yuhariṅ** and **wuharyund**^u. —**pahān** —पहान । ईषदेतत्पार्श्वतः adv. somewhat in this direction, an indefinite short way off (Gr.Gr. 94).

yihus or **yuhus** इहस (also written यिहस) । ऐषमः adv. during this year, in the present year (El. Gr.Gr. 158, W. 95). **yihusuk**^u or **yuhusuk**^u यिहसुकु । ऐषमःसंबन्धी sg. gen. (f. **yi(yu)husuc**^u यिहसंचू), of, belonging to, or produced in the present year.

yihśān इहसान احسان m. kindness, beneficence (El.).

yēhāta यहात or **yihāta** इहात احاطة । ऐश्वर्योपभोगः m. surrounding, enclosing; enclosed space, enclosure, premises, precincts; (in Ksh.) the exercise of might, power, authority, sway (due to wealth, high office, or the like). ---**karun** —करन् । अत्युत्कर्षाधिगमः m.inf. to exercise such power; hence (esp. of a low person suddenly promoted) to become highly exalted, to become invested with great authority, power, wealth, or the like.

yihwah, see **yēwa** 2.

yihay इहय, **yihuy**, **yuhuy** इहय, **yōhay** य्वहय, see **yih** 1.

yōj^u योजु । असमञ्जसवृत्तिः adj. (f. **yōj**^u 1 योजू), one who conducts himself unsuitably or improperly, unmannerly, rude (e.g. in speech, listening, thinking, appearance, dress, walk, etc.). —**hyuh**^u —हिहु । असमञ्जसवृत्तयुपमः adj. (f. **yōj**^u **hish**^u योजू हिषू), one who (usually well-mannered) on some occasion acts like such a person.

yāji-paijāma याजिपिजाम । विषमाकारवेशभाषणः m. 'with misfitting breeches'; hence, one who is ugly or unmannerly in form, appearance, speech, etc.

yōj^u 2 योजू । शक्नुली f. (sg. dat. **yājē** याज्य), a kind of cup-shaped cake or biscuit, made of rice-flour cooked in oil. It is offered by women to a god on various festivals (cf. **kōm**^u-**y**^o, p. 443b, l. 23; **kana-y**^o, p. 448a, l. 50) (El. *yāj*, a biscuit; K.Pr. 3, 105, 190, 239).

yāji-lēji-pēth nēnd^r pēn^u याजि-लैजि-पथ न्यन्दर पन् । अत्यन्तनिश्चिन्ता f.inf. 'sleep to fall on the cake-saucepan', (owing to abundance of all that one needs) freedom from care to exist, to rest secure, be free from anxiety; to be careless, thoughtless, heedless. -**wor**^u -वर् । शक्नुलीपुपः m. i.q. **yōj**^u; a piece or fragment of such a cake.

yijād ईजाद् ايجاد m. an invention, discovery, contrivance (Gr.M.).

yējñ यज्ञ, see **yēgñ**.

yijāra इजार اجار m. letting (land or a house) on rent or hire; a contract. —**hyon**^u —ह्यनु m.inf. to take on lease or contract (Gr.M.).

yijāzath इजाथت اجازت f. (sg. dat. **yijāzūṣṭ**^u इजाथञ्चू), permission, leave. —**diñ**^u —दिन् f.inf. to give permission, allow (with gen. of act allowed) (Gr.M.).

yēka यक । ऐक्यम्. एकाङ्कोपेतम्, रथविशेषः m. oneness, unanimity, (of a number of persons) the being all of one mind; the ace (at cards, etc.); a kind of one-horse vehicle, the *ekkā* of India; cf. also **yēka** under **yēkh** 1 and 2. —**karun** —करन् । ऐकोत्तर आयहः m.inf. (of a number of people) to unite as one, to show

united determination. -gur^u -गुरु । रथविशेषवोढाश्वः m. an *ekkā*-pony, or a pony suitable for harnessing to an *ekkā*. -wôl^u -वोलु । रथविशेषवहनवृत्तिः m. an *ekkā*-driver, one who drives an *ekkā* for hire.

yêk^u एक card. one. An old form of *ok^u* and *akh*, qq.v., in *yêka-wāth*, of one construction, of the same material (L.V. 17); *gôrum yêkuy dēh*, I have loved only one body (i.e. nothing but my body) (L.V. 7).

yika यीक in the following :— *yika-môdur^u* यीक-मदुरु । संदष्टमाधुर्यः adj. (f. -môd^{ur}^u -मदूरु), tasting at once sweet, sour, and bitter (and, hence, disgusting). -sôlⁱ -सालि । एककोष्ठा शाला, निरावरणविशालः adj. o.g. (of a floor in a house or the like) consisting of one room (hence wide and without partitions).

yikbâl इकबाल् or yêk^hbâl यखबाल् m. prosperity, good fortune. -mandî -मन्दी اقبالمندي f. a condition of prosperity, good fortune (as a condition) (Gr.M., Rām. 817 *yêk^hbâl^o*).

yêkadanth एकदन्थ m. (sg. dat. yêkadantas एकदन्तस) (an elephant) possessor of only one tusk; a N. of Ganêśa, see Ganêśh.

yêkādāsh एकदश or yêkādāshê चेकादश card. eleven, i.q. *kāh 1*, q.v. (a word borrowed from Skt. *ekādāśa*). The god Rudra is said to appear under eleven forms, see p. 387b, l. 21 (Śiv. 522, Rām. 1770).

yikādāshî इकादशी f. the eleventh lunar day of a Hindū month, i.q. *kāh 3*, q.v. (L. 266). This word is borrowed from the Skt. *ekādāśī*.

yêkh 1 यख । आश्यानहिमम m. (sg. dat. yêkas यकस), frozen snow, ice formed from frozen snow (El. *yakh*; Śiv. 27, 333, 342).

yêka-muhul^u यक-मुहुलु । नुषारदण्डः m. a long icicle (such as is pendent from the eaves of a house).

-tuji -टुजि । आश्यानहिमगोलः f. a ball of ice formed from frozen snow. -wôn^u -वोनु । आश्यानहिमजलम m. the intensely cold water that issues from frozen snow.

yêkh 2 यख । वमथुः f. (sg. dat. yêki यकि), vomiting. —dîn^u —दिनु । वमथुन्नारः f. inf. to vomit.

yêka yinê यक यिन । वमथुविकारोद्भवः f. pl. inf. vomitings to come, an attack of vomiting to occur.

yêkh 3 यख । अतिशीतः adj. e.g. intensely cold (to touch), freezingly cold; cf. *yêkh 1*. —lagun —लगुन् । शीतान्नः m. inf. (of anything animate or inanimate) to become intensely cold, to suffer from intense cold.

yêkh 4 यख یک card. one, i.q. *akh*, q.v., e.g. *ba yêkh tîr*, with a single arrow (Rām. 340). -bâr -बार یک بار adv. at the same time, at once, simultaneously; at once, all at once, immediately (Śiv. 781, 912; Rām. 405, 860, 887); together, not separately (Rām. 460);

altogether, entirely, the whole (Rām. 470, 1130, 1684). -dam -दम یک دم adv. in one breath, in a moment, at once, all at once (Rām. 898, *ba-yêkh-dam*). -jâ -जा جا یک, -jâh -जाह, or -jyâh -ज्याह, adv. in one place, together (cf. El. *yakjazâmut* (i.e. *yêkh-jâ zâmot^u*, equal in age); Śiv. *yêkh-jyâh* 203, 905, 1302, 1556, 1831; Rām. -jâh 49, 466, 573, -jâ 1108d; II. -jâh, x, 12; *yêg-jâh*, ii, 4); all together, unanimously (Rām. 1685, *ba-yêkh-jâ*).

-lakh -लख (= بکلیت) adv. all at once, all together, altogether (K. 561). -pâth -पाठ । एकपटिका f. (sg. dat. -pâti -पाटि), a cloth or other garment only just long enough to go once round the body; cf. *paṭa*. -rah -رہ یک adv. by one road; once; at once, at one glance, at first sight (El. has *yakrah*, in the east, which his reverse vocab. shows to be a misprint for 'in the least').

-sô -सा (= یکسو) adv. on one side, aside, apart from others (YZ. 242). -sân -सान یک سان adj. e.g. and adv. the same, identical with (Rām. 1203, 1499); like, similar (Śiv. 1241); associated only (with, *sūtin*), having only (. . .) for a companion (Rām. 1200). -tôr^u -तोर् । एकतनुमयः adj. (f. -tôr^u -तार्) (of a cloth or the like) that of which the warp and wool consist of single threads. Cf. *târ 2*.

yêkh एक card. (sg. obl. yêka एक; emph. yêk^y एक्य, Śiv. 993), one (i.q. *akh*, q.v., borrowed from Skt. *ekā*) (Śiv. 993, 1134, 1370, 1405, 1486, 1695).

yikh यिख, see *yun^u*.

yêk^hbâl यखबाल्, yêk^hbâlmândî यखबाल्मन्दी, see *yikbâl*.

yêkhañê यखन । सूदविशेषः f. pl. a kind of dish (consisting of meat cooked with spices in curdled milk).

yêkhrâj यखराज اخراج m. expulsion, ejection, eviction. —karun —करुन् m. inf. to evict, expel, banish (from) (Rām. 32 (*yêkrâj*), 822).

yôkh^{ath} यखथ् । युक्तिः f. (sg. dat. yôkh^{ath} यखथु), a means, expedient, plan, device (Śiv. 993, 1747, 1823).

yikhtilâf इखतिलाफ اختلاف m. dissension, discord, disagreement (Gr.M.).

yikhtiyâr इखतियार اختيار or yêktiyâr यक्तियार m. option, will, discretion, power, authority, right (Gr.M. *yêkt^o*; Śiv. *yêkt^o*, 1794, 1798).

yikil यीकिल् । गोपानसी f. the cross beam that supports a roof (K.Pr. 41). yikili-lâday यीकिल-लादय ।

गोपानसीयोजनदायः f. the making of offerings for luck to the gods, and the presents made to the attendant priests, etc., and to the building workmen, on the occasion of fixing this beam when a house is being built.

yêkin यकीन یقین subst. m. and adj. e.g. belief, faith,

true faith, conviction (K.Pr. 170); (as adj.) certain, sure. —zānun —ज़ानुन् m.inf. to be certain, to know for certain, be assured (Gr.M.).

yēkinan یقیناً adv. certainly, surely, in truth (W. 96, *yaqīnan*).

yēkur^u यकुर^u । पक्षिविशेषः m. a certain small bird with a very disgusting smell (K.Pr. 240, where it is wrongly described as a plant). yēkur^u mōrith athan phakh (a proverb) a stink on the hands after killing this bird, i.e. great damage all for nothing. The flesh of the bird is uneatable, the hands of the killer become stinking, he incurs the sin of killing a living being, and all for no profit.

yēkrāj यक्राज, see yēkhrāj.

yikrām यिक्राम in *wa-salām wa-yikrām*, (may) both peace and respect (be on you)! (H. x, 14). The phrase is corrupt Arabic borrowed in the form *wa salām wa ikrām*.

yēkarār यकरार or yikrār इकरार اقرار m. agreement, consent, acquiescence, confirmation (Śiv. 1796 *yē*); confession, acknowledgment, admission.

yēkshēmba یکشنبه m. Sunday (a word borrowed from Persian), i.q. āthwār, q.v.

yēkatā एकता f. oneness, unity, identity (borrowed from Skt.) (Śiv. 1485, 1490).

yēkut^u एकतु m. i.q. yēkatā, q.v. (K. 399).

yōkūth योकूथ (= یاقوت) m. (sg. dat. yōkūtas योकूतस), a certain precious stone, a kind of ruby (Rām. 569).

yēktiār यक्तियार, see yikhtiyār.

yikawata इकवट or yikawat^z इकवट् । युगपत् adv. 30 simultaneously, all at once, all together, at the same time (K. *-waṭa* 292, 720-1, 725, 778); all together, in one place (Gr.M.). El has *yikawatāin*, equal in age.

yāl याल् । अश्वधेविकेश्यम, सुवेशः f. the mane (of a horse) (W. 139, K.Pr. 71); met. fine dress, handsome 35 apparel, good turn-out and general appearance (of a man) (K.Pr. 156). —cāl -चाल । मनोहरवेशादिः f. handsome dress, general appearance, and carriage (of a man). —hēñ^u —हंजू । अश्वधेविकेशकर्तनम् f.inf. to cut off a horse's mane (supposed to strengthen or 40 increase the size of the neck).

yāla-gupāl याल-गुपाल । विश्वयसनी m. a dissipated dandy (cf. *gōpāl*, a N. of Kṛṣṇa, p. 294b, l. 19).

yēl यल् । आकृष्टिचेष्टा m. the motion of the body in making a violent pull or drag, a pull (El. *yal*, jolting, 45 *yala*, assault). —dyun^u —दिनु । चेष्टाकर्षणम् m.inf. to move or bend the shoulders, back, etc. in the act of pulling, to give a strong pull.

yēl 1 f. a command, order (El. *yel*).

yēl 2 येल or एल् । वशः adj. e.g. (of an untamed beast) 50

tamed, brought under control (Gr.Gr. 21, subst. m., subjection); obedient, loyal (K.Pr. 245). —anun —अनुन् । वशीकारः m.inf. to tame, bring under control (a violent or wild beast, a stubborn naughty boy, and so on). —karun —करुन् m.inf., id. (Rām. 16). —yun^u —यिनु । आयसीभवनम् m.inf. to become tamed, 5 as ab.

yēla यल् یله adj. e.g. free, set free, set at liberty; turned loose, allowed to roam or pasture at liberty.

—gashun —गहून् । उक्त्वह्वलीभवनम् m.inf. to become perverse, self-willed, unruly, unrestrained, to break loose (of a woman, child, horse, or the like). —rōzun —रोजुन् । अवहीभवनम् m.inf. to break loose and remain 10 so, to be independent, unrestrained, continue at liberty.

—trāwun —त्रावुन् । निर्दिहीकरणम् m.inf. to cause (a child, animal, or the like) to become unrestrained (by faulty teaching, etc.); to render uncontrolled, unruly, ungoverned, or the like; to let go (a person seized) (H. iii, 4; x, 5, 21). —wōl^u —वोलु । मदचेष्टः 15 n.ag. one who (on the ground of wealth, qualifications, good fortune, or the like) behaves, or acts, arrogantly.

yēlⁱ 1 येलि (for 3, see *yol^u*) adj. e.g., in yēlⁱ kaṭh यलि कट । मेघविशेषः m. (sg. dat. —kaṭas —कटस), 20 a castrated ram fattened up and plump.

yēlⁱ 2 येलि. यलि or yēli यलि. यलि । यदा rel. adv. of 25 time, when, at what time, at the time when, as soon as (El. *yili*, *yilih*; Gr.Gr. 156; Gr.M. *yēli*; W. 94 id.; L.V. *yēli* 31, 44, 49, 82, 102, 103; Śiv. id. 3, 40, 53, 63, 78, 81, 85, 106, 159, 268, 313, etc.; Rām. id. 15, 45, 62, 88, 102, 114, 141, 144, 147, etc.; K. 8, 12, 24-5, 32, 46, 50, 55, 58, etc.; H. ii, 3, 7; iii, 8; iv, 7; v, 5, 6, 9; vi, 11, etc.; YZ. *yēly* 157, *yēlih* 172. This word sometimes has the force of 'if', as in H. v, 8). yēli tēli यलि तलि adv. now and 30 then, occasionally (El. *yili tili*).

yēlyuk^u यल्युकु । यदा-भवः adj. (f. yēlic^u यलिचू), of when, of, born, or produced at the time when.

yol^u यलु । संष्टधातुमयरसविशेषः m. (sg. ag. yēlⁱ 3 यलि), 35 solder. yēlⁱ-wāṭh यलि-वाट । संष्टधातुसंदापना m. (sg. dat. —wāṭas —वाटस), the mending a metal vessel or the like with solder.

yēlāj यलाज. yilāj इलाज علاج m. a medicine, remedy, cure (El. *ilāj*, Rām. 275). —karun —करुन् m.inf. to heal, to cure (El.). yilāja-rost^u इलाज-रस्तु adj. (f. —rūṭh^u —रकू), incurable (El.).

yēlōkⁱ यलाकि । आधित्यकः adj. e.g. of, belonging to, born or produced on, a mountain plateau (see the next).

yēlākh यलाख । अधित्यका m. (sg. dat. yēlākas यलाकस), a mountain table-land, a high plateau. Sheep are here pastured (L. 362 *ilāk*).

yillā ॥ prep. except, besides (W. 99 *illā*). Borrowed from Arabic.

yilm इल्म علم m. learning, knowledge (Gr.M.; K.Pr. 88, 216); a branch of learning, a science (Gr.M.).

yilma-rost यिल्म-रस्तु adj. (f. -rūsh^u -रहू), without knowledge, void of knowledge, ignorant (Gr.M.).

yelath यलथ् or **yillath** (= علت) । उपाधि: f. (sg. dat. **yēlüš^u** यल्लू), a disease, sickness, malady, infirmity, weakness (El. *yalat*); a fault, vice (K.Pr. 88 *illat*); a bad or worthless thing (cf. **arzōni-y^o**, p. 46a, l. 20); a defect, flaw, detrimental effect (Rām. 110); a pretext, pretence, excuse; a charge, count (of an indictment) (Gr.M. *yillath* m.). —**yiñ^u** —यिञ् । **दोषापत्ति:** f.inf. harm or damage (such as blame, accusation, evil conduct, or the like, due to evil association) to be incurred. —**lārūñ^u** —लारञ् । **व्यसनादिलिप्तीभवन्म** f.inf. some vice (such as being a slave to drugs) difficult to relinquish, or disease difficult to be got rid of to become attached to (i.e. affect) a person.

yēlüš^u-wōl^u यल्लू-वोलु । उपाधियुक्तः n.ag. (f. -wājēñ -वाज्यञ्), one who has been affected by one of the above defects, vices, etc.

yēlüš^ulad यल्लूलद । उपाधियुतः adj. e.g. (as subst., f. **yēlüš^uladiñ** यल्लूलदिञ्), one who is affected by a defect, disease, or vice as in the preceding.

yām याम् or (qq.v.) **yāmāth** यामथ, **yāmāth^y** यामथूय । **यदेव** adv. even when, at the very time when, at the moment when, as soon as (El. *yām*; W. 93; Śiv. 1000, 1622; Rām. 706, 1634; YZ. 164, 229). Cf. **yāñ** and **yāñēth**.

yēm 1 यम् । **यमः** m. N. of the god who rules the spirits of the dead (men or beasts) (Skt. *Yama*) (El. *yam*, an angel; Śiv. 931, 1843, 1908); the Angel of Death (K.Pr. 6, 175, 240). —**brōhmun** ब्रौह्मन् । **ब्राह्मणविशेषः** m. a low kind of Brāhman who acts as priest for this god, and who carries through the various funeral ceremonies. —**bayē** बय । **मृत्युभीति:** m. the fear of this god; hence, fear of death (L.V. 27 *yēma-bayē*). —**hāl** हाल् । **मृताश्रितस्थानम्** f. (sg. dat. -hōj^u -होज्), the abode of Yama, the limbo of the departed; the place where the relations and friends of a deceased meet to lament his death. —**hēr** हेर् । **दुरारोहमार्गः** f. Yama's stairway; N. of a certain long, difficult, and dangerous mountain path in Ksh. (Śiv. 931). —**pyon^u** —प्यञ् । **आपाततो मृत्युः** m.inf. Yama to fall (on a person), the sudden unexpected death (of a person) to occur. —**rāth** राथ् । **यमरात्रिः** f. (sg. dat. -rōš^u -राश्), Yama's night, the long grievous night passed by the family when a person dies early in that

night. —**ruth** रथ् । **मृताह्वतम्** m. (sg. dat. -rutas -रुत्स्), Yama's fast, the ten days' fast observed by the members of the family after a death. —**rāza** -राज़् or **yēma-rāza** यम-राज़् । **यमराजः** m. N. of the god Yama (Gr.M. *yēmarāza*; Śiv. id. 864; Rām. 175, 474, 587, 1740).

yēma-baṭh यम-बट् m. (sg. dat. -baṭas -बटस्), Yama's apparitor, who drags away the soul of a dying person to judgment (usually in pl.) (L.V. 74). —**dār** -दार् or -**dwār** -द्वार । **यमलोकः** m. the world, or abode, of Yama, the limbo of the dead (men or beasts) (Śiv. *du^o* 1911); cf. **dwār**. —**dūth** -दूथ् । **यमप्रेषि:** m. (sg. dat. -dūtas -दूतस्), a messenger of Yama, who carries off the deceased to the limbo, an angel of death (Śiv. 483). —**guma** -गुम् । **मरणव्यथासांनिध्यबीतकस्वेदः** m.pl. the sweat denoting the imminence of death (Rām. 1587, 1616). —**naṭh** -नट् । **मरणव्यथाकम्पः** f. (sg. dat. -naṭi -नटि), the quivering or trembling of a person at the point of death. —**pōthan** -पौथन् । **यमलोकयात्रा** m. the journey of a deceased to the limbo.

yēm 2 यम् m. self-control, self-restraint, observance of moral duty (Śiv. 269, 1213).

yēmi यमि, **yēmi** यमि, **yim 2** यिम, **yima 2** यिम, **yimau 2** यिमी, see **yih 2**.

yim 1 इम्, **yima 1** इम, **yimau 1** इमी, **yimi** इमि, see **yih 1**.

yima 3 यिम, see **yun^u**.

yōm^u योमु । **चतुरस्रखण्डविशेषः** m. a square thick piece (of gold, silver, or the like), used —°.

yēmb^r-zal यंबर्-ज़ल्, **yēmbūr^u-zal** यंबूर्-ज़ल्, or **yēmb^{ra}-zal** यंबर्-ज़ल् । **पुष्पविशेषः** f. a certain white flower blooming in the early spring, the narcissus (El. *yimbarzal*, *yimberzal*; K.Pr. 56; Śiv. *yēmbūr^u* 55, 1008; Rām. 184, 197, 353, 645, 655, 676, 1031, 1494 (read *yēmb^r-zala*, voc.), etc.; YZ. 153, 184, 209, 274, 565); cf. Arabic عنبر, ambergris. —**dāñē** -दाञ् m. N. of a variety of the rice-plant or paddy (El. *yimbarzal dāñi*; L. 248, 333, 463 *imbarzal*, a good white rice).

yimdād यिमदाद् मद' assisting, help, succour (cf. **ajāyē-y^o**, p. 380a, l. 21) (Rām. 381, 476).

yēmal यमल् m. N. of a Vidyādharā, or demi-god, in Skt. *Yamata*. He and Arzōn (Skt. *Arjuna*) were sons of Vaiśravaṇa, or Kubēra, the god of wealth. They were cursed by Nārada to become two trees, and so they remained until they were released by Kṛṣṇa (Kṛṣṇa) (K. 169-70).

yimām इमाम امام m. an Imām, a minister or reader in a Muslim mosque, a leader in public worship, a (Muslim)

head or leader of a religious community (Gr.Gr. 13, W. 135).

yimāmath इमामथ امامت ? f. the office or profession of an *imān* or leader in worship (see the preceding) (H. xii, 1).

yēman यमन् । पुष्पविशेषः, रत्नविशेषः m. N. of a certain wild flower described as sweet-scented and somewhat dark in colour; N. of a certain small-sized variety of ruby.

yēmunā यमुना f. N. of a river, the 'Jumnā' (Skt. *Yamunā*) (K. 410).

yiman 1 इमन्, see **yih** 1.

yiman 2 यिमन्, see **yih** 2.

yimān यीमान् ایمان m. belief, faith (El. *imān*, K.Pr. 8); good faith, trustworthiness (cf. **bē-y^o**, p. 151a, l. 9). —**anun** —अनुन् m.inf. to believe (El.).

yimarjal or **marjal**, the iris (*Iris pseudacorus*) (El. *imarjal*). ? Cf. **yēmb^r-zal**.

yēmrāz यमराज् m. N. of one of the three divisions of the Valley of Kashmīr,—Marāz (p. 595a, l. 48), Kamrāz (p. 446b, l. 16), and Yēmrāz (commonly spelt 'Yamrāz'). The last is the city of Śrinagar (K.Pr. 138).

yēmis यमिस्, see **yih** 2.

yimis इमिस्, see **yih** 1.

yāmath यामथ् or **yāmath^y** यामथूय । यदैव adv. i.q. **yām**, q.v., at the very time when, just when, as soon as (El. *yāmat*; W. 93 *yāmatai*; Śiv. *yāmāth* 767; Rām. id. 112, 239, 498, 538, 654, 703, 761, 1374, 1382, 1501, 1521, 1687, 1708, 1733, 1741; K. id. 1145); cf. **yānēth** and **yān**. **tāmāth** . . . **yāmāth** तामथ . . . यामथ so long . . . as (H. xi, 20).

yēmyuk^u यम्युकु, see **yih** 2.

yimyuk^u इम्युकु, see **yih** 1.

yain, see **yēn^u** 1.

yānē याने or **yānī** يعنى adv. that is to say, viz., i.e., to wit (El. *yāne*, Gr.M., Rām. 1015).

yēn 1 यन् (for 2, see **yēn^u** 1) m. a small field or plot of land (with an irregular surface) (Śiv. 1213, K.Pr. 248, translated 'river bank'). Cf. **yēnod^u**.

yēna 1 यन । विना, प्रतिरूपेण adv. and postpos. without (as in **mē y^o**, without me; **hē y^o**, without thee; **tas y^o**, without him; **karana y^o**, without doing); in exchange (for), instead (of) (as in **tas y^o**, instead of him; **tath y^o**, instead of it; **karana y^o**, instead of doing; **khēna y^o**, instead of eating). **yēnay** यनय् । विना adv. and postpos. without, as ab. (El. *yanai*, gratis).

yēna 2 यन । यत्प्रभृति adv. from the time when, since, ever since the time when (Rām. 348, 535; K. 1062,

1100; K.Pr. 194 *yanah*). —**pōtha** -घट id. (Gr.M.; Śiv. 527, 1340). —**shut^u** -शुत् or —**shuth** -शुत् । यत्कालात्प्रभृति adv. id. (K. 740). —**ta tana** —त तन । चिरकालादनन्तरम् adv. after a long time, a long time after, a long time since; but **yēna tana**, and ever since then (Rām. 1162).

yēnuk^u यनुकु । यात्कालिकः adj. (f. **yēnuc^u** यनचू), of, or belonging to, since the time when.

yin (? spelling) m. a fringe (El.).

yina यिन । यथा न conjunct. that not, in order that (such-and-such may) not (occur), so that not (Gr.M.; Rām. 1742; K. 582; H. xii, 1).

yun^u यिनु or यनु । आगमनम्, आयः conj. 3, irreg. [The causal of this verb is **anun** अनुन्, to bring, q.v., but, according to native grammarians, it is **ananāwun** अननावुन्, q.v., which is really the causal of **anun** (Gr.Gr. 171).]

[Inf. and fut. pass. part. m. sg. nom. **yun^u** यिनु (Śiv. 431) or यनु (Gr.Gr. 112; Rām. 76, 294); dat. **yinas** यिनस् (Gr.Gr. 112, 192; Śiv. 1262); abl. **yina** यिन (Śiv. 191), or **yini** यिनि (Rām. 10 *yinē*, m.c.); gen. **yinuk^u** or **yunuk^u** यिनुकु (Rām. 295); pl. nom. **yinī** यिनि; f. sg. nom. **yiñ^u** यिचू (H. v, 6), pl. nom. **yiñē** यिच.

Pres. part. **yiwān** यिवान् (Gr.Gr. 103, 194; Śiv. 47; Rām. 308); poet. **yiwan** यिवन् (Rām. 119); impers. fut. part. **yinī** यिनी (Gr.Gr. 111); conj. part. **yith** यिथ् (Gr.Gr. 104, 198; Śiv. 423); neg. conj. part. **yinay** यिनय् (Gr.Gr. 111); freq. part. **yi yi** यि यि (Gr.Gr. 105, 198), or **yith yith** यिथ् यिथ् (Gr.Gr. 105, 198); adverbial part. **yiwōnⁱ** यिवानि; n.ag. 1 **yiwawun^u** यिववुनु (Gr.Gr. 105); 2 **yinawōl^u** यिनवोलु (Gr.Gr. 107, 193).

Fut. (Gr.Gr. 202) sg. 1 **yima** यिम (Śiv. 94); **yimay** यिमय्, to thee (Śiv. 440); **yimas** यिमस्, to him, her, it (Rām. 554); **yiman** यिमन् id. (Rām. 361); **yimawa** यिमव, to you (H. xii, 1); 2 **yikh** यिख् (Gr.Gr. 13, Śiv. 369); 3 **yiya** यियि (Śiv. 167); **yiyēm** यियेम, to me (Śiv. 786); **yiyiy** यियिय्, to thee (Śiv. 668); **yiyēs** यियेस्, to him (Rām. 57); pl. 1 **yimav** यिमव्; **yimōy** यिमोय्, to thee (H. v, 10); 2 **yiyiv** यियिव्; 3 **yin** यिन (Gr.Gr. 13, Śiv. 698); **yinay** यिनय्, to thee (Rām. 816).

Cond. past (Gr.Gr. 253) sg. 1 **yimahō** यिमहो (H. x, 3); 2 **yihōkh** यिहोक्; 3 **yiyihē** यियिहे (K. 200); **yiyihēs** यियिहेस्, to him (K. 163); pl. 1 **yimahōv** यिमहोव्; 2 **yiy^hhiv** यियिहीव्; 3 **yihōn** यिहोन् (K. 156, K.Pr. *yēhan* 35).

Impve. pres. (Gr.Gr. 247) sg. 2 **yih** यिह्; **yim** यिम, to me (Śiv. 346); **yis** यिस्, to him; or **wōla** बल

(Śiv. 189, 266, 1746); 3 **yiyn** यिदिन् or **wölin** व्वलिन्; pl. 2 **yiiv** यिदिव् or **wöliv** व्वलिव्; 3 **yiyn** यिदिन् or **wölin** व्वलिन्. Pol. (Gr.Gr. 250) sg. 2 **yita** यित (Śiv. 179); **yitam** यितम्, to me (Śiv. 191); **yitas** यितस्, to him (Śiv. 1856); 3 **yiytan** यियितन् (Śiv. 192) or **yitan** यितन् (YZ. 459); **yiytanay** यियितनय्, to thee (Śiv. 129); pl. 2 **yiytav** यियितव् (Rām. 1436); 3 **yiytan** यियितन्; fut. (Gr.Gr. 250) **yizi** यिञि; past (Gr.Gr. 251) **yizihē** यिञिहै.

2 Past (Gr.Gr. 229, 236) m.sg. 1 **ās** आस् (Śiv. 987); 2 **ākh** आख् (Śiv. 376); **āham** आहम्, to me (Rām. 659); 3 **āv** आव् (L.V. 9, 91); **āwa** आव, did he come? (Rām. 673); **ām** आम्, to me (Śiv. 332); **ōy** ओय, to thee (Gr.Gr. 241, Rām. 331, Śiv. 6) or **ōwuy** ओवुय् (Rām. 1573); **ās** आस्, to him (Śiv. 40); **ākh** आख्, from them (Śiv. 81); pl. 1 **āy** आय् (Śiv. 1236); **ōyī** औयि, to thee (Rām. 853); 2 **āwa** आव or **ōwa** औव (K. 937); 3 **āy** आय् (L.V. 19); **ām** आम्, to me (H. viii, 3, 11); **ōy** औय, to thee (Gr.Gr. 241, Śiv. 103); **āyēs** आयस्, to him (Rām. 483); f.sg. 1 **āyēs** आयस् (L.V. 35); 2 **āyēkh** आयख् (Śiv. 534); 3 **āyē** आय (Śiv. 37); **āyēm** आयम्, to me (H. v, 5); **āyēkh** आयख्, to them (Śiv. 1092); pl. 1 **āyē** आय; 2 **āyēwa** आयव; **āyēwam** आयवम्, for me (Śiv. 19); 3 **āyē** आय (Śiv. 957).

3 Past (Gr.Gr. 229) m.sg. 1 **āyōs** आयोस्; 2 **āyōkh** आयोख् (Śiv. 895); 3 **āyōv** आयोव्; **āyōy** आयोय, to thee (Rām. 346); pl. 1 **āyēy** आयैय्; 2 **āyēwa** आयैव; 3 **āyēy** आयैय (K. 175); f.sg. 1 **āyēyēs** आयैयस्; 2 **āyēyēkh** आयैयख्; 3 **āyēyē** आयैय; **ōyiy** औयिय्, to thee (Rām. 1038); pl. 1 **āyēyē** आयैयैय; 2 **āyēyēwa** आयैयैव; 3 **āyēyē** आयैयैय (K. 238).

4 Past (Gr.Gr. 229) m.sg. 1 **āyās** आयास्; **āyāsas** आयासस्, to him (Gr.Gr. 241); 2 **āyākh** आयाख्; **āyāhas** आयाहस्, to him (Gr.Gr. 241); 3 **āyāv** आयाव् (Rām. 1752); **āyām** आयाम्, to me (H. iii, 3); **āyās** आयास्, to him (Gr.Gr. 241); pl. 1 **āyāy** आयाय्; 2 **āyāwa** आयाव; **āyāwas** आयावस्, to him (Gr.Gr. 241); 3 **āyāy** आयाय्; **āyās** आयास्, to him (Gr.Gr. 241). The fem. is the same as in 3 past.

Perf. part. (Gr.Gr. 110) m.sg. **āmōt^u** आमंतु; pl. **āmātī** आमन्ति; f.sg. **āmūt^u** आमन्तू; pl. **āmāsa** आमन्त्र. See also bel.]

to come, arrive (cf. **andar y^o**, p. 32a, l. 50; **bag^āi y^o**, p. 91a, l. 45; **bahār y^o**, p. 96b, l. 3; **brōtha y^o**, p. 128a, l. 47; **bēyē y^o**, p. 149a, l. 5; **khuris-manz y^o**, p. 412a, l. 14; **kāpi y^o**, p. 462b, l. 17; **kāshī y^o**, p. 493a, l. 5; **lāri y^o**, p. 530a, l. 36; **mōkha y^o**, p. 560a, l. 21; **manza y^o**, p. 584a, l. 40; **mrath y^o**, p. 594a, l. 24; **maitun y^o**,

p. 607b, l. 15; **mōw^u y^o**, p. 611b, l. 11; **nād y^o**, p. 622a, l. 24; **nādas y^o**, ib., l. 38; **nētra-katha yīñē**, p. 662a, l. 32; **pēsh y^o**, p. 778b, l. 2; **pot^u y^o**, p. 788b, l. 34; **pātī y^o**, p. 789b, l. 4; **pata y^o**, p. 793b, l. 11; **sāla y^o**, p. 909a, l. 3; **sōn^u y^o**, p. 918a, l. 46, and others) (Hl.; Gr.Gr. 14, 15, 103-5, 107, 110-2, 167; Gr.M.; L. 459 *giun*; W. 66 *giun* or *gun*; L.V. 9, 19, 35, 41, 91, 98, 109; Śiv. 40, 76-7, 79, 81, 86, 103, 119, 179, 189, 191, 229, 266, 283, 346, 357, 374, 380, 388, etc.; Rām. 1-3, 10, 57, 105, 115, 119, 136, 143, 152, 166, 222, 227, 237, 249-50, 262, 288, 295, etc.; K. 17, 19, 24-5, 38, 47, 64, 85, 95, 102, 113, 128, 156-7, 159, 178, 186, 190, etc.; H. ii, 2, 3, 12; iii, 1, 3, 4; v, 5-7, 9-11; vi, 2, 15, 16, etc.; YZ. 41, 44, 53, 140, 154, 156, 253, etc.; K.Pr. 18, 21, 173, 236);

to go or come (home), return (home) (Śiv. 635, 650; Rām. 293-4, 1107, 1179, 1325, 1695; K. 76, 217, 391, 495-6, 567, 690, 699, 706, 874, 898, 1113; H. v, 10; xii, 5, 13; YZ. 139; K.Pr. 157);

to approach (cf. **āchī y^o**, p. 9a, l. 6; **brōth y^o**, p. 128a, l. 35; **buthi y^o**, p. 143b, l. 20; **tālī y^o**, p. 448b, l. 37; **nyūr^u y^o**, p. 673b, l. 34; **patimī dōh yinī**, p. 806a, l. 33; **ṭ^āki y^o**, p. 991b, l. 42; **ṭapis y^o**, p. 1077a, l. 33) (Śiv. 29, 94, 251, 431, 440, 698, 987, 1435, 1473, 1722, 1745; Rām. 319, 669, 992, 965, 1184, 1256, 1369, 1396, 1710; K. 81, 99, 123, 138, 140, 171, 192, 212, 238, 355, 383, 465, 546, 658; YZ. 109);

to arrive, reach (to), attain (to) (cf. **bāgānī y^o**, p. 91b, l. 9; **bārsas y^o**, p. 126b, l. 6; **brēshē y^o**, p. 126b, l. 33; **ṭāngī-tālī y^o**, p. 1010b, l. 20) (Śiv. 37, 527, 594, 672, 694, 730, 1092, 1224, 1312, 1385, 1528, 1593, 1627, 1754, 1843, 1889, 1914; Rām. 2, 359, 554, 760, 891, 1733; K. 9, 12, 16, 41-2, 48, 50, 54, 56, 58, 191, 614, 704, 747, 868, 1096, 1100; H. ix, 4);

(with inf. dat. of an intransitive verb, see bel.) to come to, to begin (to) (K. 63, 94, 100, 162, 175, 222, 250, 459, 774, 840, 1016, 1114); to come to a successful end, act as intended, turn out well (cf. **bandūkh y^o**, p. 111b, l. 44; **bātī y^o**, p. 137b, l. 23; **bāti y^o**, p. 139a, l. 42; **yēḍ yīñ^u**, p. 1185a, l. 11) (Rām. 367, 1453; K. 426, 470, 755, 1048, 1070, 1096, 1108; K.Pr. 41); to come to an end, be worn out, decayed (cf. **ṭok^u y^o**, p. 1067a, l. 47, and **ṭaki y^o**, p. 1067b, l. 12);

to be acquired (cf. **athi y^o**, p. 66a, l. 27; **brōsh y^o**, p. 132b, l. 20; **khēph athi y^o**, p. 406a, l. 3; **lag^{ān}i y^o**, p. 512b, l. 26; **lākh yīñ^u**, p. 517b, l. 45; **lās athi y^o**, p. 532b, ll. 42, 47; **māgayē y^o**, p. 552b, l. 42; **mōkal yīñ^u**, p. 561b, l. 5; **naphā y^o**, p. 645a,

l. 8; **pakha yinē**, p. 725*a*, l. 41; **pār y°**, p. 751*b*, l. 20, and others) (Śiv. 786, 882, 1794; Rām. 1395; K. 152, 242, 569, 627, 638, 740, 743, 813, 1111; H. ix, i; K.Pr. 35);

to be felt, experienced (cf. **lazath y°**, p. 545*b*, l. 44; **maza y°**, p. 614*b*, l. 15; **nang yin^u**, p. 642*b*, l. 33; **phat^rrath yin^u**, p. 719*a*, l. 38; **rōsh y°**, p. 843*b*, l. 2; **shikas y°**, p. 879*a*, l. 39; **satāv y°**, p. 949*b*, l. 20; **thāg yin^u**, p. 971*a*, l. 45; **thōs^u yin^u**, p. 985*b*, l. 10; **wani y°**, p. 1122*a*, l. 21; **yēn^u yin^u**, p. 1200*b*, l. 41, and others) (Śiv. 44, 47, 129, 168, 192, 208, 417, 841, 1011, 1038, 1106-7, 1134, 1236, 1343, 1669, 1718, 1878, 1892; Rām. 348, 417, 420, 532, 551, 611, 730, 785, 825, 865, 879, 903, 922, 934, 944-5, 966, etc.; K. 35, 164, 167, 325, 680, 764, 867, 958, 1004, 1111; H. iii, 9; vi, 16; YZ. 459); to begin to be known how (to be done) (cf. **khōkhūc^u yin^u**, p. 395*b*, l. 42; **kōth^u y°**, p. 489*a*, l. 16) (K. 147, K.Pr. 260);

to come (to the thought), be thought of, be wished (cf. **bad y°**, p. 81*b*, l. 24) (Rām. 155, 1319; K. 35, 39, 269, 293, 520, 855, 1020, 1022, 1103); to be understood (by, dat.), become plain (to, dat.) (K. 748);

to come to pass, happen, betide, befall (cf. **osh^u y°**, p. 47*b*, l. 23; **āṭi y°**, p. 56*b*, l. 1; **badād y°**, p. 85*b*, l. 36; **bāgi y°**, p. 91*a*, l. 5, spelt **bāgē y°** in K. 636, 665, 683, 717; **bōl y°**, p. 105*a*, l. 10; **balāy yin^u**, p. 106*a*, l. 28, and p. 144*b*, l. 42; **bray yin^u**, p. 130*a*, l. 29; **busa y°**, p. 132*a*, l. 27; **basar y°**, p. 134*b*, l. 45; **dōh yinⁱ**, p. 200*a*, l. 5; **daka y°**, p. 204*a*, l. 30; **dōl y°**, p. 211*a*, l. 25, and many others) (Gr.M.; Śiv. 54, 726, 826, 1717; Rām. 235, 327, 346, 351, 417, 556, 607, 629, 838, 871, 1033, 1038, 1181, 1198, 1258, 1275, 1765; K. 52, 113, 344, 458, 636, 665, 683, 717, 737; H. viii, 11; x, 5);

to come into existence, come on, begin (cf. **ōs y°**, p. 46*b*, l. 38; **bōjēr y°**, p. 98*a*, l. 33; **bram y°**, p. 123*a*, l. 42; **brārun y°**, p. 126*a*, l. 31; **brēsh y°**, p. 126*b*, l. 28; **bōy yin^u**, p. 149*a*, l. 23; **chōd yin^u**, p. 158*a*, l. 40; **dūd^uwanas nyūr^u y°**, p. 191*a*, l. 17; **drōkh yin^u**, p. 243*a*, l. 15; **diwath yin^u**, p. 265*a*, l. 6; **gānd yin^u**, p. 289*a*, l. 20, and many others) (Śiv. 164, 1486, 1829, 1848; Rām. 35, 76, 178, 223-4, 279, 538, 671, 673, 1041, 1089, 1108*e*, 1326, 1473, 1641, 1672, 1729; K. 4, 17-9, 27, 46, 51, 63, 114, 385, 642; H. v, 6; xii, 9, 15); (of the wind) to blow (El.). (of rain) to fall, to begin to fall, come on (K. 74, 1087, 1125, 1137);

to become (cf. **bakār y°**, p. 102*a*, l. 28; **brūthⁱ y°**, p. 128*b*, l. 20, and p. 645*b*, l. 4; **buthⁱ-kinⁱ y°**, p. 142*b*, l. 18; **batang y°**, p. 145*a*, l. 4; **nēstraph y°**, p. 659*a*, l. 44; **pasand y°**, p. 783*b*, l. 22; **thāthⁱ**

y°, p. 986*a*, l. 47, and others) (Śiv. 19, 678, 919, 1258, 1581; Rām. 64, 560, 788, 818; YZ. 29);

to be affected (by anything) (cf. **lāta y°**, p. 537*b*, l. 11; **mādi y°**, p. 548*b*, l. 40; **pēra y°**, p. 752*a*, l. 33; **prāba yinē**, p. 771*a*, l. 21; **rasa y°**, p. 842*a*, l. 27; **shōkha y°**, p. 877*b*, l. 22; **shēphi y°**, p. 888*a*, l. 40; **sōra y°**, p. 931*a*, l. 5; **thōsi y°**, p. 985*a*, l. 42, and others) (Rām. 329; K. 13, 240, 461, 744);

to appear, become visible, turn out to be (such-and-such), seem (cf. **bādav y°**, p. 89*a*, l. 13; **byāli y°**, p. 150*b*, l. 43; **khōsh y°**, p. 418*b*, l. 11, and others) (Śiv. 423, 485, 806; Rām. 317; YZ. 25); to come forth, issue forth, become visible (cf. **bahā y°**, p. 94*a*, l. 23; **bāmun y°**, p. 108*b*, l. 18; **mūl yinⁱ**, p. 567*a*, l. 27; **nēb y°**, p. 619*b*, l. 29; **phīna yin^u**, p. 698*b*, l. 35; **pōs^u y°**, p. 777*a*, l. 20; **sōp^ai y°**, p. 926*b*, l. 42; **thānⁱ yin^u**, p. 979*b*, l. 3; **til y°**, p. 998*b*, l. 2) (Gr.M.; Śiv. 345, 910, 1009, 1153, 1358, 1702, 1710; Rām. 4, 59, 308, 1257, 1264, 1583; K. 462, 555, 1047, 1162; H. ii, 4; x, l, 8);

to grow, increase, swell, be inflamed (cf. **bāna y°**, p. 109*b*, l. 20; **tumūc^u yin^u**, p. 1006*a*, l. 30); to rise, overflow (cf. **pōn^u y°**, p. 747*a*, l. 20; **sah^alāb y°**, p. 881*a*, l. 36);

to come (on), to fit; to be bent, or set (upon) (cf. **bōlas āmot^u and y°**, p. 105*a*, ll. 25, 35); to come on, come forth, pass (as urine, etc.) (cf. **bōl y°**, p. 105*a*, l. 1) (Rām. 949).

With the present participle of another verb **yun^u** forms what some writers on Indian languages call 'Statical compounds', as in **dēkⁱ dēkⁱ karān y°**, to come along with the forehead (on the ground), p. 204*b*, l. 43; **lōrān y°**, to be in a condition of wasting away, gradually to waste away, p. 532*a*, l. 27; **sōrān y°**, to become gradually used up, p. 937*a*, l. 12; **balān y°**, to come hurriedly, p. 1071*b*, l. 17 (Śiv. 101, 880, 1380, 1528, 1653; Rām. 207, 337, 362, 910, 915, 983, 1108, 1118, 1143*a*, g. 1148, 1193, 1308, 1338, 1406, 1699; K. 417; H. viii, 6).

With the conjunctive participle of another verb, **yun^u** forms what some writers on Indian languages call 'Intensive compounds', as in **banith y°**, to turn out well, p. 114*a*, l. 14; **pōr dith y°**, to act as if certain to have a long life, p. 753*b*, l. 14; **pisith yun^u**, to be on the point of boiling over, p. 783*b*, l. 10; **thakun nīrith y°**, fatigue to come out, i.e. to become manifest, p. 973*b*, l. 49; **basith y°**, to come in fits of laughter, p. 1084*b*, l. 35. Some of these examples are not strictly intensive compounds, but are ordinary phrases, in which each word retains its

own meaning, but it is not always easy to make the distinction (Śiv. 97, 999, 1585, 1704; Rām. 112, 271, 276, 282, 311, 339, 404, 483, 515, 594, 753, 766, 1091, 1223, 1241, 1455, 1543, 1679, 1684, 1714; K. 147, 226, 235, 624, 706, 846, 961, 1060; H. v, 1, 4, 10; xii, 12; YZ. 139, 178; K.Pr. 57). Sometimes we have the freq. part. instead of the conj. part. as in Śiv. 1245. Note **hēth yun^u**, to bring, equivalent to the Hindi *lē ānā* or *lānā* (Śiv. 76, 668, 718, 720, 723, 730, 1667, 1831, 1836, 1856; Rām. 96, 361, 382, 659, 794, 834, 943, 1110, 1120, 1143, 1144, 1440, 1464, 1631; K. 37, 337, 391, 415, 565, 685, 696, 699, 811, 871, 914, 972, 1031, 1077; H. i, 8; iii, 1; viii, 6; xii, 2, 5, 11, 12; YZ. 242).

With the oblique infinitive of another verb, **yun^u** makes a passive (cf. Gr.Gr. 168), as in **buchana y^o**, to be stung, p. 80*b*, l. 8; **bōlas lāyēna y^o**, to become fixed in obstinacy, p. 105*a*, l. 33; **brakana y^o**, to be crushed, p. 122*b*, l. 42; **barana yun^u**, to become filled, p. 110*a*, l. 18; p. 124*b*, l. 24; p. 188*b*, l. 16; p. 452*a*, l. 21; **barana y^o**, to become homesick (pass. of an intrans. verb), p. 124*b*, l. 38; **bōzana y^o**, to become visible (cf. Gr.Gr. 169), p. 154*a*, l. 8; **chakana y^o**, to become scattered, p. 160*a*, l. 13; **dabawana y^o**, p. 185*a*, l. 29; **maṭi marana y^o**, to become fixed on the shoulder (**marun 1**), p. 603*a*, l. 39 (where it is wrongly explained), and many others. The passive of **yun^u** itself, occurs in phrases such as **yina yiwān chuh**, it is being come by him, i.e. he is coming (Gr.Gr. 168-70; Gr.M.; Śiv. 332-3, 369, 376, 437, 665, 886, 909, 1004, 1020, 1072, 1111, 1234, 1262, 1286, 1340, 1347, 1469, 1501, 1509, 1545; Rām. 3, 56, 122, 283, 298, 805, 1241, 1446, 1569, 1670, 1719; H. vii, 26; ix, 7). The examples in K. (see bel.) are **bōḍ^ārana y^o**, 358; **dina y^o**, 77, 844; **ganḍana y^o**, 167-8; **khēna y^o**, 1089; **muṭarana y^o**, 69, 73, 681, 857; **parzanana y^o**, 595 (cf. **parzana y^o**, 583, and **parzanas y^o**, 397); **pūzana y^o**, 1042; **walana y^o**, 502; **zēnana y^o**, 823; **z^ārawana y^o**, 200. Regarding the pass. of **bōzun**, to hear (Śiv. 85, 665, 1241; H. xii, 22), see p. 154*a*, l. 8. It is also used to mean 'to be considered, known, recognized (as such-and-such)' (H. viii, 5; x, 4; xii, 3). The pass. of **dēshun**, to see, is irregular, being **drēth yun^u** (see p. 254*b*, l. 9) (Śiv. 104, 180; Rām. 1195; K. 159, 193, 411, 434, 436-9).

Besides the above passives formed with the oblique infinitive, K. also, *metri causa*, optionally forms a passive with the dative of the infinitive, but only in the case of transitive verbs. The following instances

occur:— **baranas y^o**, 507; **gālanas y^o**, 68; **ganḍanas y^o**, 165; **karanas y^o**, 628, 970; **kāsanas y^o**, 662; **lēkhanas y^o**, 848; **māranas y^o**, 1027; **mash^ārāwanas y^o**, 861; **pālanas y^o**, 1042; **ratanas y^o**, 163; **trāwanas y^o**, 861; **ṣēnanas y^o**, 210, 301, 311; **wuchanas y^o**, 295; **wananas y^o**, 97, 290, 296, 453, 501, 589, 614, 782-3, 847; 914, 923, 1061, 1087, 1151; **waranas y^o**, 781; **zānanas y^o**, 78, 911, 1165; **zēnanas y^o**, 1019. If the infinitive dative is that of an intransitive verb, it forms, with **yun^u**, a kind of inceptive compound; see ab., p. 1196*b*, l. 37. In K. 901, **āv wananas** is not a passive, but means 'he came to tell (the tidings)'

āmot^u आमत्तु perf. part. of **yun^u** in all its meanings, see ab., p. 1196*a*, l. 41 (f. **āmūt^u** आमत्तू) (Śiv. 44, 594, 678, 820, 832, 919, 1581, 1794; Rām. 145, 351, 424, 428, 493-4, 690, 757, 760, 797, 1077, 1108*c*, 1181, 1359, 1470, 1631, 1672, 1684, 1707, 1730, 1746; K. 27, 642, 806, 868, 995-6, 1089, 1096, 1108; H. iii, 1; v, 5, 11; viii, 6 (= Hindi *āyā huā*); x, 12, 14; xii, 23).

yina-bāgē यिन-बाग्य । आगमननिमित्तकः adj. e.g. that which causes to come or is a reason for coming; cf. **bōgⁱ 2**. **-hār** -हार । लभ्यमाशंसितः n.ag. one who, or that which, is fit to come, or worthy of coming, etc., as ab. (Gr.Gr. 130); esp. (of an action, occupation, or use of something) that on obtaining which hope is fixed (with the object of profiting by its obtainment). **-wōl^u** -वोलु । आगमिष्यन् n.ag. (f. **-wājēṇ** -वाज्येण), one who is coming, one who is on the way hither, that which is about to come or happen, and so on, as ab. **-viz** -विज् । आगमनवेला f. the time of arrival, happening, etc., as ab.

yīnch यीन्च् m. an inch (the English word) (Gr.M.).

yēṇod^u येंदु । चित्रविशेषः m. an irrigated plot in a large area of rice-fields. Cf. **yēn 1**.

yund^u इन्दु m. (pl. nom. **yindⁱ** इन्द्रि), an organ of sense or action, in Skt. *indriya* (L.V. 79). In the Śaiva philosophy of Lal Dēd there are five organs of sense (Skt. *buddhīndriya* or *jñānēndriya*), viz. the organ of smell (*ghrāṇēndriya*), of taste (*rasanēndriya*), of sight (*darśanēndriya*), of touch (*sparsēndriya*), and of hearing (*śravanēndriya*); there are also five organs of action (*karmēndriya*), viz. the organ of generation (*upasthēndriya*), of excretion (*pāyēndriya*), of locomotion (*pādēndriya*), of handling (*hastēndriya*), and of voice (*cāgēndriya*). In L.V. 79 it is probably the latter five to which reference is made.

yēṇḍār येंद्र (sometimes written **yēṇḍār** येंद्र or **yind^{ār} 1** इन्द्र) । सूत्रकर्तनयन्त्रम् m. (sg. dat. **yēṇḍras** येंद्रस्, etc.) an instrument, machine, appliance (cf.

dōsa-y^o, p. 252a, ll. 43 ff.; **kōdī-y^o**, p. 384b, l. 48; **tōtī-y^o**, p. 1039a, l. 32; **wacē-y^o**, p. 1154a, l. 37); esp. a spinning-machine, a spinning-wheel (cf. **pakh^uc^u**, p. 726a, l. 40; **pacē-y^o**, p. 791a, l. 49; **ranga-y^o**, p. 837b, l. 7) (Gr.Gr. 13, *yind^r*; W. *indar*, a wheel; Śiv. 1014, (with pun on **yind^r 2**) 1217; K.l.r. 87). **yēnd^r ta ṣand^r naṣun** यन्द्र त षन्द्र नषुन । महोत्सवव्यापारः m.inf. 'the spinning-wheel and the moon to dance', i.e. great festivity to be performed or carried out. —**katun** —कतुन m.inf. to work a spinning-wheel, to spin (K.Pr. 65, 253).

yēndra-(or **yēnd^ra**)-**bēha** यन्द्र-(यन्द्र-)-बह । कर्तनयन्त्राधारपट्टिका m. the board on which a spinning-wheel stands and is supported, the base board of a spinning-wheel. —**dāchi** —डंछि । कर्तनयन्त्रदण्डम् f. one of the upright supports of the axle of either of the wheels of a spinning-wheel. —**dōs** —दस् । मृत्तयवप्रम् f. a mud wall (in which the mud is pressed and pounded into a long trough as a mould) (cf. **dōsa-y^o**, p. 252a, l. 43, and L. 249). —**katawān** —कतवन् । सूत्रकर्तनवृत्तिः f. the profession or livelihood of spinning. —**kan^{ur}** —कन्क । कर्तनयन्त्राङ्गविशेषः f. the part of a spinning-wheel on which the little wheel rests (see **kan^{ur}**, p. 458b, l. 24). —**kōṣ^u** —काञ्चु or —**kāṣan** —काञ्चन । कर्तनयन्त्रकीलम् f. (pl.nom. —**kāṣa** —काञ्च or —**kāṣūn^u** —काञ्चून्), one of the three supports of the iron spike that acts as the distaff of a spinning-wheel. —**lūr^u** —लूरु । कर्तनयन्त्रभुजः f. the driving handle of a spinning-wheel. —**muhul^u** —मुङ्गलु । मुसलयन्त्रम् m. a kind of long heavy pestle-machine for pounding and husking rice. It is a kind of beam, resting horizontally on a fulcrum, with the pestle at one end, while the other end is moved up and down by the feet of one or more workers (El. *indar-muhul*; L. 463 *indr mohl*, a rice lever mill; W. 114 *indarmohal*). —**māl** —माल । कर्तनवृत्त्यासक्ता f. a woman who is skilled in and devoted to working a spinning-wheel. —**pakhuc^u** —पखुचु or **pakh^{ch}** पख्क् । कर्तनयन्त्रपत्रः m. (sg. dat. **pakh^{cas}** पख्चस्), the side (or one of the flat spokes together forming the side) of the large wheel of a spinning-wheel (cf. **pakh^uc^u**). —**shikhūr^u** —शख्क । जीर्णकर्तनयन्त्रम् f. an old worn-out spinning-wheel. —**tul^u** —तुलु । कर्तनयन्त्रलीहशलाकाम् m. the metal spike (performing the office of a distaff) attached to the small wheel of a spinning-wheel (El. *yandar-tul* and *yindertul*). —**ṣak^{aj}** —षकञ् or **ṣak^{uj}** षकञ् । कर्तनयन्त्रचक्रम् f. the large wheel of a spinning-wheel. —**ṣak^{ur}** —षकक । कर्तनयन्त्रत्सरः f. the handle-part (or part held by the fingers) of the handle used for revolving the large wheel of a spinning-wheel. —**wāv**

—वाव । स्वर्णकाराशुपकरणविशेषः m. a certain goldsmith's tool, a furberisher or shaper. —**yōṅē** —यौञ् । कर्तनयन्त्रहोरकम् m. the driving-band of a spinning-wheel.

yēndras bēhun यन्द्रस् व्यञ्जन् । कर्तनकायांसक्तिः m.inf. to sit at the spinning-wheel, to be an industrious spinner.

yind^r 2 रन्द्र (sg. dat. **yindras रन्द्रस्**), i.q. **yēnd^rrāza**, q.v. (Skt. *Indra*) (Śiv. 1162, 1217 (with pun on **yind^r 1**), 1391, 1433, 1466; Rām. 342, 571, 1057, 1099; K. 317, 319, 323, 325, 328, 591, 755, 775). —**shānth** —शान्त् f. N. of a propitiatory sacrifice offered to Indra (K. 316–7).

yindrōkshī रन्द्राक्षी f. having eyes like Indra; hence, all-seeing (as Indra is said to have a thousand eyes). N. of a form of Durgā worshipped in Kashmir (Śiv. 98, 1513). She is described as having a thousand eyes, and as dressed in yellow, with a thunderbolt in her left hand, and carrying Protection (Skt. *abhaya*) and a Boon (Skt. *raja*) in her right.

yēnd^ral यन्द्रल् । स्वर्णकारोपकरणविशेषः m. a goldsmith's draw-plate, the plate perforated with holes of different size through which a length of precious metal is drawn for gradual conversion into wire.

yindraprasth रन्द्रप्रस्थ m. N. of a city on the river Yamunā, the residence of the Pāṇḍavas (identified with the modern Delhi) (K. 539).

yindra-rāza रन्द्र-राञ्ज i.q. **yēnd^rrāza**, q.v.

yindriy रन्द्रिय् m. i.q. **yund^u**, q.v. (a borrowed Skt. word) (Śiv. 25, 340, 521, 752, 1014, 1018, 1055, 1067, 1078, 1692, 1701, 1744, 1793, 1833, 1835).

yēnd^rrāza यन्द्रराञ्ज or **yindrāza** रन्द्रराञ्ज or (q.v.) **yind^r 2 रन्द्र** । रन्द्रः m. N. of the king of the gods, the regent of the visible heaven, the god of rain and of thunder (Skt. *Indra-rāja*) (Śiv. *yindrāza*, 201, 213, 810, 1148, 1249; *yindrāz* (m.c.) 446; *yindra-rāza* 3; Rām. *yindrāza* 147, 398, 574, 620–1, 1058, 1737; K. *yindra-rāza* 330, 538, 755–7, 770, 774).

yindrazith रन्द्रञ्जिथ (Rām. 866) or **yindarzith** रन्द्रञ्जिथ (elsewhere in Rām.) m. (sg. dat. **yindrazitas** रन्द्रञ्जितस् or **yindarzitas** रन्द्रञ्जितस्), N. of a son of Rāvāṇa (Skt. *Indrajit*). In the battle before Lāṅkā he was killed by Lakṣmaṇa (see Rām. 904 ff.) (Rām. 699, 701, 860, 872, 896, 904, 907).

yēnga यंग or **yong^u** यंगु । हिङ्गु m. *Asafoetida* (El. *yang. yungu, yangū, Ferula Assafoetida*). According to El. it is imported from the Panjāb, and is eaten by Hindūs (not by Moslems) as a condiment.

yēnga-bagāra यंग-बगार । हिङ्गुपस्कारणम् m. *Asafoetida* sauce. —**dyun^u** —दिनु । उपेक्ष्य नाशनम्

m.inf. to give asafœtida; met. to avoid or abandon (someone or something) so as to cause (him or it) to be ruined or destroyed. —lagun —लगुन् । उपक्रतावन्यथाज्ञानम् m.inf. asafœtida to be experienced; to look upon a kind action as an injury (and to abuse the doer of it). —mōnd^u -मंडू । कारवी f. (sg. dat. —mōnjē -मंज्य), an asafœtida root. —phakh -फख । हिहूदौर्गेन्धम् m. (sg. dat. —phakas -फकस), the stink of asa°. rōch^u -रोकु । औपत्यकीषधिविशेषः m. N. of a certain small medicinal plant growing in submontane tracts, and described as having small round leaves. —rōch¹-mūl -रौकि-मूल । लताविशेषमूलम् m. the root of the foregoing, from which a tea is prepared as a remedy for rheumatism and similar diseases.

yinglishī इंग्लिशी f. a pension for old age (to a Government official) (L. 421 *inglishi*). A corruption of the word 'English'.

ying^alistān इंगलिस्तान انگلستان m. England (Gr.M.).

yung patr (? spelling) f. the leaf of the *Rhododendron campanulatum*, which when dry is mixed with snuff to increase the sternutatory action (L. 82). ? Cf. yēnga or yong^u.

yēngur यंगुर or yēngur^u यंगुरू । शान्ताङ्कारकारः, खूलशान्ताङ्कारः a charcoal-burner, a man who prepares charcoals in the forest and sells it in the city; a kind of coarse charcoal (cf. ṣ^anē-y^o, p. 1076b, l. 48) (El. *yangar*; II. xi, 17). yēngar-ṣ^un^u यंगर-ञञू । शान्ताङ्कारविशेषः f. a kind of charcoal used by goldsmiths and blacksmiths (which burns only under artificial draught).

yingrāch, yangtash (? spelling) m. the strawberry, *Fragaria vesca* (El. *ingrāch*, *yangtash*; L. 73 *ingra*, 464 *ingrāch*).

yinjīl इन्जील انجيل f. the New Testament, the Gospel (El. *injil* f., but in Urdū it is m.).

yinjīr इंजीर, i.q. anjīr, q.v.

yenkasing (? spelling) m. the barberry (*Berberis*) (El. *enkasing*).

yinām इनाम انعام m. a benefaction, favour, gift, present (K.Pr. 75); a reward, prize, premium (Gr.M., W. 143 *yunām*).

yinshā इन्शा انشا f. writing, a literary composition (Gr.M.).

yinsān इन्सान انسان m. man, mankind (as distinct from beasts) (Gr.M.; W. 119, 125; II. x, 7; xii, 7; K.Pr. 88, 149, 174); (El. *insān*) man, creature.

yinsāph इन्साफ, yinsāf انصاف m. justice, equity (cf. bē-yinsōfi, p. 151b, l. 15) (El. *insāf*; Gr.M.; Rām. 1619; K.Pr. 115, 232); judging, deciding (justly) (Gr.M., Śiv. 572, Rām. 810); (in Ksh.) pity,

tenderness, mercy, compassion (Rām. 502, 700, 1166; II. viii, 4, 11).

yinsōphi इन्साफी, yinsōfi انصافي f. justice, used — as in bē-y^o, injustice, p. 151b, l. 15.

yintihā इन्तिहा انصيا f. end, limit, extremity (cf. bē-y^o, p. 151b, l. 16) (Gr.M.).

yintizām इन्तिज़ाम انتظام m. arrangement, order, regulation (Gr.M.).

yintizār इन्तिज़ार انتظار m. expecting, waiting anxiously (Rām. 46 *chēy yintizāras*, she is in expectation for thee, i.e. is anxiously awaiting thee).

yāñ याञ् or (q.v.) yāñēth याञथ् । यत्नाले adv. when, at the time at which, as soon as, while (El. *yānyi*; Śiv. 437, 654, 958, 996, 998, 1088, 1097, 1132, 1889; Rām. 85, 202, 220, 252, 287, 315, 332, 474, 523, etc.; K. 68, 140, 151, 240, 261, 278, 376, etc.; II. xii, 15; YZ. 31); until (K. 597, 658). Cf. yām and yāñēth.

yēñ^u 1 यँञू । आलुततनुजालः f. the warp (in weaving) (El. *yain*, *yēñ*; W. 145 *yeñ*; K.Pr. id. 171, 219, 249).

—wahārūn^u —वहारूञ् । जालालरणम् f.inf. to spread out the warp (on the loom); (met.) to lay a net, set a snare, spread the toils (to injure another). —yērūn^u

—येरूञ् । तनुजालवितानकर्म f.inf. to lay out or sort the warp for the loom (a row of sticks is set upright in the ground, and the thread, carried along through a ring fastened at the end of a short stick held in the right hand, is led backwards and forwards, up and down the whole row, zigzagging from stick to stick) (El. *yain yeringi*, Śiv. 1808).

yēñē-gab यञ-गब् । तनुजालयन्त्रविशेषः m. the twisting turn of the thread when being carried zigzag round one of the above upright sticks. —kōn^u -कोनु ।

पटतानकीलः m. one of the sticks in this row (cf. gaba-k^o, p. 274b, l. 1).

yēñ^u 2 यँञू । चिन्ताव्ययता f. anxiety, distraction of the mind (regarding the support of one's family, carrying out some very difficult work, or the like). —khārūn^u

—खारूञ् । दुर्वहकर्मदोषारोपाद्ययतोत्पादनम् f.inf. to cause mental anxiety (as ab., or by some accusation).

—yiñ^u —यिञ् । विघ्नवाधाभियोगपत्तिः f.inf. mental anxiety (as ab.) to come (caused by some impediment, opposition, accusation, or the like).

yēñē-gor^u यञ-गर् । कलहान्नायोत्पादकः m. one who causes such anxiety, a mischief-maker (who starts others quarrelling, or causes obstruction or impediment to others).

yēñ^u 3 यँञू in yēñē-wōl^u यञ-वोलू । जन्वसमागमः m. the assemblage of the relations of the bridegroom at a wedding, (from the bride's point of view) a wedding

party (cf. *kāwa-y°*, p. 495a, l. 40) (H. xii, 15, 17, 18; K.Pr. *yāniwōl*, 100; *yēniwōl*, 197).

yōñē yojā । यज्ञसूत्रम् m. the sacramental or sacred thread worn by Brāhmanas and other high-caste Hindūs (cf. *wath-pēth y° bhunun*, p. 1155a, l. 10) (El. *yāngi*, Śiv. 1077); the driving-band of a spinning-wheel (cf. *yēndra-y°*, p. 1199b, l. 2) (El., Śiv. 1014); a bow string (El.). -*kāñ^ur^u* -काञ्छ^{रु} or *kāñ^r* काञ्च^{रु} । उपवीतीचितसूत्रगुल्फिका f. a ball of fine thread suitable for making this sacred thread; cf. *kōn^u 1*, of which *kāñ^ur^u* is a dim. -*lāg* -लाग् । यज्ञोपवीतदक्षिणा f. the fee paid to the officiating priest at the ceremony of investiture with this thread. -*lar* -लर् । यज्ञसूत्रतन्तुः f. a strand of this thread (before marriage it has three strands and after marriage six). -*pan* -पन् । यज्ञसूत्रोपयोगिसूत्रम्, यज्ञोपवीतसंस्कारोत्सवः, कर्तनयन्त्रडोरकम् m. cotton thread suitable for this thread; the festival of investing with this thread (usually applied to a modest festival of people who are not wealthy); the driving-band of a spinning-wheel (cf. *yēndra-y°*, p. 1199b, l. 2). -*pōrut^u* -पोरुतु । विवाहविधी वराय देयसुदायविशेषः m. (sg. dat. -*pōratas* -पोरतस्) (during a marriage ceremony) a present of gold and silver coins made to the bridegroom by the person who gives away the bride. — *bhunun* -कुनुन । यज्ञोपवीतपरिधापनम्, यज्ञोपवीतोत्सवः m. inf. to invest with the sacred thread; (as subst. m.) the festival on the occasion of this investiture (K. 483). -*wōl^u* -वोलु । यज्ञोपवीतसंस्कारसंस्कार्यः m. (at this ceremony) the boy who is to be invested. -*zang* -जंग् । यज्ञसूत्रशकुनिकम् f. the present given for good luck to the maiden who spun the thread.

yēñil यञ्जिल । जन्मसभ्यः f. the people, or company, that attend, or are members of, a wedding party; cf. *yēñ^u 3*. — *hōrūn^u* — होरंरु । जन्यपरिचर्यानिर्वाहणम् f. inf. to carry out the duties of hospitality, etc., at a wedding party.

yēñili-grākh यञ्जिलि-ग्राख् । जन्यपरिचारकः m. (sg. dat. -*grākas* -ग्राकस्), an attendant, steward, or manager at or of a wedding party (his business being to welcome and look after the comfort, etc., of the guests).

yāñēth याञ्थ । यदैव adv. when, at the time at which (i. q. *yāñ*, q. v.) (El. *yāngit*). Cf. *yāmath* and *yām*.

yēñēwōl^u यञ्चवोलु, see *yēñ^u 3*.

yōp^u योपु । व्याप्तवन् m. (sg. dat. *yōpis* योपिस्) (in some difficult or apparently impossible task) one who is competent to carry it through to its completion. See *yāpun*.

yup^u यिपु or *yūp^u* यूपु । जलाशयः, उदीपः m. (sg. dat. 50

yipis यिपिस् or **yīpis** यीपिस्) (of a river or the like overflowing its banks) a flood (L. 460, Rām. *yū^o* 428); an inundation (K.Pr. 254); a storm, torrent (EL.). Cf. **vyūp^u**.

yiphrōtⁱ यिफरोति । असमञ्जसभाषी e. g. one who habitually talks nonsense, a foolish talker.

yiphlās इफलास्, **yīśās** ईशैस् m. poverty, need, want, penury, indigence; (in Ksh.) madness, lunacy, mania (comm. *annādāh*) (Rām. 556).

yāpun यापुन् । पर्याप्तः conj. 2 or 3 (1 p. p. **yōp^u** योपु; 2 p. p. **yāpyōv** याप्योव्. The causal of this verb is **yāpanāwun** यापनावुन्, not **yōp^urāwun** योपरावुन्. (Gr.Gr. 175), to be sufficient, be competent, to succeed in completing (some very difficult task), to be able (cf. **atha y°**, p. 65a, l. 18); (in the distribution of food, etc., among a number of people, the food, etc.) to be sufficient, to be adequate, to go all round, to be enough. **yōp^u-mot^u** योपु-मंतु । व्याप्तः (पर्याप्तः) 1 perf. part. (f. **yōp^u-mūb^u** योपु-मूबु, one who has competently carried out (a task or the like); (of food, etc., being distributed) found to be adequate for all. Cf. **vyāpun 2**.

yāpanāwun यापनावुन् conj. 1 (1 p. p. **yāpanōw^u** यापनोवु), caus. of **yāpun**, q. v. (Gr.Gr. 175).

yēpōr^u 1 यपोरु (also written **yipōr^u** इपोरु) । अवारम m. this side, the near side (of a river, mountain range, wall, or the like) (cf. **apōr^u-y°**, p. 39a, l. 26) (El. *yipor*; W. 95, id., adv.). -*kun* -कुन् adv. to, or in, this side (W. 95).

yēpāri यपारि or **yipāri** इपारि adv. on this side, on the near side (Śiv. 968 *yipārē* m. c.; K.Pr. 14, 240. (*yapāri* for *yēpāri*) 261).

yēpōrⁱ 1 यपारि or **yipōrⁱ** इपारि । अस्मात्पार्श्वतः adv. from this side, from the near side (cf. **apōrⁱ-y°**, p. 39a, ll. 44 ff.) (Gr.Gr. 151; Śiv. 1460; H. v. 4). -**kinⁱ 1** -किनि । इतः adv. from hither, from this side (cf. **apōrⁱ-y°-k°**, p. 39a, l. 46).

yēpāryuk^u यपार्युकु or **yipā^o** इपा^o । अवारीणः adj. gen. (f. **yē(yi)pāric^u** य(इ)पारिचु), of, belonging to, or produced on this side or the near side (of a river, etc., as ab.).

yēpōr^u 2 यपोरु m. which side, the side which.

yēpōrⁱ 2 यपारि adv. in or from the side which (Gr.Gr. 151). -**kinⁱ 2** -किनि । यत्पार्श्वतः adv. from which side, the side from which.

yēpōryum^u 1 यपारिमु or **yipō^o** इपा^o । अवारमवः adj. (f. **yē(yi)pōrim^u** य(इ)पारिमु), of, belonging to, or produced on the near side (of a river, mountain range, wall, or the like) (Gr.Gr. 151, K.Pr. 15).

yēpōryum^u 2 यपारिमु adj. (f. **yēpōrim^u** यपारिमु), of,

belonging to, or produced on the side which (cf. the preceding) (Gr.Gr. 151).

yipis यिपिस. yipis यीपिस, see **yup^u**.

yipūt^u यिपूट (also written **इपू**) | **आबन्धः** f. (sg. dat. **yipacé यि(इ)पच**), the wooden piece across the neck of a plough-bullock, the yoke of a plough (El. *iput* m., Gr.Gr. 14, L. 81).

yār यार **يار** | **सखा** m. a friend (cf. **ādan-y^o**, p. 14b, l. 46; **atha-y^o**, p. 65a, l. 21; **bāla-y^o**, p. 104b, l. 9; **jāni y^o**, p. 374b, l. 31; **kana-y^o**, p. 448b, l. 2; **wata-y^o**, p. 1156a, l. 5) (El.; W. 7, 114; L.V. 99, 100; Śiv. 1613, 1616, 1687, 1790; Rām. 93, 643, 833, 898, 1066, 1112, 1766; K. 1076, 1126-7; H. iv, 4, 7; v, 9; vi, 1; vii, 6; x, l. 4, 6, 11; K.Pr. 46, 101, 137-8, 187, 240-1); a companion, comrade (cf. **banga-y^o**, p. 112b, l. 33; **carsa-y^o**, p. 176b, l. 22; **pēnji-y^o**, p. 729a, l. 21) (El.); a lover, a beloved (YZ. 15, 29, 33, 37-8, 40, 43, 238, 245, 248-9, 260); (of a married woman) a husband (K.Pr. 194, sg. ag.); a place where friends (i.e. people in general) meet (such as a shop, a bathing-place on the bank of a river, or the like) (cf. **wōn¹-y^o**, p. 1128b, l. 6); met. 'The Friend', i.e. the spirit or soul of a man or woman, cf. 'hospes comesque corporis' (K.Pr. 50). —**lāgun** —**लागुन** | **हृत्विमैत्रीप्रदर्शनम्** m.inf. to pretend to be a friend, show pretended friendship. —**sapadun** —**सपदुन** m.inf. to befriend (El.); to connive (at), to share, to be a party (to) (El.).

yāra-boj^u यार-बोज | **तीर्थवृत्तिः** m. a man (of any caste) who attends on the bathers at a bathing-place, and who is paid by fees or salary. —**bal** —**बल** | **स्नानतीर्थम्** m. a bathing-place on the bank of a river or the like (where the people of the neighbourhood meet daily, and also where libations of water are offered to ancestors) (Gr.Gr. 165; W. 112; Śiv. 178, 1683, 1686; K. 971; K.Pr. 11); a quay, landing-place (El., Gr.M., Śiv. 1719, K.Pr. 178); cf. **bal 3**. —**bal brōhmun** —**बल् ब्रौह्मुन्** | **तीर्थब्राह्मणः** m. (f. —**brōhmūn^u** —**ब्राह्मून्**, his wife), a low-class Brāhmaṇa who attends at bathing-places, and takes fees from the people on the occasion of eclipses and similar occurrences. —**bal-kākañ** —**बल्-काकञ्** | **तीर्थसखी** f. a bathing-place sister-in-law; hence, a crony whose friendship was formed at a bathing-place (where women meet and gossip). —**bal karun** —**बल् करुन्** | **स्नानादिचर्याचरणम्** m.inf. (of a Hindū) to perform the daily ceremony of bathing at a bathing-place, as enjoined by the scriptures. —**bal-pōw^u** —**बल्-पोवु** | **तीर्थस्त्रीपानभागः** m. a single step in the flight of steps at a bathing-place. —**bāl¹ gaṣhun** —**बैलि गहृन्** |

उत्कीचदानम् m.inf. to bribe secretly (a judicial officer or the like). —**bāl¹ yun^u** —**बैलि यिनु** | **उत्कीचादिना संतोषणम्** m.inf. to bring a person over to one's own side by bribing (as ab.). —**lay** —**लय्** f. a friend's affection, loving companionship, loving devotion to a friend (K. 1076). —**mūṣ^u** —**मूञ्** | **जारासक्ता** f. an adulteress, a woman who is addicted to associating with lovers, a wanton.

yār-i-jōnī यारि-जानी (m.c. for **يارجان**) m. a beloved friend (Rām. 14).

yēri यरि in **yēri-lūkh यरि-लूख** | **रहलोकः** m. (sg. dat. —**lūkas** —**लूकस्**), this world or life, the world of mortals, as opp. to the future world or life. Cf. **yōr 1**.

yēr 1 येर or **एर** | **ऊर्णा** m. wool (cf. **raza-yēr**, p. 856b, l. 8) (El. f.; Gr.Gr. 21, m.; L. 465).

yēra-dastār येर-दस्तार् | **श्रीर्णशिरोवेष्टनम्** m. a woollen turban. —**dāv** —**दाव्** | **श्रीर्णतन्तुः** f. woollen thread, worsted. Note that **dāv**, p. 260b, l. 23, is m. —**jōrāba** —**ज्वराब** | **श्रीर्णपादाच्छादनम्** m. a woollen stocking or sock. —**kōn^u** —**कोनु** | **ऊर्णातन्तुगुलिका** m. the ball of worsted as wound on the distaff in the process of spinning. —**kangañ** —**कंगञ्** | **ऊर्णाविवरणयन्त्रम्** f. a wool-comb, a comb-like instrument for teasing out wool, a teasel. —**kānul** —**कानुल्** | **अतिदीर्घोर्णाचयः** m. a long string of wool like a plaited braid (not so thick as —**lav**, bel.). —**kataway** —**कतवय्** | **ऊर्णाकर्तनवृत्तिः** (वितनं च) f. the profession or employment of spinning wool; the wages, or fee, paid for spinning wool. —**lav** —**लव्** | **दीर्घस्थूलोर्णावलिः** m. a long, thick rope or cable of wool (cf. —**kānul**, ab.). —**pan** —**पन्** | **श्रीर्णतन्तुजालम्** m. a quantity (large or small) of woollen thread or worsted. —**thōs** —**थुस्** | **मुष्टियाह्योर्णासमुदायः** f. as much wool as can be taken up by one hand, a fistful of wool. —**thōs^u** —**थूसु** | **समुच्चितहस्ताङ्गुल्यायः ऊर्णासमुदायः** m. a lump of so much wool as can be taken up by the fingers of one hand. —**ṣādar** —**षादर** | **श्रीर्णशाटकः** f. a woollen shawl.

yēr 2 (El. *er*), i.q. **ōr^u 1**.

yēra, a marriage feast (L. 460, probably a misprint for **yēn^u 3**, q.v.).

yero, see **yōr^u**.

yira यिर m. the bulrush, *Typha angustifolia* and *T. latifolia* (El.). I.q. **pēṣ^u**, q.v.

yīra ईर (L. 460, *yēra*, floating) in **yīra gōmot^u** **ईर गोमंतु** | **जले निमज्जय गतः, चिन्ताकुलः** perf. part. (f. —**gōmūṣ^u** — **गामंजू**), floating, drifting; immersed (in water or the like), sunken, plunged into; distracted, perplexed, distraught, confused (K.Pr. 7). —**gaṣhun** —**गहृन्** m.inf. to float, drift (Gr.M., K.Pr. 184); to become immersed or plunged into

(water or the like); to become distracted, etc., as ab.

—**karun** —करुन् m.inf. to cause to float, to cause to drift (on the surface of water) (Śiv. 1487). (cf. **yirun**.)

yīri ईरी in **yīri pīri wālūn^u** ईरी पीरी वालंनू । चवमानना f.inf. to disregard, neglect, show disrespect to (esp. to one who is haughty or self-conceited).

yōr 1 योर pron. adv. here, in this place (cf. **ōr na yōr**, p. 41b, l. 14; **ōr-yōr**, id., l. 16. **ōruk^u yōr**, id., l. 32; **tōra yōr**, p. 1019b, l. 43) (El. *yār, yār, yār*, hither; Gr.Gr. 155; W. 94; Rām. 288, 450, 881; K. *ār yār*, there and here, round about, in all directions, 656; H. ii, 2; viii, 5; ix, 6, 8, 10, 12; x, 4). **yiti-yōr**, henceforth, from now on (Śiv. 42, 69, 72, 375, 378, 417, 598). **-kun** 1 -कुन् । एतत्पार्श्वे adv. in this direction, hither (Gr.Gr. 160); on this side, on the near side; up to now, up to this time (cf. **tana yōr-kun**, p. 1008b, l. 22; **tati yōr-kun**, p. 1040b, l. 11). **yimi-yōr-kun**, from this time forth, henceforth (Śiv. 311).

yōra 1 योर adv. from this side, from the near side, from here, hence (cf. **ōra yōra**, p. 41b, l. 27) (Gr.Gr. 156; W. 94; K. 818; H. v, 8). **yōra tōra**, from this side and that (Śiv. 117). **-kani** 1 -कनि or **-kanēn** 1 -कन्यन् । एतद्देशतः, एतत्पार्श्वतः adv. from this side, hence (Gr.Gr. 159, K. 653). **-kanyuk^u** 1 -कन्युकु । एतत्पार्श्वभवः gen. adj. (f. **-kanic^u** -कनिचू), of, belonging to, or produced in this direction or on this side.

yūrⁱ 1 यूरि (also written **yūry** यूर्य) । इहैव pron. adv. emph. in this very place, exactly here (cf. **wūry na yūry**, p. 1144b, l. 7) (Gr.Gr. 156; W. 93 *yuri*; Śiv. 283, 450, 638; Rām. 166, 262, 294, 382, 560, 1748, 1785; H. x, 12; YZ. 44, 180, 418, 459); to this very place, hither (H. x, 5; xii, 15, 23). **-hond^u wōla** -हन्दु वल. come here (vill.) (H. v, 5). **-kun** 1 -कुन् adv. even in this direction, in this very direction.

yōruk^u योरुकु gen. adj. (f. **yōriuc^u** योरचू), of, belonging to, or produced here (cf. **ōruk^u yōruk^u**, p. 41b, l. 34).

yōr 2 योर rel. pron. adv. where, in the place in which (Gr.Gr. 155; W. 94, 139 *yur*). **-kun** 2 -कुन् । यत्पार्श्वे adv. in the direction which, whither (Gr.Gr. 160); on the side which, where.

yōra 2 योर adv. from the side which, from what place, whence (Gr.Gr. 156; W. 94; L.V. emph. *yōray*, 19; H. i, 6 (correl. *tōra*)). **-kani** 2 -कनि or **-kanēn** 2 -कन्यन् । यत्रदेशे, यत्पार्श्वतः adv. in the place which, where; from the place which, from where, whence (Gr.Gr. 159). **-kanyuk^u** 2 -कन्युकु । यत्पार्श्वभवः gen. adj. (f. **-kanic^u** -कनिचू), of, belonging to, or produced where, or in the place which.

yūrⁱ 2 यूरि (also written **yūry** यूर्य) । यच्चैव rel. pron. adv. emph. even where, even in the place which, in the very place which (Gr.Gr. 156, W. 93 *yuri*, L.V. 61, K.Pr. *yār* 84). **-kun** 2 -कुन् । यत्पार्श्वे adv. even in the direction which, in the very direction which (Gr.Gr. 160); even where (K.Pr. 254).

yōri योरी یاری f. friendship (Rām. 1052); assistance, help (El. *yārī*). —**karūn^u** —करंनू । उपकारदया-विधानम् f.inf. to show friendship (to), to show kindness (to), to do a favour (to), to help, relieve, assist (El.; Śiv. 202, 1504; Rām. 1220).

yōr^u योरु or (q.v.) **yōd^u** योडू । आरवृक्षविशेषः f. a fir-tree, the blue pine (cf. **dōla-yārē**, p. 211a, l. 40) (El. *yār, yār, yārī*, pinus longifolia, or *yād*; also *yero*, m.; L. 78, 80, *yār*, pinus excelsa; W. 12; Śiv. 1908; K.Pr. *yār* 58, 114, 229). Its wood is called **kāyor^u**, etc., q.v.

yāri-kélam यारि-कलम । सरलद्रवः m. the resin, or tar, that exudes from a pine-tree (El. *yārī kilam*).

-kang -कंग । वृक्षविशेषपुष्पविशेषः m. a pine-cone.

-kāgol^u -काँगलु । मूलविशेषः m. (sg. dat. **-kāgalas** -काँगलस), the root of a certain wild plant, which, when powdered and mixed with clarified butter, etc., so as to form an ointment, is used as a remedy for rheumatism and the like. **-lang** -लंग । मूलविशेषः m. another wild root used in the same way for similar purposes. **-pan** -पन् । देवदारुमञ्जरी m. a spray or twig of a pine-tree.

yur युर (W. 139), i.q. **yōr** 2, q.v.

yur^u यिरु m. in **yirⁱ-kyul^u** यिरि-कुलु । असह्यवृत्ति-निरर्थकार्यायासः m. distress or annoyance caused by frequently repeated useless acts, nonsensical talk, or the like. **-kyum^u** -किसु or (Rām.) **-kum^u** -कुमु । पुष्पविशेषः m. N. of a certain fragrant flower that blooms on the waste lands after the snow has melted (Rām. 678, 1090).

yirada इराद إرادة m. a desire, wish, will, intention, resolve (Gr.M.).

yërga यर्म یرغه । शीघ्रगतिः(अश्वादेः) m. an amble (the pace of a horse).

yërihō यरिहो । जनसंकुलता m. a crowd or throng (of people, collected with some object, or come together for some reason).

yārkand यार्कन्द m. the town of Yārkaud, in Central Asia (H. xi, 1).

yirⁱkum^u यिरिकुमु. **yirⁱkyum^u** यिरिकिसु. see l. 33 ab.

yërma यर्म or **yōrma** यर्म । स्तूतिविशेषः m. a kind of fancy embroidery or rich needlework (e.g. adorning a woollen mat). —**dyun^u** —दिनु । स्तूत्या चित्रकर्मनिर्मितिः m.inf. to embroider as ab. **-gor^u** -गर् । स्तूतिचित्रकर्मकारः

m. an embroiderer (of this kind of work). —**tārun** —**तारुन्** । **स्यूया चित्रसंक्रामणम्** m.inf. to embroider as ab.

yōrām 1 योराम् pron. adv. up to here, as far as this place (W. 93); up to now, until now (W. 93).

yōrām 2 योराम् rel. pron. adv. up to where, as far as the place which (W. 93); up to when, until the time when (W. 93).

yurmī युर्मि f. in **gagar-yurmī**, p. 280a, l. 22.

yārāna यारान یاران **मैत्री** m. friendliness; friendship, mutual affection (Śiv. 476).

yārun यारुन् । **प्रतिसंख्यानम्** conj. 1 (1 p.p. **yōr^u** योर्), to be friendly (W. 114); hence in various metaphorical senses, such as to repay an obligation or kind action by another (Śiv. 954); to pay by set off, to take credit in account; to give credit for something not done, or a debt not paid (Śiv. 1582); to accept something of small value as the equivalent of something of great value (Śiv. 1687); to accept a small fine as requital for an offence that should be met with a long term of imprisonment; to ward off an approaching calamity by performing appropriate penances, sacrifices, or the like (and so satisfying fate).

yōr^u-mot^u योर्-मत् । **निकृत्वा संशोधितः** perf. part. (f. **yōr^u-mūṣ^u** योर्-मूष्), paid by set off (etc., as ab.).

yōrith dyun^u योरिथ् दिनु । **आयत्तीकरणाचार्यणम्** m.inf. to make over something or some work to the entire control of another person (as an equivalent for something else, or in order to gratify him). — **gaṣhun** — **गकुन्** । **कृणाख्यापनम्** m.inf. (a god, or some powerful person) to show mercy (to someone threatened with calamity, as a result of his prayers, repentance, or the like). — **nyun^u** — **निनु** । **स्वायत्तीकरणम्** m.inf. to take in exchange, or as an equivalent; to take something or some work entirely under one's own control (as ab.). — **ṣhunun** — **कुनुन्** । **समर्पणम्** m.inf. forcibly to make over some difficult work to another (even if it is beyond his powers).

yērun येरुन् or **एरुन्** । **तन्तुवितननम्** conj. 1 (1 p.p. **yyūr^u** यूर्, f. **yīr^u** यीर्, Gr.Gr. 15) (in weaving) to sort, or arrange, the warp for the loom (cf. **yēn^u** **yērūn^u**, p. 1200b, l. 23) (Gr.Gr. 21, Śiv. 1808, K.Pr. 249); met. (of a bird) to put together, i.e. build (a nest) (cf. **ōl^u** **y^o**, p. 23b, l. 13) (Śiv. 1025, 1049, 1440; Rām. 1415).

yyūr^u-mōt^u यूर्-मत् । **संपन्नसंतानः** perf. part. (f. **yīr^u-mūṣ^u** यीर्-मूष्), (of warp) arranged, sorted as ab.).

yēran-wōj^u येरन्-वाञ्जु. **yīran-wōj^u** ईरन्-वाञ्जु, or

yīrīn^u-wōj^u यीरिञ्जू-वाञ्जु । **तन्तुविस्तारणोपकरणविशेषः** f. the ringed stick used for arranging the thread for the warp (as described under **yēn^u** **yērūn^u**, as ab.).

yīran-dol^u ईरन्-दंलु or **yīrin-dol^u** यीरिन्-दंलु । **वितानयन्त्रविशेषः** m. the whole contrivance of upright sticks for arranging the warp, as described under **yēn^u** **yērūn^u**. In distributing the thread with his ringed stick the weaver walks continually up and down the whole row of sticks. — **dol^u** **lāgun** -दंलु **लागुन्** । **अनुवृत्त्या गतप्रत्यागतविधानम्** m.inf. (met.) to walk continually backwards and forwards till some work is completed.

yīrīn^u-wōj^u यीरिञ्जू-वाञ्जु । **तन्तुवितानोपकरणविशेषः** f., see **yēran-w^o**, ab.

yīran ईरन् । **स्यूणा** f. (sg. dat. **yīrūn^u** ईरञ्जू, Gr.Gr. 69), an anvil (El.; Gr.Gr. 14, 29, 69; H. xi, 16).

yīrān ईरान् ایران m. Iran, Persia (El. *irān*; Gr.Gr. 150; Gr.M.; H. ii, 1).

yīrōnⁱ ईरानि ایرانی adj. (f. **yīrāni** यीरानि, Gr.Gr. 150), of or relating to Persia, Persian (El. *irānī*). — **gur^u** — **गुर्** । **ईरानदेशोद्भवो ऽश्वः** m. a Persian horse (Gr.Gr. 150).

yīrun ईरुन् । **ऊर्ध्वभ्रमणम्** conj. 3 (2 p.p. **yīryōv** ईर्योव्), to float about, drift (up in the air, or on the surface of water) (El.; Gr.Gr. 14; Rām. 620, 790, 1078); to drift whirling about (Śiv. 1551); to be distracted, perplexed, distraught (Śiv. 1023).

yering (? spelling) m. a flower of Kashmir (El. *ering*).

yēranāwun येरनावुन् conj. 1, caus. of **yērun**, q.v. (1 p.p. **yēranōw^u** येरनोवु), to cause warp to be arranged for the loom; (of a bird's nest) to cause to be put together, to cause to be built (Śiv. 1784).

yūraph यूरप् m. (sg. dat. **yūrapas** यूरपस्), Europe (the English word) (Gr.M.).

yersa (? spelling) m. *Iris florentina* (El. *ersa*).

yirshād र्शाद् ارشاد m. direction, instruction, order, command, bidding (Rām. 718, where *yirshād* is a misprint).

yēruw^u येरुवु adj. (f. **yēriv^u** येरिवू), made of wool, woollen (K.Pr. 18). (Cf. **yēr 1**).

yīrawun^u ईरवुन् । **अनवस्थितः** n.ag. (f. **yīravūn^u** ईरवञ्जू), one who floats, floating (Rām. 973); one who is unstable, fickle, capricious; one who is distracted, perplexed, distraught, confused.

yīravūn^u **nāv** ईरवञ्जू नाव् । **विक्षेपवाहल्यम्** f. a floating, or drifting, boat (K.Pr. 254); great distraction, agitation, confusion (due to fear or the like). — **nāv gaṣhūn^u** — **नाव गङ्गञ्जू** । **विक्षेपवाहल्योपस्थितिः** f.inf. great distraction, as ab., to occur.

yīrawaṅṅē nāvi gaṣhun ईरवञ्ज नावि गङ्गुन् ।

अतिचिन्ताकुम्भीभवनम् m.inf. 'to go into a drifting boat', hence to become distraught, agitated.

yūry 1 and 2 यूयं, see yūrⁱ 1 and 2, s.v. yōr 1 and 2.

yār^z यारज़ or yār^{uz} यारज़ m. मैत्री f. friendship, affection (cf. *atha-y^o*, p. 65a, l. 24; *gāna-y^o*, p. 288a, l. 32; *hāpath-y^o*, p. 342b, l. 47; *muṭh^l-phāl^l-y^o*, p. 605a, l. 15; *nōn^l-y^o*, p. 640a, l. 34; *wata-y^o*, p. 1156a, l. 6) (El., L. 111, W. 21, K.Pr. 77); boon-companionship (cf. *banga-y^o*, p. 112b, l. 40; *pēn^{ji}-y^o*, p. 739a, l. 23) (Gr.M. *yārūz^u*). —lāgūn^u —लागून् m. मैत्रीसंबन्धनम् f.inf. to form or make a friendship.

yēs यस्, see yih 2.

yus युस्, yus^u यिस्, see yih 2.

yisbidⁱ hār यिसबिदि हार m. औषधविशेषः m. a certain white ointment made by mixing up a certain metallic powder in hot oil.

yisband यिसबन्द् (= اسپند) m. बीजविशेषः m. a species of mustard seed (employed in rheumatism and colds, and also burnt at marriages, births, and other festivals to drive away evil spirits, or to avert the mischievous effects of the evil eye) (L. 75 *isband*, *Peganum Harmala*; Rām. 1358).

yūsuf यूसुफ, see yūsūph.

yāsh याश् m. द्रव्यांगः f. a share of money given for help in the accomplishment of some particular work, a bribe, inducement to help. —hēn^u —ह्यन् m. उत्कीचग्रहणम् f.inf. to take a gift as an inducement (i.e. as a bribe, as blackmail, or to abstain from an accusation).

yēsh यश् m. यश् m. fame, reputation, glory, renown (Śiv. 1678; K. 2, (*yēshāh*, with suff. of indef. art.) 1169).

—gēwun —गवुन् m.inf. to sing the glory (of anyone or anything, gen.). to sing the praises (of), to commend, praise (Gr.M.; K. 842, 981). —kadun —कडुन् m. यशःखापनम् m.inf. to endeavour to gain a great reputation (by excessive liberality on some great occasion, or the like). —nērun —नेरुन् m. यशःखातिः m.inf. reputation to issue, (a person's) fame to become widespread.

yēshē-wōl^u यश्-वोलु m. यशस्वी adj. (f. -wājēn -वाज्यञ्), famous, glorious, renowned.

yīsāh ईसाह (= عيسى) m. N.P., Jesus (H. iv, 2).

yishēbūr^u यिशबूरु f. N. of a village in Kashmir (Rām. 677). It has a famous and holy spring, which is said to be a portion of the Ganges. For the legend connected with it, see K.Pr. 120 (*Ishibari*).

yēshōdā यशोदा f. N. of the wife of the cow-herd Nanda and the foster mother of Krushn (Kṛṣṇa) (Skt. *Yashōdā*) (Śiv. 702, 990, 1141, 1371, 1385, 1395, 1399,

1435, 1461; K. 48, 66, 94, 98, 109, 115, 136, 139, 143, 156, etc.).

yēshōdānand यशोदानन्द m. 'the Joy of Yēshōdā' (q.v.), a N. of Krushn (Kṛṣṇa) (Śiv. 1382, 1838).

yishk यिश्क عشق m. love (El. *ishk*; YZ. 1, 40, 204, 245).

yēshm यिश्म or yēsh^m यश्म m. agate (El. *yesham*).

yishān यिश्आन m. a ruler, master, lord; a N. of Shiv (Śiva) (Śiv. 1145).

yishpecha (° spelling) m. *Ipomoea coerulea* or *Pharbitis nil*, i.q. *kāladāna*, p. 435b, l. 43 (El. *ishpecha*).

yishāra यिश्आर اشار m. a sign, token, hint, signal (El. *ishāra*, K. 646, K.Pr. 202); a slight movement (of the hand, etc., as a sign, command, or the like) (Rām. 478). —karun —करुन् m.inf. to point out, signal, beckon (El., Gr.M.).

yīshōr or yīshwar यिश्ओर यिश्वर m. a lord, master (Śiv. 48, 162, 853; Rām. 770); the Supreme Deity (Gr.Gr. 199, 200; Śiv. 20, 31, 60, 241; Rām. 32, 180, 220, 252, 525, 991, 993, 1260, 1284, 1477, 1570, 1670, 1705; K. 385); a N. of Shiv (Śiva), connoting his power and supreme lordship (L.V. 43; Śiv. 81, 132, 386-7, 429, 487, 493, 599, 676, etc.; Rām. 607; K. 796, 877).

yishēr-wār यिश्ओर-वार m. यहचारविशेषः f. (in astrology) N. of a certain period of three months, viz. the months during which the sun passes through the zodiacal sign under which a man was born, and also through the signs immediately preceding and following it. Thus, if a man is born under Aries, the period is the three months taken by the sun in passing through Pisces, Aries, and Taurus. Each year the man is particularly affected by the sun during these three months.

yishērāv yī यिश्ओरव् ई ईकारः m. the name used in schools for the character in the Śāradā alphabet corresponding to the Nāgarī ई ī.

yishṭ यिश्ट adj. e.g. wished, desired, longed for: beloved, agreeable, liked; worshipped, revered.

yishṭa-dēv यिश्ट-देव m. (f. *yishṭa-dēvī* यिश्ट-देवी), a specially revered god (or goddess), one's tutelary deity (Śiv. 113 fem.). *yishṭa-dyun^u* यिश्ट-दिनु m. (sg. obl. -*dina* -दिन) the giving of that which is desired, giving all that is wanted, lavish generosity (Rām. 4).

yishṭihār यिश्तिहार اشتهار m. advertisement, proclamation (Gr.M.).

yēsōkⁱ यसांकि m. सदादीन्यखिन्ः adj. e.g. suffering from continual and abject poverty, poverty-stricken.

yēsākh यसाख m. दारिद्र्यदीन्यम् m. (sg. dat. *yēsākās* यसाकस्), utter or abject poverty (i.e. want of every necessity of life). —pyon —प्युन् m.inf. दैन्यापत्तिः m.inf.

1435, 1461; K. 48, 66, 94, 98, 109, 115, 136, 139, 143, 156, etc.).

1435, 1461; K. 48, 66, 94, 98, 109, 115, 136, 139, 143, 156, etc.).

1435, 1461; K. 48, 66, 94, 98, 109, 115, 136, 139, 143, 156, etc.).

1435, 1461; K. 48, 66, 94, 98, 109, 115, 136, 139, 143, 156, etc.).

1435, 1461; K. 48, 66, 94, 98, 109, 115, 136, 139, 143, 156, etc.).

such poverty to befall (a person). —**śhunun**
—**हुनुन्** । **दैन्यापादनम्** m.inf. to reduce (another) to
utter poverty.

yēsākālad यसाकलद् । **दीनः** adj. e.g. (as subst., f.
yēsākāladīn यसाकलदिन्), poverty-stricken.

yēs^ala यसल । **सासग्येण** adv. totally, all together,
entirely.

yēsāl यसल in **lam-yēsāl**, p. 524a, l. 26, q.v.

yismōgul यिसखगुल् (= **الاصغول**) । **बीजविशेषः** m. the seed
of the fleawort or plantain, *Plantago ispaghol* (El.
ispaghol).

yōsman योस्मन् । **पुष्पविशेषः** m. the lilac (L. 461, *yosman*).
(Cf. **hiy-āsmān**, p. 363a, l. 28.)

yēsāna यसान । **तैलपक्कभोज्यविशेषः** m. a kind of dish
composed of various articles (such as lotus filaments,
water chestnuts, beans, and pieces of fish) made up
with a paste of rice-flower and fried in oil. —**gor^u**
—**र्ग** । **तैलपक्कभोज्यविक्रेता** m. a man who makes and
sells this.

yēsōnd^u यसंन्दु. see **yih 2**.

yisōnd^u इसन्दु. see **yih 1**.

yūsūph यूसुफ्. **yūsuf يوسف** m. N.P. Joseph (the
patriarch) (Il. vi, l. 10, 14-16; YZ. *yūsuf* 202, etc.;
K.Pr. *yūsuf* 256).

yisaphgol (El. *isaph^o*), see **yismōgul**.

yēs^rर यसर् । **बद्धायासः** f. great physical toil, manual
labour, heavy toil, labour beyond one's powers, severe
exertion. —**aniūn^u** —**अनञ्जू** । **अत्यायासनम्** f.inf. (out
of enmity, or the like) to cause a person to exert
himself in heavy toil beyond his powers, to exhaust
another by putting him to hard labour. —**yiñ^u**
—**यिञ्जू** । **अत्यायासानुभवः** f.inf. such heavy toil to fall
upon a person (esp. when it consists in doing some
useless work).

yēs^{sa} यसस्. **yōssa खस्स**. see **yih 2**.

yistāda इस्ताद् **استاد** adj. e.g. standing, erect (Śiv. 497;
Rām. 950, 1443, 1697); rearing (as a horse) (Rām. 921);
standing ready (for anything) (Rām. 1420, 1452).

yōsay खसय. see **yih 2**.

yat. see **yēś^u**.

yātai, yātu, see **yā 1** (p. 1182b, ll. 49 ff.).

yaitu यितु, an old form of **yūt^u 2**, q.v., in L.V. 81.

yēt¹ 1 यति. see s.v. **yot^u**.

yēt² 2 यति. i.q. **yit¹**, q.v., s.v. **yut^u**.

yēt^u or **yūt^u** **यंटु** । **कण्डोलविशेषः** (sg. dat. **yēcē यच्च**),
a kind of large basket for carrying loads (made of
withies, tall, wide at top and narrow at the bottom) (cf.
bāna-y^o, p. 110a, l. 8; **śāñē-y^o**, p. 1077a, l. 1)
(L. 461 *y^othi*, a basket-load of manure). Cf. **yēcēl**.

yēcē-sōr^u **यच्च-सार्क** । **कण्डोलविशेषद्वारा संयहः** f. 50

collection by these basketfuls, making a pile (of
grain or the like) by bringing many of these
basketfuls.

yēci-khōr^u **यचि-खोर्** । **कण्डोलविशेषः** m. a kind of
basket, similar to the **yūt^u**; cf. **khōr^u 3** and **khōr^u 2**.
yēci-mēci यचि-म्यचि । **अल्पसामग्र्या निर्वाहणम्** adv. with
a small (i.e. insufficient) collection (of materials, etc.,
for any work). (Cf. **mēt^u**).

yita यित. in **yita-gaśh यित-गश्** । **गमागमः** m. or f.
repeated coming and going (necessitated in performing
some work). —**gaśh karun** (or **karūn^u**) —**गश् करन्**
(or **करञ्जू**) । **गमागमानुवृत्तिः** m. or f.inf. to come and
go repeatedly (as ab.). —**gaśh lagun** (or **lagūn^u**)
—**गश् लगुन्** (or **लगञ्जू**) । **गमागमासक्तिः** m. or f.inf.
repeated coming and going to be attached (to a person),
i.e. (in the performance of some work) fatigue caused
by frequent coming and going to be experienced (esp.
when the person continues coming and going in
ignorance that the work has already been completed).

yit¹ इति, yiti इति. see **yut^u**.

yit² इति. see **yūt^u 1**, **यिति**. see **yūt^u 2**.

yot^u यंतु । **यत्र** rel. pron. adv. where, in the place which
(Gr.Gr. 156; Gr.M.; W. 94 *yot, yut*; Rām. 471).
—**tām -ताम्**. —**tāmath -तामथ्**. —**tāñ -ताञ्**, or —**tāñēth**
—**ताञथ्** । **यदन्तम्**. **यत्पर्यन्तम्** pron. adv. as far as, until,
so long as (Gr.M.; Śiv. 681; Rām. —**tām** 240, 782,
1550, 1605; —**tāmath** 26, 374, 423, 559, 1233; —**tāñ**
303, 334, 899, 1002; K. —**tām** 1058, —**tāñ** 6, 1079,
1096; Il. —**tāñ**, xii, 6); cf. **yutām, yotāñ**, s.v.
yutāñ 2. —**tot^u** —**तंतु** adv. here and there, prom-
iscuously, all about, everywhere (Rām. 30, 99);
wherever (Rām. 21, 152); cf. p. 1040a, l. 12. —**yot^u**
—**यंतु** adv. wherever (Rām. 1776).

yēt¹ 1 यति (for **2**, see s.v. **yut^u**) । **यत्र** pron. adv.
where, in the very place which (Gr.Gr. 154; W. 93-4
yati, yeti).

yēti यति । **यत्र** pron. adv. from where, from the
place which, whence (Gr.Gr. 150, 155; L.V. 57);
where, in the place in which (Gr.M.; L.V. 88; Śiv.
908, 1101, 1316-7, 1376, 1880; Rām. 363, 602, 942,
1100; K. 1028, 1124; Il. viii, 11; x, 7; K.Pr. 58).
—**kin¹** —**किन्नि** (Gr.Gr. 158) or —**pētha -पथ** (Gr.Gr. 155)
adv. from the place which, whence.

yētiy यतिय् or **yotuy यंतुय्** । **यत्रैव** pron. adv. emph.
even where, in the very place which (Rām. 1244,
1707, 1730).

yētyuk^u 1 यतिकु (for **2**, see **yityuk^u**, s.v. **yut^u**) ।
यत्रत्यः pron. adj. gen. (sg. f. **yētiy^u** **यतिकू**), of where,
of, belonging to, or produced in the place which
(Gr.Gr. 150).

yôt^u 1 योतु । यातः adj. (f. yôṣ^u 1 याञ्चू), gone long ago, long gone, long ago departed.

yôt^u 2 योतु or (q.v.) ôṭ^u चोतु । केवलः, यावन्नितः adj. (f. yôṣ^u 2 याञ्चू), alone, mere, sole, only (as in nēcyuwuy yôt^u, only a boy) (El. yôt; W. 96 yot; K. 560, 756; K.Pr. 85); (as adv.) only, merely, nothing but (Gr.M.; Rām. 854 pūnasay yôṭ^u, (read a letter) only to himself, i.e. privately); (with a word indicating number or quantity) only (so much) (as in akh yôt^u, only one), merely.

yut, yút, see yuth^u 1 and 2, and for yút, see also yüt^u 1. yut^u इतु । अत्र pron. adv. here, in this place (cf. yut^u kēhō tot^u, p. 390b, l. 1) (El. yut; Gr.Gr. 156, yit^u; W. 94 yot, yut; Śiv. 1004; Rām. 471, 658-9, 734, 836, 1449, 1470; K.Pr. 102); hither, to this place (Gr.M.). -kun -कुन् । इहपाश्चै pron. adv. in this direction, on this side (Gr.Gr. 160). -tām -ताम, -tāmāth -तामथ, -tān -तान्, or -tānēth -तानथ pron. adv. up to this, up to here, up to now, in the meantime (H. v, 7). Cf. yutān 1.

yitⁱ इति or yētⁱ २ यति । इहैव pron. adv. in this very place, even here, exactly here (El. yit, yiti; Gr.Gr. 13, 154; Gr.M.; W. yiti, yeti, 93-4; Śiv. 16, 1614; Rām. 897, 1448, 1590, 1620-1, 1632, 1707, 1775; H. xii, 18; K.Pr. yēti 152). yitⁱ kyā इति क्या or yētⁱ kyā यति क्या । अधुनैव pron. adv. (in an affirmative answer to a command) right here, here on the spot, at once, even now. yitⁱ kyāh . . . atⁱ kyāh here (you see) on the one hand . . . there (you see) on the other hand (H. viii, 13); yitⁱ kyāh . . . yitⁱ kyāh, here (you see) . . . and here (on the other hand you see) (H. x, 12).

yiti इति । इह pron. adv. from here, hence (Gr.Gr. 155; Gr.M.; Rām. 942; H. v, 5, 8); here (El.; Gr.Gr. 150; Gr.M.; L.V. 73; Śiv. 87, 638, 1378, 1887, 1910; Rām. 374, 475, 1191, 1244, 1450, 1544; K. 1162; H. v, 8); here, in this world (K. 2, etc.). -kinⁱ -क्किन् । अस्मात्पार्श्वतः pron. adv. from here, from this direction, hence (Gr.Gr. 158). -pēṭha -पेट्ठ । इतःप्रभृति pron. adv. from here (up to . . .), (starting) from here (and reaching to . . .), hence (El. yitih pēṭhah; Gr.Gr. 155). -yōr -योर् adv. henceforth, from now on (Śiv. 42, 69, 72, 375, 378, 417, 598). -yōryum^u -योरिसु adj. (f. -yōrim^u -योरिसू), an inhabitant of this place, one who lives here (YZ. 232).

yiti इती, i.q. yitiy bel. (Rām. 1591, 1597, 1608).

yitiy इतिय । इहैव pron. adv. emph. even here, in this very place (Śiv. 115; Rām. 1172, 1290, 1762).

yutuy इतुय । इहैव pron. adv. emph. even here, in this very place (Gr.Gr. 156; W. yutui, yutui, 93; Rām.

525). In. H. xi, 20, yutuy is vill. for yūtuuy, q.v., s.v. yüt^u 1.

yityuk^u इतिकु or yetyuk^u २ यत्युकु । इहत्वः pron. adj. gen. (f. yi'yē'tic^u इ(य)तिचू), of, belonging to, or produced here (Gr.Gr. 150; Rām. 1712; K. 858; H. x, 1).

yüt^u 1 इतु । इयान् pron. adj. (m. sg. dat. yītis इतिस or yūtis यूतिस, ag. yitⁱ इति or yūtⁱ यूति; abl. yīti इति, yaiti यैति, or yōti योति; pl. nom. yitⁱ इति or yūtⁱ यूति; dat. yitēn इत्यन्, yaitēn यैत्यन्, or yōtēn योत्यन्; ag. yityau इती, yaityau यैती, or yōtyau योती. In the above yitⁱ and yūtⁱ are often written yīty इत्य and yūty यूत्य respectively. f. sg. nom. yīṣ^u ईचू or yūṣ^u यूचू; dat. yīṣē इच्य, yaiṣē यैच्य, or yōṣē योच्य; pl. nom. yīṣa इच्च, yaiṣa यैच्च, or yōṣa योच्च, and so on), this much, so much (as this) (El. yūt, yūth; Gr.Gr. 59, 91, 148; Gr.M.; Śiv. 583, 1253, 1598, 1634-5; Rām. 381, 485, 989, 1027, 1245; K. 469, 565, 1134); (as adv.) this much, to this degree (K. 906).

yitⁱ १ इति or yūtⁱ १ यूति । इयन्नः m. pl. nom. (f. yīṣa इच्च, Gr.Gr. 14), this many, so many (as this) (Gr.Gr. 150, Gr.M.).

yītis १ इतिस or yūtis १ यूतिस । इयन्नुखेन. इयन्नुखादिना sg. dat. as adv. for so much; at, or for, such a price.

yitiy इतिय or yūtiy यूतिय । इयन्न एव m. pl. nom. emph. (f. yīṣay इच्चय), exactly so many (as this).

yūtuuy इतुय m. sg. emph. (f. yīṣ^uy इच्चय), exactly this much, exactly so much (El. yutui; also yūtoi, enough; Rām. 633; H. xi, 20 yutuy, vill. for yūtuuy).

yüt^u २ or yyüt^u खूतु or यीतु or (in old Ksh., L.V. 81) yaitu यैतु । यावान् rel. pron. adj. (m. sg. dat. yūtis यूतिस or yītis यीतिस, ag. yūtⁱ यूति or yitⁱ यीति; abl. yīti यीति, yaiti यैति or yōti योति; pl. nom. yūtⁱ यूति or yitⁱ यीति; dat. yaitēn यैत्यन् or yōtēn योत्यन्; ag. yaityau यैती or yōtyau योती. In the above, yūtⁱ and yitⁱ are often written yūty यूत्य and yīty यीत्य respectively. f. sg. nom. yūṣ^u यूचू or yīṣ^u यीचू; dat. yīṣē यीच्य, yaiṣē यैच्य, or yōṣē योच्य; pl. nom. yīṣa यीच्च, yaiṣa यैच्च, or yōṣa योच्च, and so on), how much, as much as (Gr.Gr. 59, 91, 148; Gr.M.; L.V. 81 yaitu; Śiv. 1559; K. 1086. (yyūt^u) 478; YZ. 237, (yitih for yiti) 192). (f. yūt^u . . . tyūt^u, p. 1050b, l. 21.

yitⁱ यीति or yūtⁱ २ यूति m. pl. as many as, how many (Gr.Gr. 59, 149; Gr.M.; Śiv. 1329; K. 769, 779).

yīti phiri यीति फिरि । यावद्द्वारम् pron. adv. as many times as, as often as.

yīṣi vizi यीषि विषि । यावत्सु अनेहःसु pron. adv. at as many times as, as often as.

yüt^u चट्ट, see yēt^u.

yētabār यतबार । दारिद्र्यम् m. poverty, indigence, destitution (marked by meanness and squalor of appearance, dress, intelligence, qualities, and acts). —yun^u —यिनु । दुर्गतिसमुद्भवः m.inf. such poverty to come (to a person).

yētabār^alad यतबारलद् । दुर्गत्याक्रान्तः adj. e.g. (as subst. f. **yētabār^aladiū यतबारलदिञ्**), poverty-stricken (as in the preceding).

yath, for **yēth**, see **yih 2**; for **yith**, see **yih 1**.

yēth यथ, see **yih 2**.

yēth 1 यट् । कृन्धचेष्टा f. (sg. dat. **yēṭi यटि**), raising of the shoulders, shaking the shoulders, a shrug (indicating arrogance, conceit, or the like) (cf. **buñilⁱ-y^o**, p. 115b, l. 49; **wāza-y^o**, p. 1178b, l. 26; **yāwa-y^o**, s.v. **yāwa**); a similar motion by a horse. —**diñ^u** —दिञ् । कृन्धधामणम् f.inf. to take a person by the shoulders and shake him (with the intention of throwing him down). —**hāvūñ^u** —हावञ् । गर्वाविष्कारः f.inf. to show (unwarranted) pride or conceit (e.g. as regards undertaking some task which one is finally unable to complete). —**karūñ^u** —कर्ञ् । गर्वाख्यापनम् f.inf. id. —**wasūñ^u** —वसञ् । गर्वापगमः f.inf. conceit to come down, to become humiliated (by want of success in what one has undertaken); pride to be brought low (by loss of wealth, resources, or the like).

yēth 2 यट् in **yēṭa-phūr^u यट्फूर** । लोष्टभेदनः f. (in agriculturē) a clod-crusher (K.Pr., sg. abl. *yaṭahpariḥ* 187). Cf. **yēba-ṣūṭ^u**, p. 1183a, l. 31.

yētha यथ or **yitha 1 यिथ** । येन प्रकारेण. यत्काले rel. pron. adv. as, in like manner as, just as, as if, how (Gr.Gr. 153; Gr.M.; L.V. 100; Śiv. 52, 994, 1430; Rām. 32, 74, 354, 372, 698, 807, 917, 998, 1165, 1266, 1297, 1475, 1500; K. 55, 65, 378, 432, 438, 484, 524, 651, 726, 971, 1046; YZ. 107); just as, at the very time that, while; (as conjunct.) so that, in order that (K. 358, 989). —**pōṭhⁱ 1 —पांठि** or —**pōṭhin 1 —पांठिन्** rel. pron. adv. how (Gr.M.; Śiv. —**pōṭhⁱ**, 714; Rām. —**pōṭhⁱ**, 59, 1007). —**titha —तिथ** । यथा तथा pron. adv. in some way or other, somehow (cf. p. 1041b, l. 48) (Śiv. 75; K. 138, 1098, 1114, 1117, 1119, 1126).

yēthay यथय or **yithay 1 यिथय** rel. pron. adv. emph. just as, in precisely the same manner in which (Rām. 807, 1179; K. 77, 902, 1173-4). —**kana 1 -कन** or —**kānⁱ 1 -कनि** । येन प्रकारेण. येनैव प्रकारेण pron. adv. id.; as, in like manner as. —**pōṭhⁱ 1 —पांठि** or —**pōṭhin 1 —पांठिन्** । येनैव प्रकारेण pron. adv. just as, in precisely the same manner in which (Śiv. —**pōṭhin** 790; II. —**pōṭhⁱ** xii, 22).

yētha यट् in **yēṭha-lōr^u यट्लोर्** । अत्याहननम् m. a severe pummelling or beating. ? (cf. **yēth 2**).

yēthi (L. 461), see **yēṭ^u**.

yith 1 इथ, see **yih 1**.

yith 2 यिथ, see **yun^u**.

yith 3 यिथ, for **yētha** in **yith-nay यिथ-नय** conj. so (that not, in order that not (II. ix, 12)).

yitha 2 इथ । इत्यम्. फलानिच्छया pron. adv. thus, in this manner, in this way (Gr.Gr. 153, Gr.M., K. 393); without motive, without reason, casually (in this sense usually with an interrogative verb, as in **yitha gachyā sub**, will he go without motive?, i.e. he certainly will go with a motive). —**pōṭhⁱ 2 —पांठि** or —**pōṭhin 2 —पांठिन्** । अनेन प्रकारेण pron. adv. in this manner, in this way, thus (El. *yithah pāt*, also *yithapāt*, translated 'again'; Gr.Gr. 153; Gr.M.; W. 96 *yiti pōth*; Śiv. —**pōṭhⁱ** 571, 683).

yithay 2 इथय । इत्यमेव. निष्कारणमेव. विना निमित्तादि pron. adv. emph. in this very manner, exactly so (Rām. 69, 688, 691, 704); without cause, motive, or reason, for no particular reason, on the spur of the moment (Śiv. 652); without resistance, without price, gratis (El. *ithai, yithai*; Gr.Gr. 13 *ithai*; Gr.M.). —**hyuh^u** —हिहु । अस्वस्थः, व्याकुलः pron. adj. (f. —**hish^u** —हिशू), exactly like this, such (El. *yithanhyi*); ill at ease, feeling unwell, out of sorts, only so so; distraught, agitated (by fear of anxious times, of illness, or the like); El. also gives as adv. *ithingy*, thus.

—**hyuh^u gaṣhun** —हिहु गङ्गुन । रुष्टीभवनम् m.inf. to become angry (at), resent, take umbrage. —**hyuh^u karun** —हिहु करुन । कोपनम् m.inf. to make (a person, esp. a member of one's own family) angry. —**kana 2 -कन** or —**kānⁱ 2 -कनि** । अनेन प्रकारेण. इत्यं प्रकारेण pron. adv. in this very manner, thus. —**pōṭhⁱ 2 —पांठि** or —**pōṭhin 2 —पांठिन्** । इत्यं प्रकारेण pron. adv. in this very manner, in this very way, exactly so (Gr.M.; Śiv. —**pōṭhⁱ** 490, 684, 810, 837, 843, 869, 924, 1251, 1336; —**pōṭhin** 672, 1668; Rām. —**pōṭhin** 1016, 1311, 1315; II. —**pōṭhin** viii, 3). —**rōzun** —रोजुन् । प्रतीक्षणम्. क्रियाव्यापारहीनीभवनम् m.inf. to wait for (some result soon to happen); to sit doing nothing, hence be without employment, to sit apart from one's fellows, to remain unmarried, not to join the company at a meal, and so on. —**thawun** —थवुन् । कार्यवृत्तावनायोजनम् m.inf. to set a person aside and inactive, to keep him apart from others, not to put him to his proper use (e.g. at meal times to abstain from giving food, to keep (a son) at home and unmarried, to keep money and not to put it to a profitable use, to have a coat and not wear it, and so on).

yuth^u 1 रथु । ईदृशः pron. adj. (m. sg. dat. **yithis** रथिस; f. nom. **yish^u 1 रक्**, e.g. Śiv. 35), this-like, such, of this sort (El. *yut, yūt, yūth*; Gr.Gr. 153; Gr.M.; W. 94 *yuth*; Śiv. 35-6, 323, 342-3, 535, 553, 574, 649, 747, 805, 814, 831, 833-4, 847, 887, 971, 1005, 1010, 1015, 1020, 1206, 1220, 1255, 1288, 1452, 1717-8, 1738, 1754, 1839, 1908; Rām. 347, 407, 552, 571, 589, 593, 596, 1212, 1601, 1739, etc.; K. 61, 527, 1127, 1147, 1161). (as adv.) in this manner, thus, so (Gr.M.; Śiv. 477, 682, 745, 824, 999, 1003, 1230, 1247, 1730; Rām. 535, 593, 1028, 1212, 1218, 1496, 1533; K. 883). —**hyuh^u 1** —हिहु or —**hyuw^u** —हिव । एतेन सदृशः एतादृशः pron. adj. (f. **yish^u hish^u रक् हिशु, yish^u hiv^u रक् हिव**), id. (Gr.M., Śiv. 1728).

yuthuy 1 रथुय । ईदृश एव pron. adj. emph. (f. **yish^uy रक्थुय**), exactly like this, of this very sort, even such (El. *ithūā*; Gr.M.; W. 93 *yuthui, yuthoi*; Śiv. 649, 826, 879, 1049, 1114, 1444, 1798; Rām. 526, 1307, 1347-8, 1494; K. 134; YZ. 441 ff. (m.sg. *yuthui*, f.sg. *yithui*, m.pl. *yithū*)). —**hyuh^u** —हिहु pron. adj. id.; (as adv.) thus (El. *yuthui hyu, yuthyu*).

yuth^u 2 or **yyuth^u यिथु** । यादृशः rel. pron. adj. (m. sg. dat. **yithis** यिथिस; f. nom. **yish^u 2 यिकू**, cf. Śiv. 1002), which-like, what-like, like as, (such) as (Gr.Gr. 153; Gr.M.; W. 94 *yuth*; L.V. 55; Śiv. 68, 364, 708, 761, 1002, 1207; Rām. 325, 608, 504, 506, 609, 619, 770, 995, 1290, 1364, 1498, 1504, 1508, 1531, 1628, 1639; K. 210, 476, 1150; II. xii, 24; YZ. 206, 208); (as conjunct.) that, in order that, so that (El. *yut, yūt, yūth*; Gr.M.; W. 100 *yuth*; Śiv. 154, 164, 357, 383, 424, 522, 554, 640, 740, 804, 896, etc.; Rām. 148, 164, 258, 386, 531, 606, 686, 758, 804, 826, 878, etc.; K. 38, 1092); (as adv.) as, in the manner that, in proportion as (Śiv. 118, 593, 909, 1708, 1752, 1839; Rām. 651, 722, 1028, 1512, 1539; K. 1071; II. v, 6; xii, 12, 15; YZ. 24, 214); even as, at the very time that (II. viii, 7). —**na** —न । **मा नाम** pron. conjunct. that not (e.g. in 'take care that you do not so-and-so') (Śiv. 1585, 1629, 1641, 1676, 1706, 1743; YZ. 83); so that not, in order that not (K. 605). —**tyuth^u** —तिथु । यादृक्तादृक् (मध्यमः) pron. adj. (f. **yish^u tish^u यिकू तिकू**), as such, i.e. such as (Śiv. 780); so so, moderately right or good, not bad and not good; (of a person) not much of a fellow (used in contemptuous reference); (as adv. and conjunct.) in such a manner that (Śiv. 1705).

yuthuy 2 यिथुय rel. pron. adj. emph. just (such) as, exactly as (Śiv. 600, 1305, 1341); (as adv.) exactly as (L.V. 64).

yēth^{an} यथन् or **yēt^{an} यतन्** । प्रयत्नः m. effort, exertion, endeavour (Gr.M. *yētu*); persevering or continued effort, perseverance.

yithanhyū, yithinyu (El.), for **yithay-hyuh^u**, see p. 1208b, ll. 25, 28.

yēthur^u यथुर् । इन्धनविशेषः m. (sg. dat. **yētharas** यथरस्, pl. nom. **yēthar** यथर्), a certain shrub growing in barren uplands, and used as firewood. **yēthar-nār** यथर्-नार । इन्धनविशेषाणि, षणिकरीषशान्तावस्थः m. fire from this wood; met. a person of a mild disposition who is suddenly moved to quick and fierce anger.

yitihās इतिहास m. a history, legend, historical tradition (Śiv. 1457).

yētāl यटल् । स्वन्धभ्रामणशीलः adj. e.g. (a person or horse) who when rising, going, or the like is in the habit of swinging round or twisting his shoulders and back. Cf. **yēth 1**.

yētīm यतीम् يتيم m. a fatherless child, an orphan (cf. **baba-y^o**, p. 77a, l. 22; **mājē-y^o**, p. 557b, l. 43; **mōlⁱ-y^o**, p. 566b, l. 31) (Gr.M., K.Pr. 160).

yutām युताम्, yutāmāth युतामथ adv. and conjunct. while, whilst, as long as (El.; W. 93 *yotām*); till when, until (El.; W. 93 *yotām*, 94 *yotām*). Cf. **yutān 2**, and **yot^u-tām**, s.v. **yot^u**.

yēt^{an} यतन् । यतः i.q. **yēth^{an}**, q.v.

yētēn 1 यत्यन् or **yitēn इत्यन्** । इह pron. adv. here, in this place (El. *yitēn*; Gr.Gr. 155).

yitēnī इत्यनी । इहैव pron. adv. emph. even here, in this very place; (also, in addressing a woman) here, in this place.

yētēnuk^u 1 यत्यनुक् । इहत्यः adj. gen. (f. **yētēnuc^u 1 यत्यनचू**), of, produced in, or born in this place, of here.

yitinan इतिनन् or **yitinas इतिनस्** । इह pron. adv. here, in this place (Gr.Gr. 155).

yētēn 2 यत्यन् or (in addressing a woman) **yētēnī यत्यनी** । यस्मिंस्थाने rel. pron. adv. in the place which, where (Gr.Gr. 155, Śiv. 494).

yētēnuk^u यत्यनुक् । यत्रत्यः adj. gen. (f. **yētēnuc^u 2 यत्यनचू**), of, produced in, or born in the place where. **yētēnan यत्यनन्** or **yētēnas यत्यनस्** । यस्मिंस्थाने pron. adv. where (Gr.Gr. 155).

yutān 1 युताञ्, yutānēth 1 युताञ्थ adv. and conjunct. up to this, up to here, up to now, in the meantime (II. v, 5). Cf. **yut^u-tān**, p. 1207a, l. 18.

yutān 2 युताञ्, yutānēth 2 युताञ्थ adv. and conjunct. i.q. **yutām**, q.v. while, whilst, as long as (W. 93, *yotām, yutām*; K.Pr. 101, 257, *yutām*); till when, until (W. 93, *yotām, yutām*; II. *yotām*, v, 10; K.Pr. 197, *yutām*). Cf. **yot^u-tān**, p. 1206b, l. 24, and **yutām**.

yātrā यात्रा or yōtrā यात्रा । यात्रा f. a journey, pilgrimage (Gr.M., Śiv. 1485); a company of pilgrims. —lagūn^u —लगनू । संकुलतया जनसमाजोपस्थितिः f.inf. a large number of people to assemble in some place in order to set out on a pilgrimage.

yēṭ^urun यत्हन । भरणम् conj. I (1 p.p. yēṭ^ur^u यत्ह), to the best of one's ability to carry out and complete some difficult task (such as carrying on some occupation, supporting man or beast, or performing some particular business); to maintain, support, nourish (esp. a person or persons not of one's family, or a herd of cattle). yēṭ^ur^u-mot^u यत्ह-मंतु । शक्त्या निर्वाहितः perf. part. (f. yēṭ^ur^u-mūṣ^u यत्ह-मञ्जू), completely carried out to the best of one's ability (as ab.); supported, maintained (as ab.).

yēṭ^urāwun यत्रावुन । शक्तिविषयीभवणम् conj. I (1 p.p. yēṭ^urōw^u यत्रोवु), i.q. yēṭ^urun, q.v. yēṭ^urōw^u-mot^u यत्रोवु-मंतु । समर्थोभूय समापितः perf. part. (f. yēṭ^urōw^u-mūṣ^u यत्रोवु-मञ्जू), i.q. yēṭ^ur^u-mot^u, ab., q.v.

yētērāz यत्तराज्, yitirāz اعتراف m. criticism, an animadversion, objection (Gr.M.).

yittifākh يتفاق m. agreement, accord, combination, confederacy; an accident, chance (El. *yittifāk*, Gr.M.).

yētuth यतुथ । यत्र pron. adv. where, in the place which (Gr.Gr. 156; W. 93 *yotut*); (with emph. **y**) yētuth^uy यतुथूय, even where, in the very place which (Gr.Gr. 156). yētātⁱ यतति adv. i.q. yētuth^uy ab. even where, in the very place where (H. xii, 6).

yitih, for yīti, see p. 1207b, l. 42.

yituth or yututh इतुथ । इह pron. adv. here, in this very place (El. *yitit*, *yutut*; Gr.Gr. 156; W. 93 *yatit*, *yetit*, *yitit*, in this very place, just here).

yityādēkh इत्याद्यख् adj. e.g. *et cetera*, and so forth, and others, and the rest (Rām. 98). Borrowed from Skt. *ityādika*.

yēyuk^u 1 यतिकु, see p. 1206b, l. 47.

yēyuk^u 2 यतिकु or yityuk^u इतिकु, see p. 1207b, l. 3.

yīyūm^u 1 इतिम् । इयत्संख्याकः pron. adj. (f. yītim^u इतिम्), (in counting) this much or many, so much or many (Gr.Gr. 150).

yīyūm^u 2 यीतिम् rel. pron. adj. (f. yītim^u यीतिम्), (the one) which (out of many) (Gr.Gr. 149).

yīyūn^u 1 इतिनु । इयन्मूलकः pron. adj. (f. yītiñ^u इतिनु), costing this (or so) much, worth this (or so) much (Gr.Gr. 148); earning this (or so) many (rupees, etc.) in wages, etc.

yīyūn^u 2 यीतिनु rel. pron. adj. (f. yītiñ^u यीतिनु), costing how much, worth as much as (Gr.Gr. 148).

yēṣ^u or yūṣ^u यञ्च । बहुलः adj. e.g. and adv. (pl. dat. yēṣan यञ्चन, K.Pr. 250), much, very (El. *yat*, *yats*,

yats; Gr.Gr. 154; Gr.M.; W. 96 *yats*, more; L.V. 102-3; Śiv. 190, 1639, 1860; Rām. 29, 64, 101-2, 197, 445, 525, 539, 664, etc.; K. 192, 721, 964, 1053, 1103; YZ. *yats* 240; K.Pr. *yits* 39, *yēṣ* and pl. dat. *yēṣan* 250, *yatsan* 245). —kāl —काल ।

अतिसमयः m. a long time (past, present, or future) (Śiv. 81; Rām. 306, 972, 1137, 1297, 1541; K. 489, 685, 704, 1111); delay (Gr.Gr. 157); (as adv.) for a long time (Śiv. 1209; Rām. 313, 895, 1411, 1772; K. 794; II. ii, 4 *yūṣ^u-kōṭ^u*, cf. **yēṣa-kōḷ^u**, bel.).

—kōḷⁱ —कालि । बहुकालेन adv. after a long time (Śiv. 343, K.Pr. *yēṣkāli* 157); late (Gr.Gr. 157). —kāluk^u -कालुकु or -kālyuk^u -कालिकु । चिरकालिकः adj. gen. (f. -kāluc^u -कालचू or -kāluc^u -कालिचू), of a long time ago, of olden times, ancient.

yēṣa-kōḷ^u यज्ञ-कोलु । चिरकालिकः adj. (f. -kōj^u -काञ्ज), i.q. yūṣ^u kāluk^u, ab.; (as adv.) for a long time (Gr.M.). Cf. yūṣ^u-kōḷ^u under yūṣ^u kāl, ab.

yēṣi-ranga यज्ञ-रंग adv. in many ways (Gr.Gr. 154).

yīṣ^u 1 ईञ्जू, see yūt^u 1.

yīṣ^u 2 यीञ्जू, see yūt^u 2.

yēṣh यच्छ or yish इच्छ । इच्छा f. (sg. dat. yē(yi)ṣhi य(यि)च्छि), wish, desire (cf. **sō-yēṣh**, p. 958a, l. 34) (El. *yatsha*, decision; *yatshā*, will; *yetsa*, wish, intention; *yetsha*, resolution; *yitsha*, desire; Gr.Gr. 126; Gr.M.; L.V. 29, 40, 45; Śiv. 190, 286, 307, 795, 1308; Rām. 20, 173, 590, 1029, 1582, 1670, 1723; K. 709, 894; K.Pr. 2); hope, trust, faith, confidence

(cf. **paṣh-y^o**, under **y^o-paṣh**, bel.); (esp.) the will of God, God's power (El. *yetsa*); affection, love (Śiv. 1371; K. 109, 743, 964); intention, purpose, resolution, determination (to do a thing) (Gr.M., Rām. 514); cf. **yīṣhā**. —barūn^u —वरञ्जू ।

अतिप्रेमाचरणम् f.inf. to show great love or affection (Rām. 35; K. 427, 1036, 1081); to show honour or respect (K. 526). —paṣh -पच्छ or (p. 807a, ll. 46 ff.) **paṣh-yēṣh** पच्छ-यच्छ । विश्वासातिशयः f. (sg. dat. **yēṣhi-paṣhi** यच्छि-पच्छि), hope and affection, complete confidence (in), excessive trust (in) (e.g. when making a deposit on trust) (Śiv. 309, 1071; K. 10, 1002, 1036, 1044). —paṣh thavūn^u -पच्छ थवञ्जू । विश्वासविधानम्

f.inf. to put such complete confidence (in). —thavūn^u —थवञ्जू । आशंसनम् f.inf. to feel a desire for, long for.

yēṣhi-kār यच्छि-कार । अतिस्नेहीत्तरकर्मवृत्तिः m. an act performed with much love and affection, an affectionate act. —karun —करुण । प्रीत्या प्रवर्तनम्

m.inf. to do (a thing) with a wish (i.e. of one's own accord, and not in compliance with another's order).

yīṣ^u 1 इच्छ, see yuth^u 1.

yish^u 2 यिष्. see yuth^u 2.

yēshuk^u यक्षुक or yēshukh यक्षुख् adj. (f. yēshūc^u यक्षूच्), wishing for, desirous on behalf of, used —, as in pāna-y^o, self-interested, p. 736a, l. 11.

yēshun यक्षुन् or यिष्कुन् or इक्षुन् । क्वाङ्गणम् conj. 1 (1 p.p. yoth^u यक्षु or yuth^u यि(र)क्षु), to wish (Gr.Gr. 14, 126; Śiv. 634, 826–7, 882; Rām. 1026, 1445, 1448, 1507); to wish (for), desire, long for (El. yatshun, yetsun; Gr.M.; Rām. 1127; K. 639, 798); to choose, desire (to do anything) (Gr.M.); to choose, prefer, select (anything) (Gr.M., K. 1171); to express a wish, request, demand, ask for (Gr.M.); to determine, intend, propose (to do anything) (Gr.M.; Rām. 78, 1157).

yo(yu)sh^u-mot^u यं(यि, इ)क्षु मंतु । अभीप्सितः perf. part. (f. yūsh^u-mūsh^u यंक्षु मंत्तु), wished for, desired.

yē(y)sh^u-wōl^u यं(यि, इ)क्षुन्-वोल् न.agg. (f. -wājēn^u -वाज्यन्), one who desires, one who is eager (El. yatsunwol, eager; Gr.M.).

yēshawun^u यक्षवुनु or yishawun^u यिष्कुवुनु or इक्षुवुनु । इक्षुकः n.agg. (f. yē(yi)shavūn^u यं(यि, इ)क्षुवन्तु), one who wishes (for), desires, one who is eager (Śiv. 1452, K. 1044); one who has a liking (for), one who loves (cf. pānas y^o, p. 736b, l. 3).

yēshy यक्ष्य, i.q. yēch 1 q.v.

yāśakh याक्षक् । याचकः m. (sg. dat. yāśakas याक्षकस्, f.nom. yāśakēn^u याक्षक्यन् q.v.), a mendicant, beggar, suppliant. yāśaka-bāv याक्षक-बाव् । भैचवृत्तिः m. the condition, or occupation, of a beggar or suppliant (K. 1122).

yāśakēn^u याक्षक्यन् । भिचुस्त्री f. (see yāśakh), a female beggar; the wife of a male beggar.

yāśana याक्षना । याञ्जा f. request, solicitation, entreaty; begging, mendicancy.

yēśar यक्षर् । अतिशयता m. abundance, excess, redundancy. Cf. yēś^u.

yēśor^u यक्षर् adj. (f. yēśūr^u यक्षूरु), zealous (noted only in f. sg. voc. yēśarī, K.Pr. yatsarīh 245). ? Cf. the preceding.

yīśar 1 ईक्षर् । इयत्ता m. so much, this much (as a fixed measure or quantity). Cf. yūt^u 1.

yīśar 2 यीक्षर् । यावत्ता m. the measure or quantity which. Cf. yūt^u 2.

yīśhā इक्ष्वा f. (i.q. yēśh, q.v., of which it is the Skt. form), wish, desire, will (Śiv. 31–2, 70, 100, 367, 538, 635, 811, 833, 846, 894, 979, 1071, 1139, 1218, 1238, 1275, 1478, 1766, 1907).

As the first member of a compound this indicates something wished for, loved, favourite, as in yīśhā-būzan, favourite food, a dainty (Śiv. 1071,

1084–5, 1087); yīśhā-pōth^{ar}, a beloved, or favourite, son (Śiv. 9).

yāwa याव । सुवेश्यसनी m. a dandy, fop, who is at the same time a debauchee, a fast gentleman, a rake (cf. tāpa-y^o, p. 1015a, l. 28). yāwa yō याव या । यकारः m. the name of the Śīradā character corresponding to the Nāgarī letter य ya. -yēth -यत् । विलासिता f. (sg. dat. -yēṭi -यटि) fop-conceit, i.e. ostentation, posing as a wealthy person (esp. when one is not). Cf. yēth 1.

yēwa 1 यव, see yih 2.

yēwa 2 यव । ह्यः adv. yesterday (El. yauwa, yauweh, yawai, yāo, yihwāh; W. 95). -kani -कनि । ह्यः प्रायः adv. about yesterday. -pētha -प्यठ । ह्यः प्रभृति adv. since yesterday. -pēthuk^u -प्यठुकु । ह्यस्तनारम्भः adj. gen. (f. -pēthūc^u -प्यठूच्), of since yesterday, continuing, or existing, since yesterday. -rāth -राथ । परह्यः adv. on the day before yesterday. -rātuk^u -रातुकु । परह्यस्तनः adj. gen. (f. -rātūc^u -रातूच्), of, belonging to, or produced on the day before yesterday. -shut^u -शुतु or -shutan -शुतन् or -shutan -शुतन् । ह्यः प्रभृति adv. since yesterday. -shutanuk^u -शुतनुकु । ह्यः प्रभृति प्रवृत्तः adj. gen. (f. -shutanūc^u -शुतनूच्), of since yesterday, continuing, or existing, since yesterday.

yēwuk^u यवुकु । ह्यस्तनः adj. gen. (f. yēvūc^u यवूच्), of, belonging to, or produced yesterday.

yiwa इव, see yih 1.

yāwagī यावगी । वेश्यसनिता f. foppish debauchery, loose living with fine apparel, libertinism.

yāwun यावुन् । तारण्यम् m. (sg. dat. yāwanas यावनस्), youth, prime or bloom of youth (of human being, beast, tree, etc.) (Śiv. 736, 1039, 1061, 1566; Rām. 554–5; K. badi yāwanas, in the full bloom of youth, 636; YZ. 517; K.Pr. 128, 257); adolescence, puberty (Śiv. 1791); beauty, adornment (W. 149, K.Pr. 260). —lagun —लगुन् । तारण्यानुवृत्तिः m.inf. youth to be obtained, i.e. (of an old man, animal, tree, or the like) to become young again, to enjoy a second youth; the age of puberty to be reached. —yun^u —यिनु । तारण्योन्नमः m.inf. youth to be obtained (as ab.); the age of puberty to be reached (Rām. 629).

yāwan-mad यावन्-मद् । तारण्यमदः m. the intoxication, wantonness, or frolicsomeness of youth.

-madun -मदुन् । तारण्यप्रियः m. (sg. dat. -madanas -मदनस्), a youth who is, or was, the beloved of a girl's young days, a girl's first love; youthful days (looked upon as if they were as darling as a beloved).

-mūsh^u -मूश् । यौवनमद्युक्ता f. a beautiful girl

full of the frolicsomeness of youth. -rāy -राय । तारखराजमानः, तारखरिः m. 'King Youth', a young man glorious in his youthfulness; the wealth, or fortune, of youth (i.e. beauty of form, strength, ability, joy, etc.). -virē -वीर्य । तिलकविशेषसमुदायः f.pl. a group of small spots or pimples that appear on the face in the time of youth.

yāwanas tāwan यावनस तावन । सीखावसरे दुःखापातः f. (so reported, but tāwan is masc.) sorrow in youth, i.e. terrible sorrow suddenly to befall one in the midst of happiness (quasi, the condition of a young beautiful wife, suddenly condemned to widowhood) (YZ. 553). — bhata mārāñē — हट मारज । चीवनमदाविष्कारः f. pl. inf. to bound up, or leap up, in youth, to display the frolicsomeness of youth.

yauwanāsh यौवनाश m. N. of a king of Kābul (Skt. Yauranāśca). He was father-in-law to Garga, and, through him, grandfather of Kālayavana (K. 622).

yiwana र्वन । आदिगर्भः m. a woman's first child-birth. yiwanuk^u र्वनुकु । आदिगर्भजः adj. gen. (f. yiwanūc^u र्वनञ्चू), of, or belonging to, a woman's first child-birth, a woman's first child.

yiwan^u यिवुनु n.ag. (f. yivūñ^u यिवञ्जू), i.q. yiwawun^u, q.v. (cf. khōsh y^o, p. 418b, l. 14) (Rām. 128, 353; YZ. 9).

yāwārī यावरी یاورى । पूर्णता, सहायता f. assistance, aid; friendship; favour; (in Ksh.) fullness, completeness (such as fulfilling the demands of a lifelong friendship (Rām. 837), of the return made for a kind action, of the working out in this life of the results of actions performed in a former existence, or of welfare and prosperity lasting unbroken throughout one's life): indestructibility, the property of being everlasting.

yiwawun^u यिववुनु । आगच्छन् n.ag. (f. yiwavūñ^u यिववञ्जू), he who or that which comes or becomes (and so on in all the meanings of yun^u, q.v.) (cf. āchī-tālī y^o, p. 8b, l. 33; āchī y^o, p. 9a, l. 7; bakā y^o, p. 102a, l. 29; drēṭh y^o, p. 249b, l. 28) (Gr.Gr. 105; Rām. 247, 1039); that which is coming, the future (El. yiwawun); as an adv., as in gāsh y^o, immediately on dawn coming (p. 308b, l. 31); path y^o, persuasively (p. 807b, l. 1); khosh yiwawun^u, even while he is pleasing to (her) (Śiv. 1462).

yiwawunuy यिववुनुय adv. immediately on coming (Gr.M.).

yiway र्वय adv. for this very reason, therefore (cf. yiwa, p. 1188b, l. 40) (El. yawai, therefore).

yiya र्वय, see yih 1.

yāyēm यायम् or yāyūm यायुम् । परकीयकार्ये आसज्य

मध्यपातः m. (sg. dat. yāyēmas यायमस), employment on another person's business (instead of one's own).

yāyēm-gūr^u यायम्-गूर । सैरन्त्री f. a maid-servant, i.e. an independent female working in another person's (and not in her own) house. -mūṭh^u -मूठ । परकार्याचरणशीला f. a woman who habitually and willingly does another's work as if it were her own.

yyūt^u य्यूतु, i.q. yūt^u 2, q.v.

yyuth^u 2 यियु, i.q. yuth^u 2, q.v.

yēyēv-yē ययव्ये or yiyēv-yē रयव्ये । रकारः m. the name used in schools for the Śāradā letter corresponding to the Nāgarī र् i.

yāz याज् m. a sacrificial ceremony, a sacrifice. In grāma-yāz, p. 303a, l. 18.

yizā ईजा ایذا m. molestation, annoyance, pain, trouble, harm, hurt, injury (El. yiza, nuisance); distress, poverty and suffering (K.Pr. 29). — dyun^u — दिनु m. inf. to torment (El. iza dyun).

yiz^u ईजू, see yid.

yoz^u यजू । कुवेशः m. (f. yüz^u यजू), a foolish fellow who dresses wrongly (wearing his outer garments as inner, and vice versa) (cf. kōlayē-y^o, p. 442a, l. 24).

yēza-mām यज-माम् । असम्यगाचरणः m. 'a muddler uncle', i.e. a man (esp. one employed in the kitchen) who stupidly and heedlessly leaves things in disorder and topsy-turvy.

yiz^u hār रजहार رظهار m. a statement or deposition made in a court of justice (Gr.M.).

yēzamān यजमान । यजमानः m. i.q. yüz^uman, q.v. -bāy -बाय् f. his wife (Śiv. 1141).

yüz^uman यजुमन् । यजमानः m. a priest's client, i.e. the person who institutes the performance of a sacrifice, a religious festival, wedding, or the like, and employs a priest or priests for the purpose; the host, or leading layman, on such an occasion (cf. jaga-y^o, p. 371a, l. 27) (Śiv. 1009, 1317; K.Pr. yuzman 67); (from the point of view of a priest's teacher) the client of his disciple. -bāy -बाय् । यजमानपत्नी f. the wife of this client, or of any person who is responsible for a religious festival (such as a sacrifice, a marriage, or the like) (Śiv. 1491, K.Pr. yizmanbāi 254); cf. yēzamān-bāy in the preceding article. -cīr^u -चीरि । यजमानचीरिका f. 'a client-slip'. When a priest dies, his clients are distributed amongst his heirs, each client's name being written on a separate slip of paper. These papers are distributed by lot among the heirs, and each paper is called by this name. -gara -गर । यजमानकुटुम्बः m. the members of the family of the client who are present at the sacrifice. -kot^u -कटु । यजमानपुत्रः m.

the son of the client (if a child). -kūr^u -कूर । यजमानपुत्री f. (sg. dat. -kōrē -कीर्य), the daughter of the client. -nēcyuw^u -न्यचिनु । यजमानपुत्रः m. the son of the client (so called as long as the latter is alive). -pōn^u -पोनु । यजमानत्विन प्रवर्तनम् m. the taking the place and acting as the client (e.g. at a marriage of a girl, when the proper client of the priest, i.e. the father, is not available, and when some one else undertakes the duty). -tōn^u -तोनु । यजमानकर्म-प्रवृत्तिः m. id. -wōl^u -वोळु । यजमानवृत्तियुक्तः m. (a priest or the like) who has a client (especially a client of high rank, so that the office is a profitable one).

yüz^uman-gī यञ्जुमन्-गी । यजमानता f. the condition or the office of being a priest's client.

yüz^umanōz^u यञ्जुमनाञ्जु । यजमानवृत्तिः f. id.

yāzun याञ्जुन् conj. 1. (1 p.p. yōz^u योज्जु), to adore, worship (K. 416).

yōzan योज्जन् m. a league (the measure of distance,

about eight miles, more or less) (K. 588); hence, any indefinite long distance (L.V. 26).

yizār झार झार f. drawers, trousers (esp. the flowing or wide trousers of Moslems) (El. *yezār*). -dūr^u -दूर f. the string with which drawers are tied, trouser-strings (El. *ezārūr*, m.).

yēzath यज्ञथ or yizzat عزت m. (sg. dat. yēzatas यज्ञतस्), honour, rank, dignity, respect (cf. *bē-yi°*, p. 152a, l. 29) (El. *gazat* m., *izzat* f.; L. 283; W. 18 *izzat*, m.; K.Pr. 51, 90 *izzat*, m.). —karun —करन् । अतिसमाननम् m.inf. to show honour (to), pay respect (to). —thawun —थवुन् । मानरक्षणम् m.inf. (in the face of abuse or accusations, esp. when they have no foundation) to preserve one's honour, dignity, good name (K.Pr. 135 *izzat*).

yiztarāb झतराब् اضطراب m. agitation, perturbation, anxiety, trouble. —karun —करन् m.inf. to disturb (El. *iztarāb karun*).

yizzat عزت see yēzath.

z ज्ञ j. The twenty-second consonant of the Kāshmirī alphabet in the Roman character, the thirteenth when written in the Śāradā or Nāgarī character, and the sixteenth when written in the Perso-Arabic character. The Kāshmirī name for the character ज्ञ is **zāyⁱ zō**, which is also used for the character ज्ञ (**ja**). It is pronounced like *z* in the English word 'zeal'. The characters **z** and ज्ञ are also used to represent the sound of the Persian or Arabic ز (*zāl*), ض (*zād*), and ط (*zā*), which, in Kāshmirī written in the Perso-Arabic character, occur only in words borrowed from one or other of these languages. In such cases they are pronounced in Kāshmirī like an ordinary **z**.

Regarding the relationship between **j** and **z**, see Art. **j**, p. 369*a*, ll. 28 ff. As there explained, it is difficult to formulate any general rule according to which, in Kāshmirī, an original *j* remains as **j** or becomes **z**, or vice versa. As a rough guide it may be stated that, in the case of words borrowed from Persian, an original *j* or *z* usually remains unchanged, but that, when such a word becomes thoroughly incorporated into the Kāshmirī, *j* tends to become **z**. The same is true of words borrowed from Sanskrit, so far as regards the change of *j* to **z**. It thus happens that there are several words in an intermediate stage of adoption, in which both sounds are employed at option in the same word. Thus, the Persian word *judā*, apart, becomes, in Kāshmirī, both **judā** and **zudā**, and *jigar*, the liver, becomes both **jigar** and **zigar**. As a rule, however, in most words borrowed from Persian or from Arabic through Persian, a *j* is preserved unchanged. As exceptions may be noted such words as *jūlān*, fetters, which appears in Kāshmirī as **zōlāna**, and *maujūd*, existing, Ksh. **mūzūd**. As regards words borrowed from Sanskrit, the case is different. While in many instances an original *j* of that language is preserved, in many other words directly borrowed from that language, an original *j* becomes **z**. Such, for instance, are:— Skt. *jaḡadīśvara*-, Ksh. **zaḡadīśhōr**, the lord of the world; Skt. *jaḡat*, Ksh. **zaḡath**, the world; Skt.

jambukēśvara-, Ksh. **zambukēśhōr**, N.P.; Skt. *jāmbarān*, Ksh. **zāmbawān**, N.P.; Skt. *janaka*-, Ksh. **zanakh**, N.P.; Skt. *jaṭā*, Ksh. **zaṭh**, matted hair; Skt. *jitēndriya*-, Ksh. **zitēndriy**, one who has conquered his passions; Skt. *jīva*-, Ksh. **zīv** (compared with true Ksh. **zuv**), life; Skt. *jīvana*-, Ksh. **zīwan**, life; Skt. *jrālā*, Ksh. **zwālā**, glow; Skt. *ḡyēsthā*, Ksh. **zyēshṭhā**, N.P.; Skt. *ajāmila*-, Ksh. **azāmil**, N.P.; Skt. *ajapā*, Ksh. **azapā**, silent prayer; Skt. *bhuja*-, Ksh. **bōz**, the arm; Skt. *bhōjana*-, Ksh. **bōzan**, food; Skt. *dhvajā*-, Ksh. **dōz**, a flag; Skt. *kuḡāta*-, Ksh. **kōzāth**, baseborn; Skt. *lajjā*, Ksh. **lazzā** (compared with the true Ksh. **laz**), shame, and many others.

The letter **z** is often of secondary origin. If a dental **d** (not the cerebral **ḍ**) is followed by *ū-mātrā*, it becomes **z**. Thus the Nominative Plural of **grand**, counting, is **grūnz^u**, and the 1 p.p. of **√lad-**, build, is **lod^u**, with a feminine **lüz^u**. When it is followed by *ē* (i.e. **ya**) or by **y**, it also becomes **z**, the *ē* becoming **a**, and the **y** being dropped. Thus the base **thad-**, high, forms its abstract noun by adding **ēr** (**yar**), and becomes **thazar**, height, and the 2 p.p. of **√lad-**, formed by adding **yōv**, is **lazōv**. For further particulars, see Gr.Gr. 28 ff. and Gr.M. p. 22.

za, see **zāh**.

zā ज्ञा (cf. **zāv** 2 p.p. of **zyon^u**, q.v.) in the following:— **zā-dōh** ज्ञा-दह् । जन्मदिवसः m. a birthday. **-khōb^u** -खुबु । जातशिरस्त्राणः m. a wadded cap for a newly born child. **-kalapush^u** -कलपुशु । जातशिरस्त्राणः m. a kind of small cap for the same. **-phal** -फल । जातीफलम् m. the nutmeg, *Myristica moschata*, which is commonly presented on festive occasions, such as a birth celebration or marriage (cf. **brōlⁱ-z^o**, p. 1082*a*, l. 19). **-phēran** -फरन् । जातीपयोगिवस्त्रम् f. a tiny garment for a newly born child (l. 259 *zāfiru*). **-wār** -वारु । जन्मवारः f. the day of the week on which a person is born.

zai ज्ञै interj. victory!, i.q. **jai**, q.v. (Śiv. 1698, 1701, 1714, 1729).

zē 1 ज्य in **zē zē ज्य ज्य**, see **zyon^u**.

zē 2 ज्य (= 𑀧𑀺), prep. from (another form of **az 2**, q.v.) (Rām. 49, *zē brahmāh*, from Brahṁā).

zeo, see **zēv**.

zi 𑀧𑀺, conj. that (W. 100). Employed with various forces (see Gr.M. for details).

It is used as a declarative conj. annexing the substance of a speech, etc., to the principal sentence, as in **tāmⁱ mōn^u zi yi chuh poz^u**, he affirmed that this is true; **tas priṣh zi cyōn^u nāv kyāh chuh**, ask him what is his name (lit. ask him that what is your name). Note that in such cases, as in India Proper, the subordinate sentence is introduced in direct narration. Similarly after verbs expressing necessity, propriety, doubt, intention, and many others for which see Gr.M. s.v. (Śiv. 679, 1232; Rām. 360, 1108, 1137, 1671; K. 9, 63, 65, 66, 104, 113, etc.).

As a consecutive conj., that, so that, as in **bōh dōryōs tyūt^u zi shāh gōm band**, I have run so much that I have lost my breath (so L.V. 48; Rām. 261, 671, 737, 1133, 1400, 1546, 1659; K. 97, 295, 405, etc.; K.Pr. (*zih*) 95).

As a final conj., that, in order that, as in **sa chēh mēhⁿnath karān, zi pananis pānas rachi**, she labours in order that she may support herself (K. 19, 38, 127, 163, etc.).

As a causal conj., that, because that, as in **kyāh sabab chuh zi t^hh rōzakh-na**, what is the reason that thou wilt not remain; so **yimi-kinⁱ zi**, for this that, i.e. for which reason, wherefore (Śiv. 794, 841; Rām. 382; K. 169, 289, 694, etc.).

As a temporal conj., that, since, as in **kēh dōh gay zi suh āv**, some days have passed since he came.

As a conj. introducing a subordinate question, as in **wuch zi t^hh hēkakha būzith**, see if thou canst understand.

When **zi** is added to **kyāh**, the compound **kyā-zi**, what that? means 'why?', see s.v., p. 502*b*, l. 44.

When **zi** is prefixed to a relative pronoun, which is *preceded*, not followed, by its antecedent, it is almost pleonastic in its force. If anything, it gives a certain indefiniteness to the pronoun, as in *zi yus*, quasi 'anyone who' or 'whoever'. Thus **tim chih timan ṭhagān zi yiman ṭhagith hēkān chih**, they cheat anyone they can.

As an adv. verily, forsooth, (almost pleonastic) (Śiv. 602-3, 619, 1818; Rām. 361, 363, 804, 857, 977, 1096, etc.; K. 448, 460, 640, 717, etc.; K.Pr. (*zih*) 25, 29, 33, 43, 87, 93, 233).

zi yēmi-sūty 𑀧𑀺 यमि-सूत्य conj. so that (Gr.M.).
—**yitha** —**यिथ** conj. so that (Gr.M.). —**yuth^u**
—**यिथु** conj. to such a degree that (Gr.M.).

zī, see **ziy**.

zī 𑀧𑀺 interj. a form of address, a term of endearment or respect, Sir, Master, Madam (cf. **bāba-zī**, p. 77*b*, l. 9) (Śiv. 132).

zu, zū, see **zuv 2**.

zab 𑀧𑀺 | **तृणविशेषः** a kind of long water-grass.

zaba 𑀧𑀺 (= 𑀧𑀺) m. slaughtering, cutting the throat of, slaying (El.). —**karun** —**करन्** m.inf. to slaughter, cut the throat of (an animal intended for food, agreeably to Muslim law); to slay, kill, execute, put to death, destroy (El.).

zēb 𑀧𑀺 𑀧𑀺; ? f. elegance, grace, beauty (Rām. 1272).

zōb^u 𑀧𑀺 | **मुषाविशेषः** m. a goldsmith's crucible.

zob^u 1 𑀧𑀺 | **अनूपचेचम** m. a marsh reed-bed (cf. **wala-zo**, p. 1111*b*, l. 21), a paddy-field in a marsh or similar land.

zabi-gāsa 𑀧𑀺 वि-गास | **नडविशेषः** m. a kind of reed used for making mats. —**kuk^u** —**कुकु** | **पक्षिविशेषः** m. a kind of small bird haunting sheets of water (Śiv. 1812).

—**wōn^u** —**वोनु** | **द्विजलम्** m. the water in a flooded paddy-field, or flowing from it.

zob^u 2 𑀧𑀺 | **क्रूरस्वभावः** adj. (f. **zūb^u 𑀧𑀺**), cruel, rough, tyrannous.

zōb^u 𑀧𑀺 | **जलप्रायोत्यधान्यम्** m. paddy that grows in marshy land.

zabal 𑀧𑀺 adj. e.g. overgrown with, or bearing, a certain water-grass (cf. **zab**). —**zamīn** —**जमीन्** f. land injured by percolation from irrigated fields (L. 321).

zabān 𑀧𑀺 𑀧𑀺; f. (sg. dat. **zabōn^u 𑀧𑀺**), the tongue (cf. **gōv^u**-(**gōv^u**-)**z^o**, p. 316*a*, l. 42) (Rām. 998, K.Pr. 258); speech, the act of speaking; a language (Gr.M.). —**karūn^u** —**करन्** f.inf. to make speech, to say something; (esp.) to promise (H. x, 8). —**yīn^u** —**यिन्** f.inf. speech to come, (of some one unable to speak) power of speech to come (to), to become able to speak (H. ix, 1).

zabōn^u 𑀧𑀺 adv. by the tongue, hence, by word of mouth (H. xii, 16).

zēbun 𑀧𑀺 (cf. 𑀧𑀺) | **शोभनम्** conj. 3 (2 p.p. **zēbyōv 𑀧𑀺**), to be beautiful, lovely (in form, apparel, or by graceful carriage).

zubūn 𑀧𑀺 𑀧𑀺; adj. e.g. weak, infirm; (in Ksh.) bad, wicked, faulty (El.).

zabʳ 𑀧𑀺 or **zabar 𑀧𑀺** | **शोभनः** adj. e.g. above, high, superior; (in Ksh.) good, excellent, superior (H. vii, 8, 28); (as adv.) well (El.); **kyāh zabar**, interj.

how good! wonderful! (W. 101). -**dast** -दस्त् **دست**, or -**dasth** -दस्त् adj. e.g. having the upper hand, vigorous, powerful, strong (Rām. 925); high-handed, overbearing, tyrannical. —**gabhun** —गहून् m.inf. to improve, become better (El.). —**gav** —गव्. it became excellent, hence, as interj., all right! (H. xii, 15).

zābēr ज़ाब्यर् । अक्षारवत्तम् m. sliminess (of overcooked rice or the like, reduced almost to a liquid and tasteless) (cf. **zōb^u**).

zōbur^u ज़बुर् । सयोधगण्डः adj. (f. **zōbūr^u** ज़बूर्), having the lower part of the cheek swollen (by disease or other cause).

zābita زعابطة, see **zōpita**.

zēbawun^u ज़ेबवुनु । शोभमानः n.ag. (f. **zēbavūn^u** ज़ेबवून्), beautiful, lovely, graceful (in form, apparel, or carriage).

zacē ज़च्य, see **zūt^u**.

zoc^u ज़ु । कन्यावसनः m. one who is clothed in rags. Cf. **zūt^u**.

zēché ज़ेछ, see **zyūth^u**.

zichē ज़िछ, see **zyūth^u**.

zēchēr ज़ेछ्यर् । दीर्घता m. length, longness (cf. **atha-z^o**, p. 65a, l. 26; **phala-z^o**, p. 692b, l. 30) (Gr.M., Śiv. 1598, Rām. 796); stature (El., Rām. 630); cf. **zyūth^u**. —**dyun^u** —दिनु । विसृतीकरणम् m.inf. to give length, to make long, cause to continue for long (e.g. a narrative, hatred, a battle).

zichēr ज़िछ्यर् । ज्येष्ठता m. seniority (in age, learning, qualities, social precedence, or the like) (El. *zichhar*). Cf. **zyūth^u**.

zacēl ज़च्यल् । कन्याभृत् adj. e.g. one who wears rags, clothed in rags, having ragged garments, torn skin, or the like (K.Pr. 263, *zuchal*). Cf. **zūt^u**.

zacyul^u ज़चिुल् । कन्याभृत् adj. (f. **zacij^u** ज़चिजू), clothed in rags. Cf. **zūt^u**.

zacyuw^u ज़चिवु । कन्यानिर्मितः adj. (f. **zaciv^u** ज़चिवू), made of rags (e.g. a doll, or the like).

zad 1 ज़द m. (i.q. **zod^u**, q.v.) a hole; a wound (Rām. 1252).

zad 2 ज़द ۱; adj. e.g. (as subst., f. **zadiñ** ज़दिन्), struck, smitten, used (lit. and met.) —°, as in **barsāth-z^o**, p. 127a, l. 37; **dāg-z^o**, p. 194a, l. 20; **daka-z^o**, p. 204a, l. 32; **drāga-z^o**, p. 242b, l. 37; **nākhēz-z^o**, p. 630b, l. 8; **phal-wōlⁱ-z^o**, p. 692b, l. 41; **phala-wōlⁱ-z^o**, p. 693a, l. 7; **phraka-z^o**, p. 704b, l. 8; **phrāta-z^o**, p. 709b, l. 44; **pratak-zad**, p. 770a, l. 50; **tāwan-z^o**, p. 1047b, l. 34).

zada ज़द ۱; adj. e.g. struck, stricken, smitten, beaten; affected, afflicted (cf. **sar-zada**, p. 928a, l. 47).

—**gabhānⁱ** —गहनि । अतिखेदाग्निः m. pl. inf. to become smitten; met. to be pierced to the heart (by cruel or harsh words, or by pity). —**shōdⁱ** —शोदि । उत्सवविशेषः f. (when the parties have been married in childhood) the subsequent festival on the occasion of consummation.

zad 1 ज़द । जाड्यम् m. dullness of intellect, stupidity.

zada-baruth ज़द-बरुथ । मूर्खोभासः m. (sg. dat. **-baratas** -बरतस्), one who is apparently (but not necessarily) stupid (e.g. owing to muteness, elowness of speech, or the like). —**mōnd^u** —मंडु । अतिमूर्खः m. a lump of stupidity, one who is hopelessly stupid (in spite of careful teaching).

zad 2 ज़द । निर्वाहः f. the carrying out of any task (esp. with small, or insufficient, means or equipment). —**kadūn^u** —कडून् । निर्वाहणम् f.inf. to carry on a business or task somehow or other, with insufficient means, or by merely temporary expedients.

zadi-wōl^u ज़दि-वोल् । निर्वाहकृत् m. (f. **-wājēñ** -वाज्यन्), one who carries out a task at very small expenditure, or with very few appliances (even if plenty of these are at hand).

zad 3 ज़द । जडः m. and adj. e.g. anything void of life, motionless, benumbed, inert (Śiv. 749); dull, stupid, stolid, senseless (El. *zand*, for **zod^u 2**) (Śiv. 1525).

zada-rūpⁱ ज़द-रूपि adj. e.g. stolid (like an insentient block) (L.V. 20).

zād ज़ाद ۱; m., i.q. **zāda**, q.v., a son, offspring (Rām. 1538). **ādami-zād**, m. a son of man, a human being (Rām. 445, 892).

zād ज़ाद । भूमौ जलपातातिशयः f. the fall of a large mass of water on the ground (e.g. when jars full of water are upset over it).

zāda ۱; adj. e.g. born, born of, a son, offspring (used —°, as in **pātashāh-z^o**, p. 805b, l. 17; **rāja-z^o**, p. 830a, l. 12 (Rām. 1128, 1493); **sōhib-z^o**, p. 869b, l. 13; **shāh-z^o**, **shēh-z^o**, p. 872b, l. 42); so **mādar-z^o**, son of a mother (Rām. 1427); **rēshⁱ-z^o**, the son of an anchorite (Rām. 232); and cf. II. viii, 3-5, 11, 13; xii, 2. Cf. **zād**.

zād ज़ाद । अश्यायः f. hoar-frost (esp. when accompanied by low-lying mist); mist (L. 462, *zād*); in compounds the word is also applied to mist in the sky, as in **hāra-z^o**, p. 344a, l. 32; **mīga-z^o**, p. 552a, l. 7; **naba-z^o**, p. 619a, l. 25.

zid ज़िद, **zidd** ۱; f. (El.), m. (Gr.Gr.), contrariness, persisting, insistence; (in Ksh.) envy, hatred, spite, revenge (El.; Gr.Gr. 13; II. vi, 10).

zod^u ज़द । रन्ध्रम् m. a hole, cavity, aperture (cf. **atha-z^o**, p. 65a, l. 30; **athas-z^o**, p. 66b, l. 8; **nadarinⁱ**

zādⁱ, p. 623b, l. 4; **phaka-z^o**, p. 689a, l. 26; **tāla-z^o gashun**, p. 997b, l. 5) (El. *zud*, Śiv. 1018, K. 154); cf. **zad** 1. —**karun** —कहन् m. inf. to pierce (El. *zud h^o*).

zādⁱ gashānⁱ ज़दि गहनि । रन्ध्यानीभवनम् m. pl. inf. 'holes to occur', to become full of holes (e.g. of a metal vessel, clothes, etc.) (cf. **parinⁱ z^o g^o**, p. 774b, l. 42).

zod^u 1 ज़ुद in **zādⁱ-bal** ज़दि-बल । स्थानविशेषः m. N. of a site north of Śrinagar behind the Hāra-parbath (q.v.).

zod^u 2 ज़ुद adj. (f. **zūd^u** ज़ूद, sg. dat. **zājē** जज्य), dull, stupid, i.q. **zad** 3 (El.).

zōd^u ज़ोदु (f. **zōz^u** ज़ौजू), i.q. **zāda**, q.v., in **harām-z^o**, p. 348b, l. 43.

zōd^u ज़ोदु or **zrōd^u ज़्रोदु** । कच्छः m. a hollow, low-land, or ravine perennially full of water, a pond, lake (El. *zōd* or *zrōd*, a ferry, a ford).

zōdⁱ-bab^ur^u ज़ोदि-बबूरु । औषधिविशेषः f. a certain medicinal plant growing in marshy soil, and described as having long and sweet-scented leaves. It is used as an expectorant (L. 75 *zudibabr*). —**nāwa** नाव । जलपाताविशेषः f. pl. 'pond-boats', i.e. a very heavy torrential fall of rain (quasi, so much water that the ground is changed into a navigable pond).

zūd जूद २; adj. e.g. quick, swift, in **zūdā-zūd** जूदा-जूद । अतिशीघ्रम् adv. (with vbs. of going, or the like) very quickly, very speedily.

zudā जुदा (= جدا) adj. e.g. separated, apart, etc., i.q. **judā**, q.v.

zūdē जूद्य or **zūrē** जूर्य in **z^o lagun**, to acquire, or fall into, bad habits (L.V. 70).

zūd^u जूदु f. (pl. nom. **zadē** जदय), a small hole (II. vii, 25). (cf. **zod^u**).

zadibabr (L. 75), see **zōdⁱ-bab^ur^u**, l. 18 ab.

zadal जदल । सरन्ध्रः adj. e.g. pierced with a hole or holes, perforated (esp., e.g., of a vessel having holes in the bottom, so as to be leaky) (cf. **atha-z^o**, p. 65a, l. 33; **tal-z^o**, p. 996a, l. 27) (K.Pr. 2, 102).

zādⁱhad ज़दिहद । रन्धोपेतः adj. e.g. full of holes (either made so, as a sieve, or of something worn out).

zadiñ ज़दिञ, see **zad** 2.

zudōyⁱ जुदायि or **zudōi** (= جدآي) f. separation, parting, absence (Gr.M.), i.q. **judōyⁱ**, q.v.

zaf^{ru} (L. 259), see **zā-phēran**, p. 1214b, l. 35.

zāfrān, **zāfarān** = زعفران, ? gend., saffron (cf. **bēkh-z^o**, m., p. 99b, l. 19; **shōhī-z^o**, f., p. 874b, l. 2) (W. 155, K.Pr. 180).

zī,āfat, see **ziyāphath**.

zag 1 जग् । ईषद्रक्तः, रक्ततण्डुलः adj. e.g. and subst. m. reddish, rusty-coloured, dirty red; (as subst.) a

certain kind of rice with a reddish grain (the word applies both to the grain and to the plant) (cf. **bada-z^o**, p. 82b, l. 37; **kēvⁱ-z^o**, p. 502b, l. 41; **nika-z^o**, p. 627b, l. 24; **shāla-z^o**, p. 880a, l. 27) (L. 463, Śiv. 1032); cf. **zagiñ** and **zag^or**. —**anzun** —अञ्जुन । धान्यविशेषः m. (sg. dat. —**anzanas** —अञ्जन्स), a certain kind of rice with reddish soft full-shaped well-savoured grain. —**bās^amath** —बासमथ । तण्डुलविशेषः f. (sg. dat. —**bās^amüsh^u** —बासमथु), a similar rice but with a longish grain. —**dōn^u** —दानू । अतिरक्तवर्णः adj. e.g. (of rice or the like) having a dark red colour.

zag 2 जग् । जगती f. the earth, the world (L.V. 16; Śiv. 105, 418, 664, 851, 977, 1853; Rām. 1. 2, 1534; K. 6, 54, 336, 1033).

zāg 1 ज़ाग् । अवेचा f. watching, guarding (cf. **khal-z^o**, p. 397a, l. 8) (Gr.Gr. 125, Śiv. 1691, Rām. 337, K. 968). —**hēñ^u** —ह्यैजू । अवेचा f. inf. to guard, watch (e.g. against thieves) (Śiv. 272, 1382). —**thaviñ^u** —थवैजू f. inf. to watch carefully (dat.), pay attention (to), heed (dat.) (Rām. 1286).

zāga-zāg ज़ाग-ज़ाग् । अत्यवेचा f. careful, or heedful, watching (esp. if mutual).

zāgi बहून् ज़ागि व्यञ्जन । प्रतिजागरस्थितिः m. inf. to remain secretly and vigilantly guarding (e.g. against theft). —**gashun** —गकुन् । प्रतिजागरणार्थयानम् m. inf. to go on guard (esp. of watching a ripe field of corn or a full threshing floor against theft).

zāg 2 ज़ाग् (= جگ, جگ) । रागभेदः f. black, blacking, black powder used as such (YZ. 212).

zig ज़िग् । युनः f. gambling, gaming, dieing. —**pālūñ^u** —पालूजू । बूतपालना m. inf. (when a course of gambling has been interrupted) to keep the gambling up (e.g. to fill up the time by a little independent gaming).

zīgi-pūñshu^u ज़िगि-पूकुवु । बूतकारकायविशेषः m. 'the gambling half-piece' (see **pūñshu^u**), i.e. (in a gambling contest) the portion of the stake taken from the winner by the other gamblers who are spectators.

zūgⁱ जूगि in the following: **zūgⁱ-lōkar** जूगि-लौकर । प्रदेशविशेषः m. N. of an island in the outfall of the Dal lake near Śrinagar. —**wōr^u** —वाङ् । तूलधानिका f. a kind of jar or basket used for containing cleaned cotton-wool ready for spinning.

zagadishōr जगदीश्वर m. the Lord of the Universe, a title of Śiva (Śiv. 87, 190, 233, 929, 1104, 1176).

zagadishōri जगदीश्वरी f. the Lady of the Universe, a N. of Durgā (Śiv. 1524).

zōgul^u जौंगुल । जङ्गलीजवः adj. (m. sg. dat. **zōgalis** जौंगलिसः f. **zōgūj^u** जौंगजू), (wood, or the like) grown in the forest, forest (timber, etc.).

zāgalun ज़ागलुन् । दौर्गन्ध्यम् m. (sg. dat. zāgalanas ज़ागलनस्), a foul smell, a stink (like that of rotting flesh).

zāgun ज़ागुन् । अचेक्षा conj. 1 (1 p.p. zōg^u ज़ोग्, f. zōj^u 2 ज़ाज् (for 1, see s.v., for 3, see zālun 2); 2 p.p. zājyōv ज़ाज्योव्), to be watchful, to watch, guard (e.g. property against theft) (Gr.Gr. 125, 128; Gr.M.; L.V. 48; Rām. 1529); to watch (something or someone), stare at, to keep an eye on (Rām. 1407-8; K. 152; II. ii, 5; K.Pr. 128, 164); to be watchful, vigilant, keep wide awake, watch for (an opportunity of doing something) (in this sense, impersonal in past tenses) (L.V. 78, 79; Śiv. 1311, 1692, 1850; Rām. 498, 601, 861; K. 547, 653, 810; YZ. 92, 309, 329, 334, 416; K.Pr. 112, 241, 258); **wuchith zāgun**, to stare at (Gr.M.).
zāgan-jāy ज़ागन्-जाय् । अचेक्षणार्थगूढस्थानम् f. a place for watching, a hidden place from which to watch (against thieves, enemies, or the like).

zāgnūl ज़ागनूल् । निगडः m. a fetter, shackle. Cf. zōlāna.
zaganmātā ज़गन्माता f. the mother of the universe, a N. of Durgā (Śiv. 96).

zagiñ ज़गिन् । बुद्धधान्यभेदः f. a certain kind of rice with a small red grain (cf. zag 1 and the next).

zag^r ज़गर् or **zag^ur** or **zūg^ur** ज़गर्ह् । रक्ततण्डुलधान्यविशेषः f. a kind of paddy bearing a dusky red grain (cf. bada-z^o, p. 82b, l. 38; nika-z^o, p. 627b, l. 37). Cf. zag 1 and zagiñ.

zigar ज़िगर् m. i.q. jigar, q.v. the liver (LV. 49).

zāg^rrath ज़ागरथ् । जागरणम् m. (sg. dat. zāg^rratas ज़ागरतस्), watching, guarding, vigilance (whether by day or night); the condition of being wide awake (Śiv. 1866).

zōgⁱshōr ज़ागिश्वर । चिचरेखाविशेषः m. (in a Hindū sacrificial ceremony) N. of a certain mystic sign marked over the fire-receptacle or on the head-dress of the wife of the person for whom the sacrifice is being performed, in Skt. called *jrālā-līnga*, or 'flame-līnga' (cf. *Kathāsarit-sāgara*, i, 28).

zīgir ज़ीगिर् । ऊर्मिकाविशेषः f. a kind of thumb-ring worn by women.

zagath ज़गथ् । जगत् m. (sg. dat. zagatas ज़गतस्), the world (El.; Gr.M.; Śiv. 9, 33, 48, 54, 93, 99, 158, 162, 204, 250, 284, 417, 581, 667, 846, 990, 1133, 1254, 1278, 1305, 1310, 1416, 1513, 1568, 1707, 1813, 1910); met. 'a whole world', hence, a great crowd or number of people.

zagāth ज़गाथ् (ज़كّات) ? f. alms, the portion of a Moslem's property given in charity (K.Pr. 133).

zagatpāl ज़गतपाल् m. a protector of the world (Śiv. 1252, used as an epithet of Śiva).

zāgawun^u ज़ागवुन् । प्रतिजायत् n.ag. (f. zāgawūn^u ज़ागवन्), one who watches, one who guards, a watchman.

zāgawāñ ज़ागवञ् । प्रतिजागरभृतिः f. the wages for watching or guarding (esp. that paid a secret watchman of a ripe paddy-field, or the like).

zāgay ज़ागय । रत्नार्थजागरणम् f. watching or guarding (night and day) of a ripe paddy-field, a full threshing-floor, or the like (cf. brōrⁱ-z^o, p. 125b, l. 48; khala-z^o, p. 397a, l. 22) (Gr.Gr. 128).

z^h ज़ह । द्वौ card. (sg. obl. dōyē द्वय or dōyi द्वयि; pl. dat. dōñ द्वन्, abl. dōyau द्वयी), two (cf. atha-z^h, p. 65a, l. 36; khōr-z^h, p. 410a, l. 33) (Gr.Gr. 76, 81; El. *zāh*, *zih*; Gr.M.; W. 101, 105, *za*, *zah*; L.V. 75; Śiv. 1285, 1663, 1756; *dōyē*, 513, 933, 1405; *dōñ*, 169, 500, 1370, 1621; Rām. 14, 138, 460, 530, 631, etc.; *dōñ*, 18, 138, 160, 279, 280, 646, etc.; *dōyan* 1380; K. 166, 170, 550, 555, 819, 1026, 1145; *dōyē*, 136, 309, 1003; *dōyi*, 27, 864; *dōyēr* for *dōyan*, 171; II. v, 3-5, 8-10; viii, 1, 3-5, 8, 11-13; x, 1, 4; xii, 1, 3; *dōyi*, viii, 7; *dōñ*, viii, 1, 4, 6, 11; x, 11; xii, 11, 14, 15, 19; *dōyan*, iii, 1; v, 7; viii, 2, 3, 5; x, 5).

In the sg., with a sg. noun, this word means 'two', as in the pl. (cf. *dōyi rēti*, after two months, K. 864; *dōyi kāmī*, (one) out of two actions, K. 1003; and bel.).

dōñ-hond^u द्वन्-हन्दु । द्वयोः संबन्धी adj. gen. (f. -hūnz^u -हञ्जू), of, or belonging to, two (Rām. 1781); costing two (rupees, etc.). **dōñ-judōyⁱ द्वन्-जुदायि** । द्वयोर्विरहः f. separation of a pair (e.g. the death, or absence on a journey, of one of a married couple).

dōñ ta trēn manz gaṭhun द्वन् त त्र्यन् मञ्ज गह्नुन् । दोलायमानता, व्ययतापत्तिः m.inf. 'to go into two and three', hence, to be at one's wits' end, to fall into a dilemma, not to know which way to turn (so **dōñ-trēn andar gaṭhun**, Śiv. 779).

dōñⁱ-hond^u द्विन्-हन्दु । केवलद्विसंबन्धी adj. gen. (f. -hūnz^u -हञ्जू), of, or belonging to, only two.

dōyē (or **dōyi**) **atha śūr^u wazūñ^u द्वय (द्वयि) अथ चञ्जू वञ्जु** । उभयपक्षभवसंमर्दः f.inf. to clap with both hands, a quarrel or fight for which both sides are responsible, i.e. in which one is as bad as the other.

—**kunuy** —कुनुय् । द्वयोः कृते एकेनैव समापनम् m. a single action with two results, i.q. our 'killing two birds with one stone'. —**phiri** —फिर् । द्विवारम् adv. on two occasions, twice. —**ranga** —रंग् adv. in two ways, in two different manners (Gr.Gr. 154). —**wakta** —वक्त । द्विकालम् adv. at two times, on two occasions, twice. —**wati** —वति । द्विपथेन adv. by two roads, i.e.

for two reasons, on two accounts. —vizi —विजि । द्विवेलम् adv. at two times, twice.

z^ay ज्य । द्विविष card. only two (Gr.Gr. 81, Rām. 1384); exactly two, a complete two (Śiv. 1333); the two (Śiv. 198).

z^aha जह । अत्रिकणाः f.pl. sparks (from fire).

zāh जाह or (see bel.) zah स; । जातु adv. at all, ever, at any time (El.; Gr.M.; Śiv. 1010, 1569, 1676, 1743; Rām. 967, 1057; K. 470, 829, 849, 852, 858, 1140, 1147, 1167; H. xi, 14; K.Pr. 66, 82, 92, 182, 255); 10 ever, always (El., W. 95 za). In the Persian character this word is often written zah स; . Cf. zāth 3. —kāli —कालि or —kōli —कालि । कदाचित् adv. ever, at any time; some time, at some day, once upon a time. —na —न or na zāh न जाह adv. never, at no 15 time (W. 95, 158; Rām. 787, 956, 1148, 1336, 1602, 1630, 1649, 1655). —na-ta zāh —न-त जाह adv. some time or other (W. 95 za nata za).

zēh जेह (cf. स;) । उष्णीषवलि विशेषः, गृहपटलप्रान्तम् f. a border, edge; a crescent-shaped fold below the front 20 of a turban over the forehead; the edge or parapet of a roof.

zih, see zi.

zúah, see zuv 2.

zēhōkh ज्यहाख, zēhōn ज्यहान्, see zyon^u.

zōhākh जहाख । अतिछग्रतनुः adj. (of a man) lanky, very long and thin.

zah^amath जहमथ حمت । आलखदुर्मतिः f. (sg. dat.

zah^amüth^u जहमथ, disquietude, indisposition; pain, affliction, trouble, sickness; (in Ksh.) indolence, want 30 of energy, apathy, indigence or affliction caused by such.

zah^amüth^ulad जहमथलद । अत्यलसः adj. e.g. one who is lazy, indolent, apathetic (esp. when also indigent).

zāhna-wār जाह्न-वार । अनिश्चितवारः f. 'the never day', an indefinite day (used sarcastically in making 35 an appointment). Cf. zāh.

zēhan ज्यहन ذهن f. intelligence, sagacity; (in Ksh.) ardent desire, eagerness (Rām. 530).

zahar जहर, zahr ذهر; or zahār जहार । विषम m. poison, venom, virus (cf. tyoth^u zahar hyuh^u, p. 1050b, 40 l. 39) (El.; Rām. (zahr) 42, 827, 876, 1656; H. viii, 6, 7, 13); met. poison (in the sense of something intolerably bitter, salt, or the like) (cf. nūna-zahār, p. 641a, l. 38). zahar khasun जहर खसुन् m.inf. poison to rise (to a person), i.e. rage, fury, to 45 be felt (H. viii, 7). zahār-mōh^ara जहार-म्वहर (= زهر و مبرد) । शिलाविशेषः m. bezoar, looked upon as an antidote to poison.

zahīr जहीर جحر; m. dysentery (El.).

zihar जिहर in mōhar-zihar, p. 556a, l. 17, q.v. 50

zōh^ara जहर ذهر, the planet Venus, in zōh^ara-khōtan जहर-खोतन् । अतिकोमलाङ्गी f. 'a Venus', a lovely, delicate-limbed, woman. (Cf. khōtūn.

zōhir जाहिर ظاهر adj. e.g. manifest, evident, plain, visible (El. zāhir; Gr.M.; Śiv. 328, 652, 682).

—karun —करुन् m.inf. to make manifest, publish, display (El., Gr.M.). —pōthi —पाठि adv. visibly, openly (Śiv. 235); ostensibly (El.). —sapadun 5 सपदुन् m.inf. to become manifest, become evident, be revealed, to appear (Gr.M.): (?) to exist (only El.). —zamāda जमाद (= ظاهر زمان) m. 'a visible balm', hence (in Ksh.) outward show, formality, formal example of conduct (Śiv. 652, —zamādāh, with suff. of indef. art.).

zōhirā जाहिरा ظاهر adv. outwardly, manifestly (Gr.M.).

z^aj जज् । कीटविशेषः f. a certain tiny longish insect, similar to an ant, which by contact with the skin causes irritation and scratching (cf. z^alun). —lāgun 10 —लागुन् । अतिचुद्रता m.inf. contemptuously to abuse or refer to the minuteness of a transaction (such as making or receiving a gift, or buying or selling); met. to put a tax on people.

zajē जज्य, see zod^u 2.

zōj^u 1 जाजू (for 2, 3, see zāgun and zālun 2) । सूक्ष्मजालम् f. a fine, delicate, net (such as a spider's web, or other fine net) (cf. zalārⁱ-z^o, s.v. zalur^u). (Cf. zāl 1.

zāji-pulahor^u जाजि-पुलहर् । नृणपादुकाविशेषः m. a kind of woman's shoe, woven of very fine string made of a special kind of grass.

zōji-obur जाजि-अबुर । जालरूपाभ्रम् m. a light cloud (resembling a delicate net, and not causing rain).

zōj^u जाजू or zūji जूजि । शिरःपटविशेषः, फलजालम् f. (sg. dat. zōjē जोज्य), a long piece of cloth worn by Brāhman women, extending from the crown of the head down to the small of the back (cf. kana-z^o, p. 448b, l. 5) (El., K.Pr. 167); a cover, curtain, veil (Śiv. 1807); the delicate network covering the seed-vessel of a lotus.

zōjē-astar जोज्य-अस्तर । जालाकारपटः m. a kind of cotton cloth woven like a net, muslin, net. —lot^u

—लट् । चुद्रवेणीवेष्टनपटः m. a short zūj^u. —mahārēn 15 —महार्यन् । वधूविशेषः f. a bride ceremonially invested with a zōj^u (this being done when she emerges from childhood). —s^aṣ —सृ । वेणीवेष्टनसीचिकः m. a tailor whose profession it is to make these head-dresses.

zūj^u जूज, see z^alun

zūj^u-müth^u जूज-मथ, see zol^u-mot^u.

z^aj^arun जज्रन । विबाधनम् conj. I (I p.p. z^aj^ar^u जज्रन्). to pare, scrape; to harass by frequent annoyance or

distressing (quasi, by skinning a person alive). (cf. z^alun.)

z^ajawun ज़र्रावुन । अतिविवाधनम् conj. 1 (1 p.p. z^ajarōw^u ज़र्रोवु, i.q. z^ajarun, q.v. z^ajarōw^u-mot^u ज़र्रोवु-मंतु । विवाधितः perf. part. (f. z^ajarōw^u-mūš^u ज़र्रोवु-मंचू), harassed, as ab.

z^ajoyōv ज़योव्. see z^alun.

zājoyōv ज़ायोव्. see zāgun and zālun 2.

z^aka ज़क (cf. ك) f. defeat, humiliation; (in Ksh.) revenge (El. zak, m.). z^aka ratūn^u ज़क रटनु । अन्तारोषाधानम् f.inf. to keep up a private grudge, to maintain inward resentment.

zōka ज़क in zōka-wōr^u ज़क-वोरु । लघुक्लीडनकदण्डः f. a light club used in a game in which another club thrown on the ground is hit to a distance.

zōk^u ज़कु । योनिकेशसमूहः m. the hair of the female privities.

zōk^u-khūr^u ज़क-खूरु । योनिवौरचुरिका m. a razor for shaving this hair. -wāl -वाल । योनिवालः m. a single one of these hairs.

zaukh ज़ौख ذوق m. delight, joy, voluptuousness; love (El. zauk, zōh).

zēkh ज़ख. see zyon^u.

zikh ज़िख् in zikh zikh ज़िख् ज़िख् । ईषदुयोगः m. slackness in doing anything, want of energy in the performance of any task.

zīkh ज़ीख् عنت । कासश्वासरोगः m. (sg. dat. zīkhas ज़ीखस), painful difficulty of breathing, asthma. —lārūn —लारुन । कासश्वासरोगोत्पत्तिः m.inf. an attack of asthma to come on.

zakh^am ज़खम زخم ; 1 व्रणः m. a wound, cut, scar, gash, sore (El.; Rām. 357-8, 1651; YZ. 74).

zakhmī ज़खमी زخمی ; adj. e.g. wounded, hurt (Rām. 233, 1453). zakhmī hayat (? زخمی حیات) N. of a certain medicinal plant used 'internally in ulcer' (L. 76).

zakhaira ज़खैर (= ذخیرہ) m. a treasure, hoard; (in Ksh.) a warehouse, storehouse, godown (Gr.M.).

z^a-khōr^u ज़खोरु f.pl. two khār or ass's loads (cf. khār z^akhōr^u, p. 408a, l. 46).

zōkil ज़किल । अतियोनिवालोपेता f. a woman with much hair on the privities. —kākañ —काकञ् । अतिनिन्द्या f. a dissolute woman, a strumpet (obs. abuse).

zakamakh ज़कमख् (= جگمان) । अधिशिला m. a flint (for striking fire) (El. zakhmakh, Gr.M.).

zakūr^u ज़कूरु । बालशिश्नः f. a child's penis, or a small one like such.

zīkr ज़िक्र ? m. remembering, remembrance; the praise and glorification of God or of a saint, esp. (in Ksh.)

a certain Moslem religious exercise with this object and inducing a religious ecstacy (L. 289).

zōkaram ज़करम् in zōkaram bādē ज़करम् बाँडे । निन्द्यः m. a vile fellow (used in censorious reference). (cf. zōk^u and bādē.

z^al ज़ल् । नखतक्षणम् m. scratching (with the finger-nails) (cf. atha-z^a, p. 65a, l. 37; hōkha-z^a, p. 327a, l. 47); the act of paring, seraping (Gr.Gr. 124). —dyun^u —दिनु । नखततविधानम् m.inf. to scratch (another) (with the nails or the like) (II. xii, 17).

z^ala-bōk^u ज़ल-बोकु । नखततः m. unintentional or accidental scratching (oneself or another) with all the nails of one hand (cf. bōk^u) (K.Pr. 54 znlahbuk).

-ponz^u -पञ्जु । नखततः m. a scratch made by all the five nails of one hand (cf. ponz^u 2).

-wāl -वाल । अतिहठी adj. e.g. one who is needlessly persistent in doing to no profit any work (such as buying, selling, giving, or receiving).

-wōlī -वाली । अतिहठिता f. needless persistence as above. -wālay -वालय् ।

अतिहठः f. the being needlessly persistent as ab.

zal ज़ल् । जलम्, मूत्रम् m. water (cf. ganga-z^a, p. 292a, l. 10; nāga-z^a, p. 624a, l. 49; pādē-z^a, p. 683a, l. 11) (El.; Gr.Gr. 23, 38, 72; L.V. 38-40, 45, 47, 81; Śiv. 179, 330, 348, 929, 1022, 1026, 1056, 1096, etc.; Rām. 426, 533, 543, 546, 597, 759, 781, 1334; K. 70, 75, 231, 233, 244-5, 271-2, 411, 413, 758, 836, 931, 946, 1045); any water-like liquid (cf. mad-z^a, p. 548a, l. 49) (K. 973); urine (a polite term) (Rām. 948).

-gur^u -गुरु । सामुद्रिकाश्वः m. a sea-horse (a mythical horse, said to be able to fly).

-mal -मल । जलमले m. 'water and dirt', i.e. urine and faeces (referred to together).

—lagun —लगुन m.inf. an urgent desire to urinate to be felt (Rām. 944).

-mal band gaḥhun -मल बन्द गहनु । आनाहरीगः m.inf. a certain disease (constipation combined with suppression of urine) to occur.

-hūr^u -हूरु । मीनः f. 'a water-sparrow', a polite name for fish for cooking. —yun^u —यिनु m.inf. i.q. —lagun, ab. (Rām. 945, 949).

-ziv -ज़ीव । जलजन्तुः m. any aquatic creature.

zala-host^u ज़ल-हस्तु m. a water-elephant, a sea-elephant (a mythical animal) (L.V. 47).

zāl 1 ज़ाल । जालम्, चारकः m. (in some compounds, noted below, this word is f., perhaps due to confusion with zāl 2 and 3) a net, snare, noose (cf. khurⁱ-z^a, p. 412a, l. 11; māyā-z^a, p. 612b, l. 35) (El.; Gr.M.; L. 462; Śiv. 158, 227, 277, 424, 711, 876, 1206, 1332, 1516, 1693; Rām. 340, 422, 614, 1103, 1496, 1614, 1781; K. 737; II. i, 6-8; ix, 7; YZ. 11, 65, 68, 210, 364, 475; K.Pr. 63); a web, spider's web, cobweb (cf. zālārⁱ-z^a, s.v.

zalur^u (El., Gr.M.); any web-like texture (cf. **garba-z^o**, p. 300a, l. 6; **mādrī-z^o** f., p. 550a, l. 37); a collection, mass (cf. **pā-z^o** f., p. 748a, l. 43; **rag-z^o**, p. 827b, l. 25); esp. a mass of clouds (cf. **hāra-z^o** f., p. 344a, l. 36; **mīga-z^o**, p. 552a, l. 9; **naba-z^o**, p. 619a, l. 27); (esp.) a collection, or thicket, of trailing plants (cf. **bāra-z^o**, p. 117a, l. 48; **kāndī-z^o**, p. 465a, l. 40; **krūda-z^o**, p. 468b, l. 45) (Śiv. 1568, 1686, 1854; Rām. 1252; YZ. 257) (in this meaning, the word is possibly confused with **zār** 3, q.v.); illusion, deception; a bunch of unblown flowers. **-tāl** -ताल् । **वाक्कलम्** m. artful, or deceitful, conciliatory language (cf. **tāl-zāl** m. or f., p. 997a, ll. 40 ff.). — **wahārun** — **वहारुन्** । **कलारम्**: m.inf. to spread a net; met. to spread a net (of deceit), to lay a trap (to deceive another).

zāl 2 जाल् or (q.v.) **zālay जालय्** । **शरीरकम्**: f. (sg. dat. **zōj^u** जोज्), shivering (from cold); the shivering of ague (cf. **tūr-z^o**, p. 1021a, l. 7) (Śiv. 287; K. 822, **zāla**; K.Pr. 68, **zālah**); fever (El.; Śiv. 165, 373, 1248, 1257). In Gr.Gr. 69 this word is confounded with **zāl 1**.

zāla d^anañē जाल दूनज । **दारिद्र्यापनम्** f. pl. inf. 'to flaunt shiverings', (even if one is well off) to make a show of poverty when it is necessary to incur expenditure. **-dēv** -यव् । **शीतालुः** m. (f. **-dēviñ** -यविञ्), 'a shiver demon', one who is unable to endure great cold. — **hārañē** — **हारज** । **अतिशीत-हतत्वम्** f. pl. inf. 'to shed shivers', to be perished with cold (the whole body shivering and the teeth chattering). **-pat^ujū** -पतजू । **शीतज्वरव्याप्तिः** f. 'a mat of shivers', one who is violently attacked by ague throughout his whole body. **-satam** -सतम् । **विशिशप्तमीतिथिः** f. (sg. dat. **-satium^u** -सतसू), N. of a festival held on the seventh lunar day of the dark half of the month of Phāgun (= February–March). — **yiñē** — **यिञ** । **शीतज्वरोत्पत्तिः** f. pl. inf. shivers to come, an attack of ague to come on.

zāl 3 जाल् । **नेत्रावृत्तिः** f. a disease of the eyes, involving a membranous growth over the eyeballs. Cf. **zāl 1**.

zāla जाल । **विस्फोटविशेषः** f. a certain disease involving a crop of small boils on the upper lip and neighbourhood. Cf. K. 822, where **zāla** is used for **zāl 2**.

zēli ज्यल् or **zēliñ ज्यलिञ्** । **दधादिमण्डम्** f. (sg. dat. **zēli** ज्यलि), cream (esp. cream of tyre) (cf. **dōda-z^o**, p. 109b, l. 14) (El., Gr.Gr. 25). **zēli-khōs^u** ज्यलि-खोसु । **मण्डपूर्णकंसः** m. a dish, or cup, of cream.

zila जिल جيل m. a district, or division, of a province (El. **zillah**).

zōl जल्ल । **ईषनिद्रा** f. brief drowsiness (Gr.Gr. 16).

According to El. this word is a rural name for a woman's head-dress.

zōla 1 जल्ल । **निद्रा** f. a brief doze (e.g. of a sick person, or of some one taking a brief rest) (cf. **nēnd^a-ri-z^o**, p. 642b, l. 26) (El. **zōlah**, drowsiness; Rām. 679; YZ. 153, 566). — **gabhūn^u** — **गब्धुन्** । **प्रमादापातः** [inf. 'drowsiness to occur', (in some delicate enquiry) a careless blunder to occur (when one is at the point of success), negligence to occur, one's eyes not to be kept open (Rām. 1037, **zōli gabhūn**; 1229, **zōla g^o**; K.Pr. 263, **zōli gabhūn**).

zōlan abun जल्लन अबुन् । **निश्चिन्ता सामुख्यम्** m. inf. to fall into coma (e.g. when at the point of death).

zōla 2 जल्ल । **अत्यलसः** adj. e.g. habitually drowsy, lazy, negligent.

zol^u 1 जल्लु । **वास्तुखानम्** m. the foundation trench of a house.

zol^u 2 जल्लु m. in **gaṭa-zol^u**, p. 310a, l. 44.

zōl^u 1 जल्लु (for 2, see **zālun**) । **वृक्षशाखासंधिः**, **चक्रुखलरम्** m. the joining place of two tree-branches (cf. **duzōl^u**, p. 272b, l. 29, and Rām. 603); the space (including the web) between two adjacent fingers or toes (cf. **atha-z^o**, p. 65a, l. 40; **sandija-zōlⁱ dinⁱ**, p. 919a, l. 38) (K.Pr. 184, 259); an interstice (between teeth, or the like) (cf. **danda-z^o**, p. 225a, l. 13); a cluster of flower-buds, or the like (cf. **pōshē-z^o**, p. 779a, l. 49); network; met. **kāla-z^o**, the efflux, or passing, of time (L.V. 64).

zōlⁱ-bais जल्लि-बैस m. fishing by net (cf. **zāl 1**), as opposed to fishing with hook and line (**wōlⁱ-bais**, q.v., p. 1112b, l. 37) (L. 159, **zail baus**).

-hār -हार । **यूतक्य** f. (hiding) a cowry between the fingers (a method of cheating in gambling). **-panjara** -पञ्जर । **जालपञ्जरः** m. lattice-work (for a window or the like).

-pīr -पीर् । **रोगविशेषः** f. N. of a certain serious disease, involving boils or sores at the root of the spaces between the fingers or toes. **-pushēth** -पुशट् ।

पादुकाबन्धनीविशेषः f. (sg. dat. **-pushēti** -पुशटि), a network sandal-lace. **-trōp^u** -त्रुप् । **स्युतिविशेषः** m. a method of sewing, in which the edges of two pieces of cloth are apart, and connected by a kind of net-

work. **-wōka** -वौक । **जालाढवेणीबन्धः** f.pl. (among girls) a method of dressing in a netted pattern the long plaited hair that hangs down behind (YZ. 155, K.Pr. 25). — **yiñⁱ** — **यिनि** । **अङ्गुलीमध्यविकारः** m. pl. inf. itcliness to come between the fingers or toes.

zōlⁱdār जल्लिदार । **जालचित्रयुतः** adj. e.g. ornamented with a net pattern.

zulf زلف, see **zulaph**.

zalikhā ज़लीखा (II.), **zulaikhā** زلیخا (YZ.), f. N. of the wife of Potiphar (in the story of Joseph) (II. vi, 1 ff.; YZ. 59, 177, 309, etc.).

zalil ज़लील ذلیل adj. e.g. mean, vile, wretched; brought low, abased, humbled (H. i, 4).

zālalad ज़ाललद् शीतहतः, भीरुः adj. e.g. (as subst., f. **zālaladīn ज़ाललदिन्**), one whose body is suffering from shivering cold or from ague; one who shivers from fear, a coward, one who shivers (out of miserliness) at the idea of expenditure; that which is intolerably cold.

zallat, see **zalath**.

zōlim ज़ालिम ظالم । परबाधनस्वभावः, क्रूरः adj. e.g. tyrannical, unjust, cruel (El., Gr.M.).

zulūm जुलूम or **zulm** ظلم m. tyranny, violence, cruelty, oppression (El.; Gr.M.; II. ix, 1, 6; K.Pr. 118). —**karun** —करुन् m.inf. to oppress (El.; W. 88; H. ix, 1).

zālamōkh ज़ालमख् । ज्वालामुखी f. (sg. dat. **zālamōkhi ज़ालमखि**), N. of a sacred site, sacred to Durgā, about sixteen miles east of Śrinagar, in Skt. *Jvālamukhī*.

zōl^u-mot^u ज़लु-मंतु । भक्षणे ऽपचितम् adj. (f. **zōj^u-mūṣ^u ज़जू-मंचू**), (of dainty food) eagerly desired. Cf. **zāluṅ**.

zalamay ज़लमय् adj. e.g. composed of water; (as subst. m.) the waste of waters (which is all that is left at the destruction of the universe) (L.V. 93) (El. *zalamai* m., a storm).

zālun ज़लुन् conj. 1 (1 p.p. **zōl^u ज़लु**, f. **zōj^u ज़जू**; 2 p.p. **zājyōv ज़ज्योव्**), to pare, shave, scrape off the surface (cf. **tinda z^o**, p. 1009b, l. 12) (El. *zāluṅ*, *zāluṅ*; Gr.Gr. 124; Gr.M.); to peel, skin (cf. **ala z^o**, p. 22b, l. 45) (K.Pr. 78, neg. conj. part. written *zalahnai*); to scratch (with the nails); to cut (a pen) or sharpen (a pencil) (Gr.M.); cf. **zāj^{erun}**. **zōl^u-mot^u ज़लु-मंतु** । तष्टः perf. part. (f. **zōj^u-mūṣ^u ज़जू-मंचू**), pared; skinned; scratched.

zāluṅ ज़लुन् । जलवदाखादः conj. 3 (2 p.p. **zalyōv ज़ल्योव्**), to taste like water; watery eructations to come into the mouth from the stomach (K.Pr. 154); the mouth to water (from desire of some dainty food).

zālun 1 ज़ालुन् or **zālun^u ज़ालनुन्** । इन्धनकरीषादिसामग्री m. (sg. dat. **zālanas ज़ालनस्**) fuel (firewood, cowdung cakes, or the like) (El. firewood). According to El. this word is in use towards Bārāmūla.

zālun 2 ज़ालुन् । दाहनम्, रुष्टीकरणम् conj. 1 (1 p.p. **zōl^u 2 ज़ीलु** (for 1, see s.v.), f. **zōj^u 3 ज़जू** (for 1, see s.v., for 2, see **zāgun**); 2 p.p. **zājyōv ज़ज्योव्**), to burn (something), to kindle, set on fire (cf. **krūnd^u zālūn^u**, p. 474a, l. 33; **rum-rāth zālūn^u**, p. 834a,

l. 1; **ṭhāy zālūn^u**, p. 1065b, l. 32) (Gr.M.; L.V. 49; Śiv. 125, 268, 377, 426, 973, 1150, 1422, 1482; Rām. 77, 159, 186, 279, 333, 449, 715, 726-7, 733, 744, 800, 802, 826, 956, 1006, 1202, 1236, 1358, 1387, 1471, 1474, 1497, 1595, 1626, 1657, 1663, 1706; K. 114, 631, 879; II. ii, 12; iii, 1, 4; K.Pr. 41, 251); to light (a fire) (cf. **nār z^o**, p. 647a, l. 37) (Śiv. 395, 1205, 1758; Rām. 839, 958, 1069, 1601, 1769; K.Pr. 138); to burn away something, to burn to nothing, utterly to destroy (sin, or the like) (Śiv. 105, 420, 928, 1063, 1156, 1685, 1746; Rām. 781; YZ. 19, 35, 41, 55, 200, 307); to set on fire, torture (Rām. 157, 163, 195). This verb is considered to be the causal form of **dazun**, q.v. (Gr.Gr. 176).

zālan-kūṭun^u ज़ालन्-कूटुनु । अग्निप्रज्वालनदण्डम् m. a straight stick for stirring up a fire, a wooden poker.

zōl^u-mot^u ज़ोलु-मंतु । दाहितः perf. part. (f. **zōj^u-mūṣ^u ज़जू-मंचू**), set on fire, kindled; burnt (by some one) (Śiv. 888).

zōlāna ज़ोलान (= جَوْلَان) । निगडः m. a fetter, shackle. Cf. **zāgnūl**.

zālanāwun ज़ालनावुन् m.inf. (1 p.p. **zālanōw^u ज़ालनोवु**), to cause to burn, to cause to be burnt (El.).

zaliṅ ज़लिन् । पादखेदः f. the sweat of the feet (Gr.Gr. 38). In **atha-z^o**, p. 65a, l. 42, the word refers to sweaty hands.

zēliṅ ज़लिन्, see **zēl**.

zulaph जुलफ् or **zulf** زلف m. a curl, lock of hair, ringlet (El.; YZ. 64, 65, 565).

zāl^{er} ज़ालर् । जालकारः m. a net-maker.

zalur^u ज़लुरु । ऊर्णनाभकीटः m. (sg. dat. **zalaris ज़लरिस्**), a spider (El. *zalur*, Gr.M., Śiv. 277).

zālār-zōj^u ज़लरि-ज़जू । लूताकीशजालकम् f. a spider's net-like egg-cocoon. —**zāl** —ज़ाल् । लूताजालम् m. a spider's web.

zalath ज़लथ् ذلت । दुर्गतिः f. (sg. dat. **zaluṣ^u ज़लूषु**), baseness, meanness, vileness; humiliation, abasement; (in Ksh.) a condition of filthy or sordid misery (K.Pr. 7, 52, *zallat*). —**pōn^u** —पोनु m. filthy water, i.e. semen virile (Rām. 1517).

zālawun^u ज़लवुनु । उष्णः n.ag. (f. **zālavūn^u ज़लवंचू**), warm, hot (esp. of things eatable or drinkable) (El.); burning, fiery hot, blazing (L.V. 57).

zālawun^u ज़लवुनु । दाहकः n.ag. (f. **zālavūn^u ज़लवंचू**), one who sets ablaze, consumes with fire (e.g. the person who sets alight a funeral pyre) (K.Pr. 122).

zālay ज़ालय् f. shivering of ague or the like, i.q. **zāl 2**, q.v. (cf. **buthⁱ-z^o**, p. 143a, l. 16); burning (in **wuda-z^o**, q.v., p. 1097a, l. 45).

zam जम (= ذم) m. blame, censure, reproach, disparagement, detraction (Rām. 282).

zām जाम् । ननान्दा f. (sg. dat. **zōm^u** जाम्, commonly written by Pandits ज़ोमू or ज़ोम), a husband's sister, a wife's sister-in-law (cf. **ōra-z^o**, p. 42a, l. 8; **māsāt^{ur^u}** z^o, p. 601a, l. 48; **pit^{ur^u}** z^o, p. 803b, l. 30; **wōra-z^o**, p. 1136b, l. 46) (Gr.Gr. 66, 72; Rām. 1145, 1154, 1163, 1171, 1611; K.Pr. 119, 259); **nōshē-hūnz^u** zām, the sister-in-law of a daughter-in-law, i.e. a daughter (Rām. 848).

zōm^u-(**zōm^u**-)**brānd** जाम्-जाम्-ब्रान्द । सुदायविशेषः m. when a bride first enters her husband's house her way is barred by her husband's sister and others to whom she has to pay a fee, called by this name (L. 262 *zāmbrānd*). **-kākañē** -काकञ । ननान्दुभ्रातृजाये f.pl. husband's sister and a brother's wife (i.e. the two kinds of a woman's sister-in-law) (Gr.Gr. 72).

zēma ज्यम, see **zyon^u**.

zima ज़िम ذم m. obligation, responsibility, burden of proof. I.q. **zimah**, q.v. —**hyon^u** —ह्यनु m.inf. to take responsibility, accept responsibility (for), admit, confess (II. xii, 15). —**khālun** —खालुन् or **-khārūn** —खारुन् m.inf. to cause responsibility to mount (on a person), to prove (a person) to be responsible, to prove (a person) guilty (II. x, 12). —**khasun** —खसुन् m.inf. responsibility to mount, i.e. to be proved, guilty to be proved (II. iii, 3). —**karun** —करुन् m.inf. to make responsibility, to put responsibility (upon, dat.), to put (a person, dat.) in charge (II. viii, 5).

zōm^u ज़ोमु in **ōm^u**-**zōm^u**, p. 27a, l. 30, q.v.

zamba जंब in the following:—**zamba-drōlid** जंब-द्रौलिद् । अतिमलीमसः adj. e.g. (as subst., f. **-drōlīdēñ** -द्रौलिदञ्), one who is dirtied by mud or the like; met. one whose clothes, body, and conduct are foul. **-wār** -वार । अतिमलम् m. encrustation of thick dirt (e.g. in a cooking pot fouled with long exposure to fire); a pile of crusted or solidified mud (cf. *zammār* in Rām. 700). Cf. **zamūñ^u**lad.

zōmba जंब m. a yak (II. xi, 6).

zūmb (L. 74), **zamb-chule** (El.) m. *Prunus padus* (Bird cherry) (L. 79 also gives *zomb*).

zambakh जंबख ذنبق m. the white jasmine, *Jasminum sambac*; the iris, *Iris germanica* or *I. sambac* (cf. **bēkh-z^o**, p. 99b, l. 19) (L. 249, the yellow iris; Rām. 1094). **-pōsh** -पोश् । पुष्पविशेषः m. its flower. **-til** -तील् । पुष्पविशेषतैलम् m. an oil extracted from its flower.

zambukēshōr जंबुकेशर् or **zēmbakēshōr** जंबुकेशर् m. a N. of Shiva (Śiva), in Skt. *Jambukēśvara* (Śiv. 1138 zē^o, 1167 zā^o).

zambūra जंबूर । स्वर्णरामः, सुदविशेषः m. a solution of gold (employed for gilding); a certain dish made with eggs (cf. **thūla-z^o**, p. 976b, l. 13).

zāmbrānd (L. 262), see **zōm^u**-**brānd**, col. a, l. 11.

zāmbawān जाम्बवान् m. one of the forms used in K. (674) for **zāmbawanth**, q.v.

zāmbawantī जाम्बवन्ती (Śiv.) or **zāmbawatī** जाम्बवती (K. 683) or **zāmbawath** जाम्बवथ (K. 688), f. N. of the daughter of Zāmbawanth (q.v.) who married Krushna (Kṛṣṇa). The Skt. form of the word is *Jāmbavatī* (Śiv. 1677).

zāmbawanth जाम्बवन्थ m. (sg. dat. **zāmbawantas** जाम्बवन्तस्), N. of a king of the bears, who helped Rāma at the siege of Lankā. In Skt. his name was *Jāmbavat*. He also appears later as a friend of Krushna (Kṛṣṇa) to whom he gave his daughter Jāmbavatī in marriage. His name appears in various forms in Ksh.; in Śiv. it appears as **zāmbawanth** (Śiv. 1677). In Rām. we usually find **zāmōwan**, but also **zāmawanth** and **zāmōwanth**. In K. we have (674) **zāmbawān** and (669, 679, 680, 683) **zāmbawanth**. See all these s.vv. In K. 669, 679, he is stated to be a monkey, not a bear.

zāmbawatī जाम्बवती (K. 683) or **zāmbawath** जाम्बवथ (K. 688), f. i.q. **zāmbawantī**, q.v.

zamāda जमाद् (= زمام) । औषधलेपः m. a bandage, fillet, kerchief (bound upon a wound); dressing, poultice, plaster; application of ointment, liniment, balm, or the like (Śiv. 652, *zamādāh*, with suff. of indef. art., see p. 1219b, l. 11).

zimah ज़िमह् or **zimma** ذم m. responsibility, trust, charge, i.q. **zima**, q.v.; (in Ksh., adj. e.g.) necessary (El.).

zaman زمان m. time; a day (El.).

zamāna जमान زمان m. time, period; an age (of **dōr-ē** z^o, p. 237a, l. 3) (Śiv. 726; K.Pr. 184, *zamān*).

zāman जामन् । जुम्बणम् f. (sg. dat. **zāmūñ^u** जामञ्), a yawn, yawning. **-karūñ^u** —करञ् । अपहृवः f.inf. to yawn; to prevaricate concerning or deny (the making away with property entrusted to one), to equivocate.

zamīn जमीन् زمین । भूमदेशः f. (sometimes m., see bel.) (sg. dat. **zamīni** जमीनि), the earth (El.; Gr.M.; Rām. 1242 (m.), 1723 (m.); soil, land, ground (cf. **biñh^u** z^o, p. 140a, l. 26; **dā-z^o**, p. 231a, l. 24; **narm** z^o, p. 651b, l. 24; **sūr-z^o**, p. 932b, l. 19; **zabal** z^o, p. 1215b, l. 30) (El.; Gr.M.; Rām. 454, 519, 1141, 1455, and as bel.; II. ix, 9; K.Pr. 16, 111, 246, 259, and as bel.) (masc. in Rām. 300, 435, 448, 676, 1564;

K.Pr. 94); the world, land (as opposed to the sky) (II. iii, 8); the floor (of a room) (Gr.M.). —**khanan-wōl^u** —खानन्-वोलु n.ag. m. a ploughman (El.).

zamīni-kand जमीनि-कन्द । भूमिकन्दविशेषः m. a certain edible root, generally growing in marshy ground. —**path** -पथ । चित्रविशेषः m. (sg. dat. **-pathas** -पथस्), a certain piece of land, of such a size that six seers of paddy-seed are required for sowing it. See **path 1**. —**path^{ur}** -पथूरु । अल्पखलम् f. a small level field.

zāmun जामुन् conj. 1 (this verb is impersonal, 1 p.p. **zōm^u** जोमु), to yawn (L.V. 46).

zōmin जामिन **زامن** । प्रतिभूः m. one who is accountable or responsible (for), a surety, guarantor (Gr.M., K.Pr. 67).

zamindār जमीन्दार **زمیندار** m. a land-holder, husbandman, farmer (K.Pr. 187).

zamānath जमानथ **زمانت** m. (sg. dat. **zamānatas** जमानतस्), guarantee, security, surety, bail (Gr.M.).

zamūn^ulad जमंजूलद् । पुष्टमलोपितः adj. e.g. covered or defiled with clotted mud or dirt. Cf. **zamba**.

zōmpa जौप, see **zōpa**.

zampāna जंपान or **zōmpāna** जौपान । शिबिका m. a palanquin (cf. **aina-z^o**, p. 306, l. 12) (Gr.M.; Śiv. 84, 787, 921, 1147).

zōmpu^u जौपुद्, see **zōpu^u**.

zamrūd जमरूद् (= زمرد) m. an emerald, but in Ksh. used loosely for any precious stone of great value (K. 922-3).

zēmistān ज्यमिस्तान **زمستان** m. winter (Rām. 1008, 1089).

zamat, see **zāmot^u** **dōh**, s.v. **zyon^u**.

zāmot^u जामंतु, see **zyon^u**.

zumot^u जुमंतु or **zumut^u** जुमुतु । अर्धसजीव इव, अर्धपक्वः adj. (f. **zumū^u** जुमंजू), half alive, half dead, having only a feeble spark of life (cf. **ada-z^o**, p. 126, l. 15); (of something naturally juicy) half dried; (of something being cooked) half cooked, half raw.

zōmith जौमिथ in **zōmith-gōbur** जौमिथ-गवुर । ननान्दसुतः m. (sg. dat. **-gōbaras** -गवरस्), the son of a husband's sister (see **zām**). —**nēcyuw^u** -न्यचिबु । ननान्दसुतः m. (sg. dat. **-nēcivis** -न्यचिविस्), id. —**nōsh** -न्यशु f. the daughter-in-law of a husband's sister (cf. **wōra-zōmith-nōsh**, p. 1136b, l. 49).

zāmatur^u जामतुरु । जामाता m. (sg. dat. **zāmataris** जामतरिस्), a son-in-law (cf. **bēn^aza z^o**, p. 115a, l. 7; **bāw^aza z^o**, p. 148a, l. 45; **dyārath z^o**, p. 271a, l. 46; **wōra-z^o**, p. 1137a, l. 2) (El.; L. 464, **zāmatur**; K. 727, 813, 816; K.Pr. 65, **zāmatur**; 259, **zāmatur**).

zāmatarī-bōkut^u जामतरि-बुकुतु । अतिबालजामाता m. a child son-in-law, one who is less than ten years of

age. —**nēcyuw^u** -न्यचिबु । बालकावस्थजामाता m. (sg. dat. **-nēcivis** -न्यचिविस्), a youthful son-in-law (over ten years, but below puberty).

zāmōwan जामोवन्, **zāmawanth** जामवन्थ, and **zāmōwanth** जामोवन्थ m. the forms taken in Rām. by **zāmbawanth**, q.v. (**zāmōwan**, Rām. 39, 512, 548, 777, 865, 1402, 1409; **zāmawanth**, Rām. 906; **zāmōwanth**, Rām. 856, 865).

zamwār जंवार m. i.q. **zamba-wār**, p. 1223a, l. 36, q.v. (Rām. 700).

zōmiyē जौमिय । ननान्दपतिः m. the husband of a woman's husband's sister, the husband of a wife's sister-in-law (cf. **pōphatur^u** **z^o**, p. 749a, l. 40; **pitur^u** **z^o**, p. 803b, l. 15; **wōra-z^o**, p. 1136b, l. 50).

zōmiza जौमिजा । ननान्दजा f. the daughter of a husband's sister (cf. **pit^{ur}** **z^o**, p. 803b, l. 33; **wōra-z^o**, p. 1137a, l. 1).

zamzam जमजम **زمزم**; or (q.v.) **zanzam** जंजम । अतिश्यानीभवन् m. N. of a celebrated well at Mecca, called Hagar's well; (in Ksh.) intense freezing cold (when the ground is frozen over).

zan 1 जन् । जनः m. a man, person, individual (cf. **kō-zan**, p. 503, l. 5; **sath z^o** or **sazzan**, p. 945a, l. 44; **sō-zan**, p. 958b, l. 34) (Śiv. 1717; K. 197, 915, 1162); mankind (L.V. 31; K. 56, 822). **kunuy zan**, only one person; hence, alone, lonely (Rām. 1328; K.Pr. 161, **kunū zanā**). **zan srōd^u** man srōd^u जन् सुद्द मन् सुद्द । परस्परप्रोतिव्यवहाररुचिः m. 'man in common (and) heart in common', mutual pleasure in affectionate partnership in any work. **zan-wān** जन्-वान् । जनयुतिः f. (sg. dat. **-wōn^u** -वांजू), a general rumour (of something new or unexpected). **zan-zōpu^u** जन्-जौपुद् । मनुष्यादिजन्तुः m. man and beast, the animal creation.

zana-baca जन-बच । समयकुटुम्बः m.pl. 'a man's children', an entire family, a family taken as a whole unit.

zan 2 जन् **زنج** m. a beater, a striker, used —° to signify a wielder (of some fool, or the like) (cf. **kalam-z^o**, p. 439b, l. 48) (K.Pr. 92).

zan 3 जन् **زن** f. a woman (II. x, 13; K.Pr. 103); **marda-zan**, man or woman (II. vii, 23).

zan 4 जन् । इव adv. and conj. as if, as, as though, as you would say, so to speak (El.; Gr.Gr. 94; Gr.M.; W. 100; L.V. 29, 31, 83, 106; Śiv. 26, 44, 165-6, 168, 203, 279, 303, etc.; Rām. 87, 93-4, 168, 206, 235-6, 242, 248, etc.; K. 56, 78, 100, 110, 123, etc.; YZ. 4, 10, 68, 113, 165, 238, etc.; K.Pr. 9, 11, 30, 153, 157, 158, 175, 190). Used —° as in **kh^un^u** **zan**, p. 405a, l. 26; **khri^{sh}-zan**, p. 416a, l. 28.

zān ज्ञान । ज्ञानम्, परिचयः f. (sg. dat. zōñ^u 2 ज्ञानू, for 1, see s.v.), knowledge, apprehension, opinion (cf. **brahma-z^o**, p. 121a, l. 26; **darma-z^o**, p. 245a, l. 5; **gōr-z^o**, p. 296b, l. 25; **pāshⁱ-z^o**, p. 779b, l. 26) (Gr.Gr. 106, 127; Śiv. 49, 241, 437, 1378, 1604, 1876, 1880, 1899; Rām. 1459-60, 1502, 1534, 1642; II. vii, 29); acquaintance, familiarity (Śiv. 240, 1030; Rām. 73; K.Pr. 260); discovery, ascertaining (El.); true knowledge (of the Supreme) (L.V. 31; Śiv. 16, 61, 285, 314, 331, 350, 369, 425, 451, 776, 1193, 1314, 1533, 1586, 1595, 1604, 1738, 1765, 1805, 1891); knowledge, senses, clearness of thought (as opposed to insensibility) (Rām. 761). In many of the examples quoted above, the first meaning or the fourth is equally applicable. **-kar** -कार् । परिचितः adj. e.g. (of a person) acquainted, familiar, recognized (from previous meetings), an acquaintance. Cf. zōñ^u-kār, p. 1229b, l. 2. **-pachān** -पहान् । ज्ञानपरिचयः f. acquaintance, familiarity.

zōñ^u-grākḥ ज्ञान-याक् n.ag. (f. -grākañ -याकञ्), i.q. -wōl^u, bel. (Gr.Gr. 106). **-rost^u** -रस्तु । ज्ञानहीनः, अविदितः adj. (f. -rūsh^u -रह्), without knowledge, ignorant; unknown. **-wōl^u** -वोलु । ज्ञानोपेतः m. (f. -wājēñ -वाज्यञ्), one who possesses understanding, full of knowledge, wise (Gr.Gr. 106).

zain 1 जैन **زین** m. a contraction of **Zainu 'l-'ābidīn** زین العابدین, N. of a famous Sultan of Kashmir who came to the throne in A.D. 1417 (L. 191). His name frequently appears in local names in Kashmir, as in the following:—**zaina-gīr^u** जैन-गीर । प्रदेशविशेषः f. N. of a district (*pargana*) in the north of Kashmir (El. *zainager*, m.; RT.Tr. II, 487). **zaina-kad^l** जैन-कदल । सेतुभेदः m. N. of the fourth bridge across the river Vēth or Jehlam in the town of Śrīnagar. It was built by Zainu 'l-'ābidīn. The word is also used to designate the quarter of the town in the vicinity of the bridge (RT.Tr. II, 449; El. *zainah kadat*; K.Pr. 258). **zaina-pōr** जैन-पोर । ग्रामविशेषः m. N. of a village and tract south of Śrīnagar in the Div^{as}ar Pargana (RT.Tr. II, 471).

zain 2 जैन । स्यूतविशेषः f. a kind of basket or withy tray for holding flowers, fruit, or the like (cf. **t^{sl}la-z^o**, p. 995a, l. 42; **thūla-z^o**, p. 976b, l. 16) (El. *zen*, Gr.Gr. 22). Cf. zōñ^u 1.

zēn 1 ज्यन्, zēna ज्ञान, zēni ज्ञानि. see **zyon^u**.

zēn 2 ज्यन् । कर्दमः f. (sg. dat. zēñ^u ज्यञ्), mud (cf. **odur^u** zēn-hyuh^u, p. 15a, l. 38). **zēñ^u-thaph** ज्यञ्-थफ् । लेपकर्दममुष्टिः m. (sg. dat. -thapas -थपस्), a handful of mud, such as is taken up in plastering.

zin जिन m. a Jina, i.e. the Buddha (L.V. 8).

zīn ज़ीन् **زین** । अश्वाखानम्, निःश्रेणिः m. a saddle (El.; Gr.M.; Rām. 978; II. xi, 9; YZ. 238; K.Pr. 74); a staircase. (According to El., s.v., the present kind of leather saddle is said to have been introduced into Kashmir by the Emperor Akbar.) —**gandun** -गंदुन् or —**ladun** -लदुन् m.inf. to saddle (El.). —**karith** -करिथ् in **gur^u z^o k^o**, a horse ready saddled (II. iii, 8).

zīna-kōth^l ज़ीन-काठि or -**kōth^u** -काठ । अश्वाखान-भागः f. (sg. dat. -kāché -काछ), the wooden frame of the Kashmiri saddle. **-pōw^u** -पोव् । निःश्रेणिकपथः m. a single step in a staircase.

zini ज़िनि, **ziun**, see **zyun^u**.

zon^u 1 जनु । पुमान् m. (f. zūñ^u जनु, q.v., s.v.), a man, a male person, an individual (esp. used in enumeration, as in **kun^u z^o**, p. 453b, l. 38; **kunuy z^o**, p. 454a, l. 9) (El. *zann*, *zōn*; Gr.Gr. 85; Śiv. 1199; Rām. 355, 856, 1462; K. 887; II. viii, 5, 11; x, 1, 2, 5, 6, 12; K.Pr. 95, 132). **kun^u** or **kunuy zon^u**, only one person, a single person, one who is all alone (Rām. 973, 1744; K. 563; II. viii, 7).

zani path zani जनि पथ जनि । प्रतिपुष्यन् adv. person by person, man by man, each person in order (Gr.Gr. 158).

zanis-zūñ^u जनिस्-जनु । कुटुम्बिनी f. a man's woman, a woman living as his wife with a man not her wedded husband, a kept woman, or else one made over in marriage to a man by her people, but without the customary dowry, etc.

zon^u 2 जनु । कुदालविशेषः m. a kind of sharp-pointed mattock used like a plough in preparing wet rice fields (Śiv. 1531).

zon^u 3 जनु । शंका m. suspicion, distrust, misgiving.

zōñ^u ज्ञानू । पिटविशेषः f. a kind of tall narrow withy basket, used for holding flowers, fruit, or the like. Cf. **zain 2**.

zūn जून or **zūñ^u** जून । ज्योत्स्ना f. (sg. dat. zūni जूनि), moonlight (cf. **brāri-z^o**, p. 125b, l. 24; **kāṣa-z^o**, p. 493a, l. 40; **pot^u-z^o**, p. 788b, l. 35) (Gr.Gr. 20, *zūñ^u*; Gr.M.; L. 462, *zun*; W. 7, 13, id.; L.V. 9; Śiv. 166, 470, 525, 583; Rām. 187, 431, 1075, 1084, 1391, 1589, 1629, 1771; K. 280, *zūñ^u*; YZ. 4, 80, 82, 145, 159; K.Pr. 34); **pot^u zūn**, the end of the moonlight, the last hours of the night (L.V. 105).

—**khēni khasun** —खनि खसुन् । मदीचत्तीभवनम् m. 'to rise to eat the moonlight', to be intoxicated with self-conceit. —**lagūñ^u** —लगञ् । यक्षणेव व्याप्तीभवनम् f.inf. 'moonlight to attack a person', i.e. to become wasted away and exhausted (from disease, over

exertion, starvation, or the like, as if one were suffering from phthisis) (cf. Rām. 1201).

zūna-dab जून-डब् । चन्द्रकासादः f. a kind of covered balcony (in which people sit to enjoy the moonlight) (H. viii, 1). -gāsh -गाश् । चन्द्रप्रकाशः m. the light of moonlight, the light of the moon. -nēnd^r -नैन्दर् । नेचानिमीलितनिद्रा f. sleep with the eyes remaining open. -pach -पक् । शुक्लपचः m. the light fortnight of a lunar month (Rām. 1108g). -pāchⁱ-zāmōt^u -पच्छि-जामंतु । शुक्लपचजातः perf. part. (f. -pāchⁱ-zāmōt^u -पच्छि-जामंतू), 'born in such a lunar fortnight,' one who is universally disliked or unpopular.

zūni-grohun जूनि-ग्रहण् or -grōn^u -योनु । चन्द्रग्रहणम् m. an eclipse of the moon (YZ. 268).

zún, see **zyun^u**.

zōnb (L. 79), see **zūmb**.

zand 1 जंड । जुपः m. a small shrub, a small bush (cf. patri-z^o, p. 802b, l. 21; sōyé-z^o, p. 956a, l. 29).

zanda-kakav जंड-ककव् । जुपचकोरः m. a partridge which dwells hidden under low bushes, and lives on their fruit; met. a person who habitually lives hidden from others.

zand 2 जंड or (once, see bel.) **zand** जंड । किञ्चिन्नात्रम् m. a word added to other words signifying vegetables or wood, to signify 'a little' (cf. darbi-zand, p. 240a, l. 43; draman-zand, p. 245b, l. 40; gāsa-z^o, p. 308a, l. 4; guyan-z^o, p. 317b, l. 49; hāka-z^o, p. 326b, l. 48; kāṭha-z^o, p. 487b, l. 20; muji-z^o, p. 558b, l. 21; niran-z^o, p. 653a, l. 46; pana-z^o, p. 734b, l. 25; pōshē-z^o, p. 779a, l. 50; payē-z^o, p. 812a, l. 45; sinⁱ-z^o, p. 957b, l. 31; zinⁱ-z^o, s.v. **zyun^u**) (Gr.Gr. 163).

zānd ज़ांड, see **zād**.

zinda जिन्द **زند** । जीवदवस्थः adj. e.g. living, alive (Gr.M. ; L.V. 68; Śiv. 156, 310, 312, 318, 622, 1279, 1383; Rām. 100, 130, 293, 303, 490, 707, 782, 803, 815, 884, 902, 1003, 1260, 1291, 1379, 1485, 1546-8, 1775; K. 560, 804; YZ. 42, 110, 246; K.Pr. 262).

zinday जिन्दय् adj. e.g. even alive, even while yet alive (Rām. 159, 257, 753, 809, 812, 849, 1026, 1306, 1581; K. 100, 1153, 1166; H. x, 8).

zindagī जिन्दगी **زندگی** । जीवदवस्था f. life, living, existence (Rām. 840, 1500; K.Pr. 149); lifetime (Gr.M. *zindagiyē-tāmāth*, during life, as long as one lives).

zindagōnī जिन्दगानी **زندگانی** f. life, living, existence (Rām. 1514); maintenance, livelihood; a condition of (continuous) living, long life (Rām. 1133).

zindōnī जिन्दानी **زندآنی** m. a prisoner, captive (YZ. 380).

zindōr जिन्दोर् । पुष्पविशेषः m. N. of a certain wild flower, red in colour and sweetly scented (Rām. 647, 1008, 1092).

zang 1 जंग् । जङ्गा f. the leg, the shank (of man or animal, or of a stool, table, or the like) (cf. **bāma-z^o**, m., p. 107a, l. 4; **khara-zang hyuh^u**, p. 407b, l. 11; **khōvūr^u z^o**, p. 425b, l. 24; **kōkar-z^o**, p. 432b, l. 1; **pot^u z^o**, p. 788b, l. 37; **rabi-z^o**, p. 823b, l. 10) (El., in common parlance, the lower extremity; Gr.Gr. 65, erroneously translated 'thigh'; W. 144; Śiv. 1309; Rām. 343, 603, 632, 711; K. 147, 419, 563, 1026; H. ii, 11; K.Pr. 57, 95, 102, 117, 171, 236, 246-7, 253, 261).

zanga-hor^u जंग-हर् । जङ्गायुगलम् m. the two legs, the pair of a person's legs (El.). -rōd^u -रोट्टु । दीर्घजङ्गः adj. (f. -rōz^u -राञ्जू), long-legged, a long-

shanks, a runner (K.Pr. 261); one who, by habitually going and coming, accomplishes his own object without regard to others. -trōvith **bēhun** -त्राविष् व्यञ्जन् m.inf. to sit having let go the legs, i.e. to sit with the legs hanging down, and not tucked cross-

legged (K. 972). -t^s -त्स् । जङ्गाघातः m. dislocation of the leg. **zanga**-(or **zangi**)-t^s जंग-(जंगि)-त्स् ।

जङ्गाहतिः m. a wrench or dislocation of the leg (K. 1026, *zangi*).

zanga-zang जंग-जंग् । जङ्गाजङ्गि f. 'leg on leg', much coming and going. -zang karūn^u

-जंग् करञ्जू । अत्यन्तगतिकरणम् f.inf. to do much coming and going (in the accomplishment of any work).

-zyūth^u -जूथु । दीर्घजङ्गः adj. (f. -zīth^u -ज़ीठू), long-

legged, long-shanked (K.Pr. 76); one who habitually walks much.

zāngⁱ zāngⁱ karun जंगि-जंगि करुन् । जङ्गाहेतुकं क्रियासाधनम् m.inf. to do anything with much use of legs, to accomplish something by dint of much coming and going.

zangi-tālⁱ trāwun जंगि-तलि त्रावुन् । पराजयमनु दयापात्रीकरणम् m.inf. 'to deposit under the leg

(quasi, making an offering before the feet of a bound enemy)', hence, to show mercy to a conquered foe

(by carrying out his desires). -t^s -त्स्, see **zanga**, ab. -t^ot^u -त्तू । क्लिप्तजङ्गः adj. (f. -t^ut^u -त्तू), having

one leg amputated.

zang 2 जंग् । शुक्लनम् f. an omen, a sign of good or bad luck (cf. **diwa-gōn zang**, p. 261b, l. 23; **liwa-z^o**,

p. 541b, l. 13; **liwan-z^o**, p. 542a, l. 27; **nawa-rēh z^o**, p. 665a, l. 10; **phira-z^o**, p. 702a, l. 34; **phēshēl z^o**, p. 713a, l. 14; **pot^u z^o**, p. 788b, l. 38) (Śiv. 1092):

a present to bring good luck (cf. **bāma-z^o**, m., p. 107a, l. 5; **dōda-z^o**, p. 190b, l. 15; **dāna-z^o**,

p. 221a, l. 43; **dōsil z^o**, p. 255b, l. 6; **dastār-z^o**,

p. 256b, l. 31; **nōyid-z°**, p. 670a, l. 27; **pēwan-z°**, p. 811a, l. 17; **yōñē-z°**, p. 1201a, l. 30) (L. 260, Śiv. 1152). —**anūñ^u** —अनुञ्चू । शकुनानयनम् f. to bring something (e.g. a dish of curds, or a girl, on the right hand) that serves as an omen of good luck before a person on his beginning some operation (such as a journey, a festal ceremony, etc.). —**wuchūñ^u** —बुक्चू । शकुननिरीक्षणम् f.inf. (at the beginning of a journey, or the like) to test an omen (to see if it is lucky). —**yiñ^u** —यिञ्चू । शकुनसमागमः f.inf. (in similar circumstances) an omen (good or bad) suddenly to present itself.

zanga-vür^u जंग-वृक् । शकुनवरिका f. a ball of spiced bean-meal used for luck at weddings and similar festivities.

zangi anun जंगि अनुन् । शकुनार्थमानयनम् m.inf. to bring (something) for a good omen (e.g. when a person is starting on a journey to bring a dish of curds on his right side). —**yun^u** —यिनु । शकुनार्थमागमः m.inf. (at the beginning of any action) an omen (good or bad) to be manifested (K.Pr. 142).

zangī 1 जंगी زنگی; e.g. an Ethiopian, a negro, blackamoor (YZ. 67).

zangī 2 जंगी । जङ्घोपलक्षितः adj. e.g. 'leggy'; i.e. a man noted for stout or long legs, or for quickness of gait. People of the north country are said to be of this kind.

zōnga जंग् । हशः adj. e.g. very lean in body, very thin, a mere skeleton, skin and bone.

zōng^u जंगु । हशदेहः m. a long, lean, but strong man, a wiry fellow. Cf. **zōngur^u**.

zong^u 1 जंगु । अग्निः m. fire (esp. when a great blaze).

zong^u 2 जंगु । जङ्घायुतः adj. (f. **zūnj^u** जङ्जू), legged, endowed with legs, used —°, as in **oku-z°**, p. 19b, l. 12; **aitha-z°**, p. 66b, l. 49; **ṣō-zong^u**, p. 1091b, l. 33.

zangal जंगल् । जाङ्गिकः adj. e.g. legged, i.q. **zong^u 2**, q.v. (as in **ok^u-zangal**, p. 19b, l. 13); one who is in the habit of doing much coming and going, a great walker.

zōngula जंगुल । किङ्किणीविशेषः m. a kind of anklet or wristlet furnished with hollow balls filled with pieces of stone, etc., so as to make a ringing sound.

zōngul^u जंगुलु, see **zōgul^u**.

zingalun जिंगलुन् or (q.v.) **zingarun** जिंगरुन् । विकलीभवन् conj. 3 (2 p.p. **zingalyōv** जिंगल्योव्), (of a person or thing) to waste away, to become thin, worn to a rag, decayed, ineffective, useless (from disease, from being worn out, or the like). **zingalyō-mot^u** जिंगल्यो-मंतु । विकलीभूतः perf. part. (f. **zingalyē-müb^u** जिंगल्ये-मञ्जू), become thin, as ab.

zangam जंगम् । जङ्गमभूतः adj. e.g. capable of independent motion, a living being (as opposed to **sthāwar**, the inanimate creation) (Śiv. 1431).

zangāra जंगार (= زنگار) । मलिनहरिद्रागः m. verdigris; (in Ksh.) the green colour of verdigris, verdigris-green; rust (EL.); accumulated dirt of decay (like rust) (Rām. 1657). —**khasun** —खसुन् । विकारेण हरिद्रार्थापत्तिः m.inf. verdigris to rise, (milk, curds, or the like, in a metal vessel) to become spoilt by a scum of verdigris appearing on the surface. —**lagun** —लगुन् । विद्यतीभवन् m.inf. verdigris to appear, (of milk, etc., as ab.) to be spoilt by verdigris scum.

zangōrⁱ जंगारि (= زنگاری) । घनहरिद्रागः adj. e.g. verdigris-coloured.

zingar जिंगर् pl. m. in **zingar aṣānⁱ** जिंगर् अषानि । भीतिसंप्राप्तिः m. pl. inf. 'wastings away to enter (a person)', hence, apprehension or alarm (due to memory of former perils or molestations) to attack (a person); cf. **zingarun**. —**ṣānānⁱ** —षाननि । भीतियुक्तीकरणम् m. pl. inf. to cause such apprehension or alarm to be experienced.

zōngur^u जंगुर् । हशदीर्घदेहः adj. (f. **zōngūr^u** जंगवृक्), (of a man or woman) long, lean, but strong, long and wiry (cf. **zōng^u**).

zingarun जिंगरुन् or (q.v.) **zingalun** जिंगलुन् । विकलीभवन् conj. 3 (2 p.p. **zingaryōv** जिंगर्योव्), (of a person or thing) to waste away, to become thin, worn to a rag, decayed, ineffective, useless (from disease, from being worn out, or the like); cf. **zōngarun**. **zingaryō-mot^u** जिंगर्यो-मंतु । विकलीभूतः perf. part. (f. **zingaryē-müb^u** जिंगर्ये-मञ्जू), wasted away, become thin, as ab.

zōngarun जंगरुन् conj. 3 (2 p.p. **zōngaryōv** जंगर्योव्), (of a person or thing) to waste away, to become thin, worn to a rag, become languid, etc., as in **zingarun**, q.v. **zōngaryō-mot^u** जंगर्यो-मंतु । विकलीभूतः perf. part. (f. **zōngaryē-müb^u** जंगर्ये-मञ्जू), wasted away, become thin, as ab.

zanjīr जंजीर् زنجیر; f. a chain, fetter.

zanakh जनाख् m. (sg. dat. **zanakas** जनकस्), N. of a celebrated king of Mithilā (or Vid̄cha, the modern north Bihār), in Skt. *Janaka*. He was the foster-father of Sītā, the wife of Rām-ṣandar (Rāma-candra). After Sītā's abandonment by Rām, he became an anchorite, indifferent to pleasure or pain (Śiv. 735, 1822; Rām. 4, 115, 124, 137, 428, 1206, 1220, 1588, 1672).

zanakhdān जनाखदान زناخان; m. the chin (cf. **cāh-ē z°**, p. 157b, l. 34); the pit of the chin.

zanz जन्ज, **zan^{am}** जन्जम्, or (q.v.) **zarm** जर्म । जन्म m. birth, nativity (cf. **brōhman-z°**, p. 121b, l. 35;

brōhmana-z°, p. 121*b*, l. 40; **brahma-z°**, p. 121*a*, l. 30) (Śiv. 34, 431, 527, 1536, 1748; Rām. 65, 68, 418, 1143*f*, 1248; K. 26, 72, 98, 130, 356, 614, 681); origin, rise, production (Śiv. 1593, 1670, 1754, 1879); life, existence (Śiv. 228, 320, 599, 928, 984, 1899; Rām. 208, 225, 347, 442; K. 6, 20); cf. **zarm**. — **būgun** — **बूगुन** m.inf. to suffer the fruits of (one's) birth, to endure (one's) fate (Rām. 1010, 1016).

zanma-aitham जन्म-ऐठम् or **-ōtham** -आठम् । **हृष्यजन्माष्टमी** f. (sg. dat. **-ai(ō)thūm^ū** -ऐ(आ)ठम्), the festival of the birth of Krushu (Kṛṣṇa) celebrated on the eighth lunar day of the dark half of the month of Bād^arapēth (Skt. *Bhādrapada*, = August-September). **-chapath** -हृष्य । **जन्मचेपणम्** f. (sg. dat. **-chapūth^ū** -हृष्यञ्), throwing away one's existence, leading a worthless life; (of something inanimate, such as a water-jar, or the like) throwing away, or losing, its form (by being broken, or the like); cf. **zarma-ch°**, p. 1232*b*, l. 1. **-drōlid** -द्रालिद् । **जन्मनो दरिद्रः** m. (as subst., f. **-drōlidēn** -द्रालिद्यञ्), indigent (owing to incompetence, etc.) from birth (to old age); cf. **zarma-d°**, p. 1232*b*, l. 6. **-satam** -सतम् । **जन्मसप्तमी** f. (sg. dat. **-satūm^ū** -सतम्), the seventh lunar day of the dark half of Bād^arapēth (see ab.), on which, in some localities, the birth of Krushu (Kṛṣṇa) is celebrated. Cf. **zarma-s°**, p. 1232*b*, l. 9.

zanmas yun^ū जन्मस्य युनु m.inf. to come to birth, to be born (Rām. 2, 76, 178, 223-4, 1108*e*, 1275 (*zanmas-pēth*), 1447, 1473, 1672, 1729; K. 4, 17-19, 27, 46, 51, 55, etc.).

zanmāntar जन्मान्तर m. (in the Hindū doctrine of transmigration) the preceding life, a former birth (Skt. *janmāntara*) (K. 1168).

zanāna जनान नान; । **नारी** f. a woman, a female human being (cf. **zanāna-dāy**, p. 266*a*, l. 45; **khāsa z°**, p. 417*a*, l. 33; **prath zanāni**, p. 769*b*, l. 2) (El. *zenāna*, *zenānah*; Gr.Gr. 152; Gr.M.; L. 465; W. 18; Śiv. 941, 1129, 1223, 1358; Rām. 1668; K. 286; H. ii, 1; iii, 4, 5, 9; v, 5, 11, 12, etc.; YZ. 241; K.Pr. 174, 250, 260); a wife (H. iii, 1; v, 1, 4, 7, 9, 10; x, 5, 12, 13; K.Pr. 7, 72, 204, 221, 260). **zanāna dahyum^ū** **dōh** जनान दहिमु दह । **शोकदिवसविशेषः** m. the tenth day after a death, on which the women of the household put off their ceremonial impurity and arrange their hair, etc. **-khyol^ū** -ख्योलु । **स्त्रीसमूहः** m. a collection of women, a crowd of women, a group of women (Gr.Gr. 152). **-mahanyuw^ū** -महनिवु । **स्त्रीव्यक्तिः** m. a woman person, a woman (referred to politely). **-mor^ū** -मंरु । **स्त्रीशरीरम** m. a woman's body, the female form.

zānun जानुन । **ज्ञानम्** conj. 1 (1 p.p. **zōn^ū** जोनु; 2 p.p. **zānōv** जाओव), to know, be acquainted with (cf. **tār z°**, p. 1018*a*, l. 6) (El.; Gr.Gr. 106, 127; Gr.M.; L.V. 20, 30, 41, 64; K.Pr. 102; Śiv. 46, 129, 246, 362, 449, 471, 693, 780, 845, 889, 984-5, 1518, 1600, 1654, 1730, 1763 ff.; Rām. 120, 177, 383, 560, 1006, 1068, 1108*e*, 1123-4, 1171, 1196, 1229, 1359, 1416, 1430-1, 1460, 1502, 1513, 1556, 1629, 1766; K. 64, 98, 174, 254, 288, 419, 570, 645, 649, 796, 911, 1135; H. v, 9; vi, 14; YZ. 215); to recognize (cf. **bāna z°**, p. 110*a*, l. 28; **nērawaṅ zānūn^ū**, p. 654*a*, l. 6; **wag zānūn^ū**, p. 1101*a*, l. 12) (El.; Śiv. 48, 1021, 1133, 1177, 1447, 1502, 1504, 1641; Rām. 237, 488, 1270, 1594-6; K. 383; YZ. 421); to understand, know the meaning (El.; Gr.M.; Śiv. 877, 999, 1207, 1229, 1545, 1548, 1757, 1760, 1773; Rām. 18, 840, 1033; K. 39, 78, 209, 385, 390, 409, 421, 748, 1063; H. vi, 14; vii, 27-30; YZ. 196); to know how, to be able to do something. In this meaning the Future is used in the sense of the Present, as in **karun zāni**, he knows how to make (Gr.Gr. 187) (Gr.M.; L.V. 26, 80, *raṭith z°*, to know how to seize; L.V. 80, *gotith z°*, to know how to make) (Śiv. 578, 756-7, 942, 1006, 1628, 1694, 1830; Rām. 413, 880, 1307; H. i, 12; x, 12; xi, 8, 15; YZ. 139, 188; K.Pr. 102); to consider, be of opinion, think, suppose (Gr.M.; Śiv. 31, 280-1, 762, 1196, 1284, 1419, 1474, 1551, 1665, 1705-6, 1715, 1846, 1906; Rām. 40, 43, 63, 179-80, 331, 448, 685, 1150, 1177, 1460, 1527, 1645, 1647; K. 51, 364, 434, 489, 505, 599, 680, 695, 1005, 1076, 1094, 1101; YZ. 259); to get to know, come to know, accept as true (L.V. 7, 10, 71, 77, 85, 90; Śiv. 944, 1418, 1540, 1570, 1578; Rām. 27, 95, 1648; K. 559, 560, 900, 1165). The infinitive is commonly used as a noun subst. meaning 'knowledge' (Gr.Gr. 106).

zānan-grāk^h जानन्-याख् n.ag. (f. **-grākaṅ** -याकञ्), i.q. the next (Gr.Gr. 106). **-wōl^ū** -वोलु । **ज्ञानवान्** n.ag. (f. **-wājēn** -वाज्यञ्), one who knows (how to do something), one who knows (something, or some branch of knowledge) (Gr.Gr. 106).

zēnun जेनुन । **जयः** conj. 1 (1 p.p. **zyūn^ū** ज्युनु; 2 p.p. **zēnōv** जेओव), to conquer, defeat (in war, gambling, etc.) (cf. **āsⁱ gathav zēnānⁱ**, p. 95*a*, l. 20) (El.; Gr.M.; Śiv. 170, 1455, 1674, 1792, 1796, 1835; K. 729, 823, 1019); to win (as the result of conquering, or hard work); to gain (at play), to gain possession of (cf. **lās z°**, p. 532*b*, l. 48; **nāv z°**, p. 665*b*, l. 17) (El.; Rām. 62, 1263; K. 812; H. x, 1, 6, 7; xi, 1 ff.; xii, 25); to earn, make good profit (cf. **pōn z°**,

p. 746b, l. 12; séng z°, p. 920a, l. 50) (El.; Gr.Gr. 21; Gr.M.; K.Pr. 262, zēnu). This verb has a ben. form, zēnyēn, may he conquer! (Gr.Gr. 251).

zēnan-kul^u जेनन्-कुलु । अर्जनशीलः m. 'an earning-tree', a prosperous earner, one of a family or the like who makes more money than the others.

zyūn^u-mot^u ज्युन्-मंतु । जितः perf. part. (f. zīn^u-mūṣ^u ज्जीन्-मंशू), conquered, defeated.

zānanāwun ज्ञाननावुन् conj. 1 (1 p.p. zānanōw^u ज्ञाननोवु), to cause to be known, to explain (to so-and-so) (Gr.M.; Śiv. 1009, 1019).

zanūn^u जनन् f. a mother (L.V. 80).

zānāra जनार, in zānāra bhunun जनार कुनु । स्वात्मप्रवेपणम् m.inf. to offer oneself as a sacrifice (on behalf of some one), to show absolute self-sacrifice (for some one).

zōnīr (? spelling and gend.), N. of a certain plant, the powdered roots of which, mixed with butter, are used to strengthen the hair (L. 74).

zanārdan जनार्दन m. a N. of Vishnu or Krushna (Kṛṣṇa), in Skt. *Janārdana* (Śiv. 1416).

zēnas ज्यनस्, see zyon^u.

zinis जिनिस, see zyūn^u.

zānawun^u ज्ञानवुनु । जानन् n.ag. (f. zānavūn^u ज्ञानवन्तू), one who knows, recognizes, or understands (see zānun) (Śiv. 1545, Rām. 1143m, K. 839).

zēnawun^u जेनवुनु । जयन् n.ag. (f. zēnavūn^u जेनवन्तू), one who conquers or defeats; one who wins (a stake in gambling, booty, or the like); one who earns (K.Pr. 12).

zēnawāñ जेनवञ् । जयभृतिः f. the payment for winning (at gambling or the like), i.e. the amount or stake paid to the winner by the loser.

zōnz जज्ज । व्याजसाम f. hypocritical or deceitful soothing, conciliation, appeasing, blandishment, wheedling; cf. zāpath. —wahārūn^u —वहारन्तू । व्याजप्रसावना f.inf. 'to spread (the net) of blandishment', i.e. (with the object of swindling) to begin wheedling. —wanūn^u —वनन्तू । कपटोक्तिः f.inf. (with the same object) to use false wheedling words.

zōnzi-gor^u जज्जि-गर् । सव्याजसामोक्तिशीलः adj. (f. -gūr^u —गूर्), a dishonest wheedler.

zōnzal जज्जल् । कपटोक्तिहत् adj. e.g. one who is a dishonest wheedler, a swindler.

zanzam जंजम् m. intense freezing cold (i.q. zamzam, q.v.) (Śiv. 1842); purity of nature, a pure nature (Śiv. id.).

zēn^u ज्यन्तू, see zēn 2 and zyon^u.

zīn^u ज्जीन्, f. of zyūn^u, 1 p.p. of zēnun, q.v.

zōn^u 1 ज्जीन् (for 2, see s.v. zān) । परिचितः adj. e.g. acquainted, familiar, recognized (from frequent meet-

ings); (as subst. m.) an acquaintance, a person with whom one is acquainted (Gr.M.). zōn^u-kār ज्जीन्-कार । परिचितः adj. e.g. (of a person) acquainted, familiar, recognized (from previous meetings), an acquaintance. Cf. zān-kār, p. 1225a, l. 15.

zūn^u ज्जून् । नारी f. (f. of zon^u 1, q.v.), a woman (cf. kuñ^u z°, p. 453b, l. 39; kuñ^uy z°, p. 454a, l. 10) (Śiv. 534, 1663-4; H. xii, 6, 7); kuñ^uy zūn^u, only one woman, a single woman, a woman all alone (Rām. 1051 (*kūñ^uy*, misprint for *kuñ^uy*), 1200, 1225; H. xii, 15).

zēnūl^u ज्यनुलु । कर्दमसंस्कारकः m. (in plastering a wall or the like) the man whose business it is to prepare the mud plaster (cf. zēn 2).

zīn^urāwun ज्जीन्रावुन् । अयनम् conj. 1 (1 p.p. zīn^urōw^u ज्जीन्रोवु), to cause (or aid) another to be victorious (in fighting, gambling, etc.).

zēnōv जेनोव, see zēnun.

zōpa ज्जोप । गुक्तस्थानम् m. a tax office (where market dues, octroi, or the like, are collected).

zaph जफ् । जपः m. (sg. dat. zapas जपस्), muttering prayers, repeating prayers, etc., in an undertone, repeating holy passages, names of deities, or the like (Gr.Gr. 123; Śiv. 8, 72, 255, 441, 1426, 1789; K. 484, 943); silently counting the beads of a rosary, etc. (Śiv. 1250). —karun —करन् । जपानुष्ठानम् m.inf. to perform such muttered prayers, etc. (Rām. 957, 961, 1680; K. 974). —māl —माल् । जपमाला f. a rosary of beads (for such prayers) (Śiv. 1220, 1489 *zupm*°). —taph —तफ् or taph-zaph तफ-जफ् । जपस्तपः m. (sg. dat. zapas-tapas जपस्-तपस्, etc.), muttered prayers and religious austerities combined (Śiv. 51, 540, 1448, 1582).

zapa-hum जप-हुम् । जपहवनम् m. a sacrifice or oblation offered in connexion with muttered prayer, etc. —kōth^uj^u —कथ्ज् । जपमालाखूतिः f. a bag for holding a rosary. —wōl^u —वोलु । जपव्रती m. one who, under some vow, performs muttered prayers.

zapas bēhun जपस् व्यङ्गन् । जपानुष्ठानविधानम् m.inf. to set oneself to muttering prayers.

zāph ज्जाफ् جف m. (sg. dat. zāphas ज्जाफस्), weakness, feebleness, debility; fainting, a fainting fit, swoon (Rām. 290, 1181, 1354). —anun —अनुन् m.inf. to bring fainting, to cause fainting (Rām. 290, 1354, 1385). —yun^u —यिनु m.inf. fainting to come to a person, an attack of fainting to occur.

zāpha-hot^u ज्जाफ-हुत् । मूर्च्छाहतः adj. (f. -hūṣ^u —हंशू), in a swoon, in a faint.

ziph जिफ् । तन्द्री f. sleepiness, drowsiness (in the midst of work). —gabhūn^u —गब्ज् । प्रमादापातः f.inf.

'drowsiness to occur', work to be neglected, dereliction of duty or negligence to occur.

zīpa karañē झिप करञ् । तन्हीकरणम् f. pl. inf. to neglect one's work, show dereliction of duty.

zīpan abun झिपन् अबुन् । आसन्नमरणावस्थितिः m.inf. 'to enter drowsiness', to fall into coma (when at the point of death).

zā-phal झा-फल, see zā.

zāphalad झाफलद । मूर्छायुक्तः adj. e.g. (as subst., f. **zāphaladiñ** झाफलदिञ्), suffering from faintness, in a swoon.

zaphar ज़फर ظفر m. victory, triumph, success. — **tulun** — तुलुन् । तोदनम् m.inf. persistently goading on another to complete some work. — **janga** -जंग (cf. **ख़तर** جتگ) । अतिसाहसी m. (in carrying out any work) very impetuous, eagerly industrious.

zāpharān झाफरान زعفران f. saffron.

zāpharōñi झाफरानी زعفرानी adj. e.g. of saffron; saffron-coloured (Rām. 1141).

zapun ज़पुन् । जपनम् conj. 1 (1 p.p. **zop^u** ज़पु), to utter muttered prayers, to repeat prayers in an undertone (Gr.Gr. 123); to repeat holy passages, names of deities, or the like (Śiv. 154, 313, 541, 632, 645-6, 983, 1426, 1512, 1567; K. 877); to count silently the beads of a rosary (Śiv. 474).

zapanāwun ज़पनावुन् conj. 1 (1 p.p. **zapanōw^u** ज़पनोवु), to cause (a holy passage, a name of a deity, mystic prayer) to be muttered (Śiv. 1489).

zōpita ज़ापित or **zābita** زابطة m. established practice, custom (El. *zāpitaḥ*).

zōput^u ज़ापुट in **zan-zōput^u**, p. 1224b, l. 32, q.v.

zāpaṭh ज़ापट् । कपटोक्तिः m. (sg. dat. **zāpaṭi** ज़ापटि), false wheedling, false blandishment; cf. **zōnz**. — **wahārun** — वहारुन् । कपटारभणम् m.inf. 'to spread such blandishment', deceitfully to wheedle.

zapawun^u ज़पवुन् n.ug. (f. **zapaviñ^u** ज़पवञ्), one who mutters or repeats (holy passages, the name of deity, or the like, see **zapun**) (Śiv. 646).

zar 1 ज़र । बाधिर्यम् m. deafness (El.); cf. **zor^u**. — **kakav** — कक् । पत्रिविशेषः m. a pheasant (El. *zar kakū*) (it is said to fly high in the air in circles, uttering shrill cries); a certain toy (swung round in the air it makes a sound like a pheasant's cry) (Rām. 922). — **t^h** -तल् । आमनूदफलम् m. a mulberry, unripe and therefore, unwholesome.

zara-kutāl ज़र-कुताल । उग्रतवाकः m. a disobedient person (esp. a boy) (who, though he hears, is, as it were, deaf to orders). — **por^u** — पंरु । बधिरकल्पः adj. (f. **piñ^u** -पंरु), one who is merely hard of hearing, but who, when at work, takes advantage of his known

infirmity and acts (for his own purposes) as if he were stone deaf.

zar 2 ज़र । ज्वरः m. fever (with chill and internal burning) (cf. **lōsa-z^o**, p. 533a, l. 27; **wāwa-z^o**, p. 1172b, l. 48) (K.Pr. 255); (esp.) the ephemeral fever of children (El.). — **jōsh** -जोश् । ज्वरसंतापः m. the burning heat of fever. — **phakh** -फक् । ज्वरदुर्गन्धः m. (sg. dat. **phakas** -फकस्), the foul smell of the mouth and breath that accompanies fever.

zar 3 ज़र m. gold, money, riches, wealth (Śiv. 430, 703; YZ. 185); **zar-ē-caupān** زر چوپان m. a tax collected on flocks (L. 363).

zar 4 ज़र m. brightness, brilliance (Śiv. 1775).

zara 1 ज़र । केशविशेषः m. the hair on the scalp (esp. of an infant). — **dūñⁱ** — दूनि । चीलाचोटफलानि m.pl. walnuts used at the ceremony of a boy's tonsure.

— **kōp^u** — कोपु । केशव्याघ्रशिरः m. 'a hair-brainpan', a boy's hairy scalp before tonsure. — **kāsun** — कासुन् । चीलसंस्कारः m.inf. to perform the ceremony of tonsure on a boy (usually when he is at least three years of age) (cf. L. 260, *zar kasa*, the ceremony of tonsure) (K. 483). — **kāsay** — कासय् । चीलविधिमहः f. the festival of a boy's tonsure.

zara 2 ज़र in **zara-zara** ज़र-ज़र । हृपादाहः m. sympathetic sorrow, grief or heart-burning at the sight of another's sorrow or pain.

zara 3 ज़र (= زَر) । अल्पमात्रा f. a mote, atom, particle, a little, a tittle, jot (Śiv. 331, 935; Rām. 674; YZ. 41, 231). — **zara** — ज़र adv. by every atom, entirely (Śiv. 347, 1586).

zarāh ज़राह or **zarā** ज़रा । अल्पमात्रा f. i.q. **zara** (with suff. of indef. art.) (Rām. 41, 1506).

zār 1 ज़ार زار । आर्त्ता प्रार्थनम् m. groan, plaint, lamentation, wailing; (in Ksh. esp.) a lamentable, or piteous, appeal (cf. **lila-z^o**, p. 522b, l. 11; **phēnzār**, p. 700a, l. 36; **villa-z^o**, p. 1114a, l. 3) (El. *zār*, respect; Śiv. 408; Rām. 64, 209, 494, 725, 788, 991, 1028, 1112, 1143f, 1208, 1380, 1400, 1479, 1481, 1701; K. 239; II. i, 13; iv, 1; YZ. 20, 260); a polite request (Rām. 297, 947, 1130).

zāra ज़ार adv. respectfully (El. *zārah*); **zāra zāra**, adv. with many lamentations (YZ. 43). **zāra-pāra** ज़ार-पार । आर्त्तवाक्येन सानूनाम् m. (sg. dat. **pāras** -पारस्), a lamentable appeal (in order to persuade, or conciliate, another) (El. *zārapār*, an excuse; *zārpār*, intercession, request; *zārah-pārah*, adv. respectfully) (Śiv. 113, 396, 429; Rām. 1107, 1144, 1568; K. 33, 35, 40, 136, 156, 238, 272, 275, 345, 663, 827, 912; II. ix, 1; x, 5, *zāra-pār*; YZ. 269); an apology, asking for forgiveness (El., Śiv. 6); an entreaty, coaxing

request (H. ii, 3, 5, *zāra-pāra*). **zāra-villa** ज़ार-विला । बड़प्राथन f. much lamentable appealing (cf. *zār ta rillya*, Rām. 276; *villa ta zār*, Rām. 1558).

zār 2 ज़ार । **बूत**: m. gambling (cf. *hār-z^o*, p. 344b, l. 50; *nika-z^o*, p. 627b, l. 38). — **gindun** — गिन्दुन m.inf. to gamble (El.; K.Pr. 137, *zāras g^o*).

zāra-bith^u ज़ार-बिटू । **बूतसभा** f. a meeting of gamblers, a gaming party. — **mandāji** — मंदाजि or — **mandūj^u** — मंड़जू । **बूतार्थमण्डली** f. a group, or assemblage, of gamblers (for the purpose of gambling). — **pav** — पव । **बूतव्यसनिता** m. the vice, practice, or bad habit of gambling. — **wān** — वान । **बूतस्थानम्** m. a gambling hell.

zār 3 ज़ार زار m. a collection, multitude, crowd (cf. *mēwa-z^o*, p. 611a, l. 39). — ° a place where anything grows in abundance, -garden, -place, -bed (cf. *gul-zār*, p. 283b, l. 32; *pōshē-z^o*, p. 779b, l. 2) (W. 112). Cf. *zāl 1*.

zār 4 in zār batchi (? spelling and gend.), a woodcock, *Scolopax rusticola* (L. 125).

zārī ज़ारी adj. e.g. woven with gold thread, embroidered with gold (K.Pr. 199).

zer (? spelling) in **zer-gōgul** m. N. of a food-plant, a turnip-rooted Umbellifer, the root of which gives a warm food (L. 72 *zeryogal*).

zēr ज़ेर adv. and prep. under, below, beneath (Rām. 1725).

zira ज़िर । **अन्नरसादि**: m. food and other edible supplies provided for an official when visiting a village.

zīr ज़ीर, see *zīr^u*.

zīra 1 ज़ीर (= *زیر*) । **मृदङ्गपुरीभाग**: m. a fine, soft, or low sound; the treble in music; (in Ksh.) (in accompanying a song) the side of the drum struck by the palm of the right hand.

zīra-bam ज़ीर-बम (= *زیروبم*) । **वाद्यविशेषपुरःपञ्चज्ञाग**: m. low and high notes; a pair of small kettle-drums (Śiv. 1689, 1847); (in Ksh.) the two ends of a drum. Cf. *bam-zīra*, p. 106b, l. 47.

zīra 2 ज़ीर *زیرد* m. cummin-seed (cf. *kāla z^o*, p. 435b, l. 49). Cf. *zyur^u* and L. 67, *zīrah siyah*, red caraway, *Carum sp.*

zīrⁱ ज़िरि, see *zyur^u*.

zīr^u ज़ीरू, sometimes written *zīr* ज़ीर । **चेष्टा** f. (sg. dat. *zērē* ज़ेय), a nudge, a shove, a poke with the hand or finger (cf. *atha-z^o*, p. 65a, l. 45; *gēv-z^o*, p. 316b, l. 18; *hama-tulⁱ z^o*, p. 333b, l. 25; *prāha-z^o*, p. 757b, l. 8; *pot^u z^o*, p. 788b, l. 41; *pata-z^o*, p. 793b, l. 14) (Gr.Gr. 15; Śiv. 1847; Rām. 1410; K. 171, 175); shoving (some inanimate object), making to rock; inciting (Śiv. 1027, 1630); a

suggestion, inspiration (esp. an evil suggestion) (Rām. 847). — **diñ^u** — दिञ् । **उत्तेजनम्** f.inf. to give a push or shove (K. 428); to nudge (dat.) (H. x, 7); to incite, excite, provoke to rage (dat.). — **gabhūn^u** — गभञ् । **रोषोन्नमः** f.inf. a nudge or incitement to anger to occur, anger to occur. — **zīr^u** ज़ीरू । **पुनःपुनश्चाद्यश्चम्** f. inciting to anger by a number of signs, nudges, or the like; shoving (something inanimate) over and over again (so as to make it rock and finally fall).

zōr ज़ोर زور m. strength, force, power, vigour, virtue (cf. *atha-z^o*, p. 65a, l. 48; *dana-z^o*, p. 222a, l. 28; *hāra-z^o*, p. 345a, l. 4; *kam-z^o*, p. 442b, l. 26; *matha-z^o*, p. 609a, l. 41) (Gr.Gr. 22; Gr.M.; Śiv. 3, 123, 214, 738, 1303, 1562, 1670, 1734; Rām. 409, 477, 479, 480, 490, 522, 559, 647, 696, 710, 808, 852, 881, 954, 997, 1115, 1237, 1343, 1393, 1454, 1748); **az-zōr**, violently (Rām. 819). — **karun** — करुण m.inf. to use force, make an effort (El.; Śiv. 1636); to use moral force, insist (H. viii, 2; xii, 15).

zōra ज़ोर or **zōra-sūty** ज़ोर-सूत्य, or — **sān** — सान् adv. strongly (El. *zōrah*, Gr.M.); violently, forcibly, energetically (Gr.M.; W. 156; Śiv. 1672, 1674; Rām. 278, 499, 531, 562, 822, 875, 949, 1399, 1455; K. 1125, *zōr* of printed text is a misprint; YZ. 455, — *sān*; K.Pr. 135, 166, 187, 262).

zōras-sūty अनुर ज़ोरस-सूत्य अनुर m.inf. to force (El. *zōras set anum*).

zor^u ज़रू । **बधिरः**, **निःस्वनः** adj. (f. *zūr^u* ज़रू), deaf (cf. *kan z^o*, p. 447b, l. 24) (El. *zār*, *zār*; Gr.Gr. 8, 10; Gr.M.; W. 17; K.Pr. 34, 191, 234, 261); (of a gong, or the like) without sound, silent. Cf. *zar 1*.

zārⁱ असुन ज़रि-असुन । **बधिरहासः** m. the laugh of a deaf man (who does not himself hear a joke, but who laughs perfunctorily because he sees some one else smile). — **dēv** — दव् । **वतिवधिरः** m. (f. *dēviñ* — दविञ्), 'a devil for deafness,' one who is very deaf, one who is stone deaf. — **zītiṣh** ज़ितिश् । **बधिरज्योतिषः** m. a deaf astrologer (who does not hear the questions asked him and yet is venturesome enough to give predictions in reply that, of course, are wrong).

zōr^u ज़ोरू m. a gambler, gamester (i.q. *zōrⁱ 1*, q.v.) in *katari-z^o*, p. 491b, l. 20, q.v.

zōrⁱ 1 ज़ोरि । **बूतकृत्** m. a gambler, gamester (cf. *hāra-z^o*, p. 345a, l. 5; *nika-z^o*, p. 627b, l. 41; *narda-z^o*, p. 650a, l. 43) (El. *zār*, *zārī*; K.Pr. 261); cf. *zōr^u*. — **bith^u** — बिटू । **बूतकारकसभा** f. a meeting of gamblers, a company or society of gamblers. — **dēv** — दव् । **प्रधानबूतकृत्** m. a professional gamester, the head or proprietor of a gambling hell. — **khōr^u** — खरू । **नीचबूतकृत्** adj. (f. *khūr^u* — खरू), 'a gambler-scald-

head, a mean young gamester. -mandāji -मंडजि or -mandūji -मंडजू । बूतकदाखानम f. a group, or assembly, of gamesters. -phash -फश । शीघ्रबूनम m. 'a gambler-cyclone', a very rapid kind of gambling (in which dice, etc., are not used, and there are only rapid wagers on the gambling board). -wān -वान । बूतकदाखानम m. a gambling hell.

zōrī 2 जारि or **zōrī जारि** in **lila-zo**, p. 522b, l. 13, i.q. **zār 1**, a lamentable, or piteous, appeal (cf. **villa-zo**) (Rām. 220, 252, 316, 938, 1540, 1673; YZ. 303); a polite request, supplication, conciliatory words (Rām. 1107, 1637, 1692, 1735). Cf. **zōriy**.

zōrī 3 जारि in **lōsa-zōrī marun**, p. 533a, l. 29. ? Cf. **zar 2**.

zōrū ज़रू f. in **hūr zōrū**, p. 1080b, l. 23, i.q. **zār 2**, q.v. **zūr**, see **zuv^urū**.

zūrē जूर्य (L.V. 70), see **zūdē**.

zurū जुरू । **दौहित्रः** m. a daughter's son, a grandson (cf. **par-zo**, p. 751b, l. 8) (Gr.Gr. 17).

zurⁱ-karm जुरि-कर्म । **दौहित्रकिया** m. the obsequial rite performed by a daughter's son on behalf of his grandparent. -pēnd -यंड । **दौहित्रपिण्डम** m. the *piṇḍa*, or ball of rice, offered by him at this rite.

zurū जुरू । **दौहित्री**, कन्यस्थिविशेषः f. a daughter's daughter, a granddaughter (cf. **par-zo**, p. 751b, l. 9) (Gr.Gr. 17); N. of a certain bone, the great trochanter of the femur (El. *zur*, m.).

zarb ज़र्ब । **ضرب** । **राजमुद्रा** m. a blow, a stroke, a wound (Rām. 1429); stamping, sealing, coining (money); coined money, coin (Gr.M. *zar^{ab}*). —**dyun^u** —दिनु । **मुद्रणम्** m.inf. to stamp, coin.

zard जर्द । **زردي** adj. e.g. yellow (El.).

zardi जर्दी । **زردي** f. yellowness, yellow colour (Rām. 1199).

zardun जर्दुन conj. 3 (2 p.p. **zardyōv जर्द्याव**), to be, or become, yellow (Rām. 1520).

zargar जर्गर । **زرگر** m. a goldsmith (II. v, 2).

zirah in **zirah siyah** (L. 67), see **zyur^u**.

zarka जर्क in **zarka-barkh जर्क-बर्ख** (= **زرقي برق**) । **देदीयमानः** adj. e.g. glaring, glittering, magnificent, splendid.

zurikⁱ जुरिकि (cf. **زرقي**) । **गूढनिन्दा**, सूचना f. detraction, insinuation; an ill-natured hint, i.e. a hint or sign designed to remind a person of some former wrong, and so to rouse his anger.

zarlad ज़रलद । **ज्वरकान्तः** adj. e.g. (as subst., f. **zarladin ज़रलदिन्**), suffering from fever, feverish.

zarm जर्म । **जन्म** m. birth, nativity (cf. **brōhman-zo**, p. 121b, l. 35); origin, rise, production; life, existence. Cf. **zanm**.

zarma-chapath जर्म-क्षपथ । **जन्म(देह)त्यागः** f. (sg. dat. -chapūth^u -क्षपंचू), throwing away one's existence, leading a worthless life; (of something inanimate, such as a water-jar, or the like) throwing away, or losing, its form (by being broken, or the like); cf. **zanma-ch^o**, p. 1228a, l. 14. -**drōlid** -द्रालिद । **आजन्मदरिद्रः** m. (as subst., f. -**drōlⁱdēn** -द्रालिद्यन्), indigent (owing to incompetence, etc.) from birth (to old age); cf. **zanma-d^o**, p. 1228a, l. 19. -**satam** -सतम । **जन्मसप्तमी** f. (sg. dat. -**satūm^u** -सतमू), the seventh lunar day of the dark half of the month of Bād^arapēth (see **zanma-aitham**, p. 1228a, l. 9) on which, in some localities, the birth of Krushn (Kṛṣṇa) is celebrated; cf. **zanma-s^o**, p. 1228a, l. 22. -**zyuth^u** -ज्युथु । **जन्मज्येष्ठः** adj. (f. -**zith^u** -जिथू), elder (by birth) (of brothers or the like).

zarmas yun^u जर्मस यिनु । **अतिभाग्यवत्त्वम्** m.inf. to come to birth; to have great good fortune, to be very prosperous.

zarun ज़रुन । **सहनम्** conj. 1 (1 p.p. **zor^u ज़रु**), to bear, endure (El. gives the meaning 'be', which is perhaps a misprint) (Gr.Gr. 5; Śiv. 157; Rām. 645, 1500, 1571; YZ. 142). Cf. **z^arawun**.

zaorun, see **zōw^arun**.

zirin (? spelling) m. an old man (El.).

zrand (? spelling) m. *Cuscuta pedicellata* (El.) (cf. **kwiklapot**).

zarnak (? spelling) (L. 459) (? cf. **زرديک**) adj. e.g. yellow.

zarar ज़रर । **ضرر** । **विबाधना** m. harm, injury, hurt, damage (El., Gr.M.); defect, deficiency; affliction, distress, anguish. —**karun** —करुन m.inf. to hurt (El.).

zarér ज़र्यर । **बधिरत्वम्**, **स्वन्हीनत्वम्** m. deafness (El.); (of a gong, or the like) silentness, giving no sound (even when struck).

zarūr ज़रूर । **ضرور** adj. e.g. necessary, needful, requisite (Gr.M.); urgent, important (Gr.M.).

zarūrath ज़रूरथ । **ضرورت** f. (sg. dat. **zarūrūth^u** -ज़रूरचू), need, necessity (Gr.M.); urgency, importance (Gr.M.).

ziris ज़िरिस, see **zyur^u**.

zirish ज़िरिश । **फलविशेषः** f. (sg. dat. **zirⁱshē** -ज़िरिश), a certain fruit, described as a kind of small grape.

zirⁱshē-shir ज़िरिश-शीर । **द्राक्षाभेदरसः** m. a drink expressed from this fruit, used as a remedy for dysentery.

zarāsand ज़रासंद(ध) m. N. of a celebrated king of Magadha (in Skt. *Jarāsandha*), two of whose daughters were married to Kams. When Krushn (Kṛṣṇa) slew Kams these fled to their father, who attacked Krushn seventeen times unsuccessfully, but on the eighteenth

attack, with the aid of Kālayavana, compelled him to retreat to Dwārakā. He afterwards imprisoned many kings, but Bhīmasēna overpowered and slew him in single combat, and so released them (K. 550 ff., 628 ff., 995 ff., 1019 ff.).

zúrust, see zuv 2.

zirāth ज़िराथ (= زراعت) m. (sg. dat. zirātas ज़िरातस्), a cultivated field (El. zirāt).

z^orav ज़र्व । उत्साहः m. (esp. in response to encouragement given by another) determination, perseverance, zeal, ardour. —tulith nyun^u —तुलिथ निनु । उत्साहप्राप्तिः m.inf. to become encouraged or determined in a course of evil conduct, by observing the forbearance of the person (e.g. a master) affected by it.

z^orawun ज़रवुन् । सहनम् conj. 1 (1 p.p. z^orow^u ज़रवु), to bear, endure, show forbearance (to bad conduct of a servant or the like) (W. 156, zur^o; K. 200, 202, 479, 540, 542, 662, 1051; K.Pr. 239); cf. zarun. z^orow^u-mot^u ज़रवु-मंतु । सोढः perf. part. (f. z^oriiv^u-müth^u ज़रवु-मंतू), one to whom, or an act to which, forbearance is shown as ab., borne with.

zōrwar ज़ोरवर् or zōrāwar ज़ोरावर् زوراور or zōrāwār ज़ोरावार् adj. e.g. strong, overcoming, powerful (El.; Gr.M.; Śiv. 14; Rām. 530 (zōrāwar), 1302 (-wār); II. xi, 2 (-wār)).

zōrāwarī ज़ोरावारी زورآوري or zōrāwōrī ज़ोरावारी f. power, force (Rām. 699, 1343, zōrāwarī; 972, zōrāwōrī).

zōriy ज़ोरिय f., i.q. zār 1, q.v. (Śiv. 215, 385; Rām. 1546). Cf. zōrⁱ 2.

zuryāth ज़ुर्याथ (= ذُرِّيَّة) f. progeny, offspring; (in Ksh.) the offspring (of God), the whole world (II. vii, 8).

zarzar ज़रज़र (Śiv. 1775) or zarazar ज़रज़र (Śiv. 1640) m. fear, apprehension.

zisⁱ ज़िसि, see zyus^u.

zōsa ज़स । कासः f. a cough (cf. Gr.Gr. 112, where it is stated to be m.).

zūs, zusu, see zyus^u.

zōshīn zō ज़ोशिन ज़ा । झकारः m. the name used in schools for the aspirated sonant palatal letter in the Śāradā character, corresponding to the Nāgarī jha झ.

zishth ज़िशठ or ज़िष्ठ । ज्येष्ठानक्षत्रम् f. (sg. dat. zishthī ज़िशठि), the name of the eighteenth lunar mansion, called in Skt. Jyēṣṭhā.

zōsalad ज़सलद् । कासरोगी adj. e.g. (as subst., f. zōsaladīn ज़सलदिन्), afflicted with coughing, suffering from a cough.

zasma ज़सम । दंष्ट्राः f.pl. the back teeth, grinders.

—bēhañē —ब्यहज । दंष्ट्राविकारः f. pl. inf. the back teeth to become stuck, fixed, or immovable, or clenched (e.g. from eating something hard, from drinking very cold water, from fainting, and so on).

5 zōsun ज़सुन् । कासविधानम् conj. 1 (this verb is impersonal. 1 p.p. zōs^u ज़सु; 2 p.p. zōsōv ज़सोव्), to cough (Gr.Gr. 122, Gr.M., L.V. 46).

zas^orot^u mēlun ज़सरंतु मेलुन् । अतिखिन्नीभवनम् m.inf. to become much fatigued, to become exhausted.

10 zisis ज़िसिस्, see zyus^u.

zas^oth ज़सथ् or zasuth ज़सुथ । चपु m. (sg. dat. zastas ज़स्तस्), zinc, spelter, pewter (cf. Hindi jast).

zātē ज़ात्य, zōtⁱ ज़ाति (cf. zāth), in the following:—zātē-s^omar ज़ात्य-स्मर । जातिस्मरः adj. e.g. one who has memory of one's former births (in the scheme of transmigration) (cf. smaran). zōtⁱ-on^u ज़ाति-अनु । जात्यन्धः adj. (f. -ūñ^u -अञ्जू), blind from birth.

zēta ज्यत । साग्निभक्ष m. ashes with fire still in them, live ashes, embers; cf. zitiñ, z^oth. —dyun^u —दिनु । प्रकोपनम् m.inf. to give embers; hence, to incite a person to anger, to provoke to anger, inflame (e.g. by tale-bearing or the like). -katur^u -कतुक् । भक्षकपालः m. an ember-berd; a potsherd on which live embers are placed. -nār -नार । भस्मोत्पानिः m. fire sprung from embers. —pyon^u —प्यनु । खिन्नीभवनम् m.inf. embers to fall, i.e. suddenly to fall into great affliction (e.g. by loss of property, or hearing bad news).

—ṣhunun —कुनुन् । प्रकोपनम् m.inf. to afflict (a person) as ab.; to provoke to anger, enrage.

30 zēti (Śiv. 1565), see zēthun.

ziti ज़िति, see zyut^u.

züt^u जूटू । कन्या f. (sg. dat. zacē ज़च्य), a rag, a worn or old patched cloth (cf. üd^ur^u z^o, p. 15a, l. 42; dajē-z^o, p. 203a, l. 49; dastār-z^o, p. 256b, l. 36; kam-z^o, p. 442b, l. 47; löchⁱ-z^o, p. 507b, l. 15; lögi-z^o, p. 512a, l. 10; mal-z^o, p. 564b, l. 3; phēran-z^o, p. 705b, l. 30; pula-hārⁱ-z^o, p. 730b, l. 19; pōthⁱ-z^o, p. 808a, l. 16; paizār-z^o, p. 820b, l. 38; rawa-z^o, p. 852a, l. 48; tōpi-z^o, p. 1014a, l. 26; ṣādari-z^o, p. 1054b, l. 27; wanda-z^o, p. 1122b, l. 30; wurānⁱ-z^o, p. 1142a, l. 18) (El. zait; Gr.Gr. 10; Gr.M.; W. 8 zath, 12 zat; K. 1118-9, 1143; H. xi, 9; K.Pr. 74, 152, 178, 261). -püt^u -पटू । वस्त्रादिः f. (sg. dat. zacē-pacē ज़च्य-पच्य), 'rag and sheet', a general name for clothes of all kinds.

zacē ज़च्य । कन्यासमूहः pl. nom. rags, a collection of rags. -chal -छल् । कन्याखण्डः f. a piece of rag. -gūd^u -गूदु । निन्द्यः m. blameable, censurable, reprehensible (see gūd^u). -gor^u -गर् । कन्याक्रयाजीवी m. a rag-buyer, a man whose profession it is to go about buying

rags. -hur^u -जुर। कन्यासंघट्टः m. a lump of rag (e.g. such as would be used for applying plaster) (see hur^u 2). -hur^u -जुर। कन्यासंघट्टः f. id. -lōḥh^u -लुह। कन्यासमूहः m. a large globular shaped lump of rags. -mahādīv -महादीव। कन्यावसनशीलः m. one who, even though well off, out of humility or the like, habitually wears patched or ragged garments (cf. mahādēv). —nērañē —नेरञ्ज । अतिजीर्णभिवनम् f. pl. inf. rags to issue, to turn into rags, to become worn out (of a garment, book, or the like). -palav -पलव। कन्यात्मपटः m. a ragged sheet or cloak. -pura non^u gaḥhun -पुर ननु गह्नुन् । गूढप्राकख्यम् m. inf. that which is (under) a ragged cloth to become revealed, i.e. anything concealed (such as a shameful action or a secret) to become public property (cf. pura 2). -purra -पुरे । कन्याखण्डः m. a long strip of rag (such as would be used for a turban or the like). -shikhur^u -शिक्षुर or -shukhur^u -शुखुर। कन्यासमूहः m. a mass of rags (of one piece of cloth not in separate pieces, but hanging together like a number of loops) (cf. shikhur^u 1). -tilim -तिलिम । कन्याखण्डः f. a little bit of rag. -trōng^u -त्रुंगु । कन्याखण्डसमूहः m. a tied-up bundle of rags. -zūt^u -ज़टू । समानवृत्तिः f. 'rag to rag', i.e. (in arranging a marriage) mutual equality (in family, religion, property, relationships, and so on) of both parties.

zacēn-pacē-phyur^u जच्यन्-पच्य-फिरु । कन्यासंस्कारः m. clearing out rags, selecting the useful ones out of a collection of rags.

zāth ज़ट । केशसंहतिः, शुण्ढादिजटा f. (sg. dat. zāṭi ज़टि), the loose hair found in the hand or comb when dressing hair, hair-combings (Isl.); a clotted lump of hair on the head; the cleaned lump of a ginger- or similar root.

zāth 1 ज़ाथ । जातिः f. (sg. dat. zōḥ^u 1 ज़ाचू, for 3, see s.v.), race, family, lineage, tribe (cf. man^ushē-z^o, p. 581b, l. 40; pari-z^o, p. 752a, l. 19; pāshⁱ-z^o, p. 779b, l. 29; sarpa-z^o, p. 937b, l. 40; zīwa-z^o, p. 1236a, l. 35; zōwa-z^o, p. 1236b, l. 19; zuwa-z^o, p. 1237a, l. 3) (Śiv. 1304; II. xii, 16); caste (cf. kam-z^o, p. 442b, l. 28; kō-z^o, p. 503b, l. 13; sankar-z^o, p. 922a, l. 6); the true nature (of anything) (L. V. 4); (in pl.) things, articles (Gr.M.); dēwa-zāth, of divine race, a deity (Rām. 1268); manushē-zāth, a human being (Rām. 1167, 1498); cf. zātē. -būth ganz^arāvūn^u -बूथ गंज़रावञ्जू । प्रशंस्यनिन्वादिगुण-संख्यानम् f. inf. to discuss regarding, or estimate, the good or bad qualities (of some one). (Here būth is the equivalent of the Skt. bhūti, birth.) -būth nañ^arāvūn^u -बूथ नञ्रावञ्जू । निन्दादिस्थापनम् f. inf.

to lay bare good and bad qualities, to criticize; esp. to lay bare only defects, to decry, defame, calumniate.

zōḥ^u-kam ज़ाचू-कम् adj. e.g. of inferior race, caste, kind, etc. (YZ. 24).

zāth 2 ज़ाथ ذات f. (sg. dat. zōḥ^u 2 ज़ाचू, for 3, see s.v.), nature, disposition (W. 110; K.Pr. 43, 199); breed, tribe, caste (cf. zāth 1, and pari-z^o, p. 732a, l. 19); a person, individual (YZ. 182); bad-zāth, a vile creature, miscreant, villain, wretch (Rām. 980, 1667). zāth 3 ज़ाथ adv. (i.q. zāh, q.v.), at all, ever, at any time (Rām. 149, 196, 258, 471, 504, 534, 541, 1526, 1550, 1774).

zēth ज़थ, see zyon^u.

zēth ज़ेट । ज्यैष्ठमासः m. (sg. dat. zēthas ज़ेटस्), N. of the third month of the luni-solar year (in Skt. Jyāiṣṭha), equivalent to May-June (W. 106, Rām. 1634, K.Pr. 128).

zēthⁱ ज़ेठि, see zyūth^u.

zīth ज़िट, zīthi ज़िठि, zīth^u ज़िटू, see zyūth^u.

zīth ज़ीट f. in zīth gaḥhūn^u ज़ीट गह्नुन् । विस्मृत्या हानिः f. inf. (in gambling, esp. when one is on the point of winning) losing to occur through some piece of carelessness or blunder.

zīthⁱ 1 ज़ीठि, see zyūth^u.

zīthⁱ 2 ज़ीठि in zīthⁱ-pōsh ज़ीठि-पोश m. N. of a certain flower that blooms in the month of Zēth (q.v.) (Rām. 205).

zīth^u ज़ीटू, see zyūth^u.

zūth, see zyūth^u and zyūth^u.

zētham ज़ेटम् in zētham zyūth^u ज़ेटम् ज़ूटु । अतिदीर्घः adj. (f. —zīth^u —ज़ीटू), very long, extra long (see zyūth^u).

zēthun ज़ेटुन् । दीर्घभिवनम् conj. 3 (2 p.p. zēthyōv ज़ेथोव), to become long, be lengthened, be long (Gr.Gr. 21, 226; W. 113, zētun; Śiv. 1565, zēti misprint for zēthi). zēthyō-mot^u ज़ेथो-मंतु । विस्तृतीभूतः perf. part. (f. zēthyē-mūḥ^u ज़ेथे-मूह), lengthened.

zīthōn^u ज़िठाञ्जू । ज्येष्ठा गृहिणी f. (in a polygamous household) the senior (i.e. first married) wife.

zīth^aran ज़ीट्रुन । विस्तृतिः f. (sg. dat. zīth^arūn^u ज़ीट्रञ्जू), the act of making longer, lengthening, (esp.) making too long, lengthening more than necessary (Gr.Gr. 121); the condition of being or becoming long (or too long), lengthiness.

zīth^arun ज़ीट्रुन । दीर्घीकरणम् conj. 1 (1 p.p. zīth^ar^u ज़ीट्रु or zyūth^ar^u ज़ूट्रु; 2 p.p. zīth^aryōv ज़ीट्रयोव), to make long, to make longer, to lengthen, to extend (cf. atha z^o, p. 65b, l. 1) (Gr.Gr. 121). zīth^ar^u-mot^u

ज़ीठ^a-मंतु or zyūth^ar^u-mot^u ज़्यूठ^a-मंतु । दीर्घीकृतः
perf. part. (f. zīth^ar^u-mūb^u ज़ीठ^aरू-मंतू), made long,
extended, lengthened.

zīth^arāwun ज़ीठरावुन । दीर्घीकरणम् conj. 1 (1 p.p.)
zīth^arōw^u ज़ीठरोवु, i.q. zīth^arun, q.v. zīth^arōw^u-
mot^u ज़ीठरोवु-मंतु । दीर्घीकृतः perf. part. (f. zīth^arōv^u-
mūb^u ज़ीठरोवु-मंतू), i.q. zīth^ar^u-mot^u, ab. q.v.

zātukh ज़ातुख । जन्मचक्रम् m. (sg. dat. zātakas ज़ातकस),
the astrological calculation of a nativity, a horoscope
(L. 259, zātuku; Rām. 86, 666, 1275; K. 129, 134, 734).

zātakh-kōndājī ज़ातख-कंडजि or -kōndūjī
-कंडजू । जन्मचक्रम् f. the circular diagram in a horoscope
in which the positions of the planets at the time of a
person's birth are indicated. -phuṭ^ajī -फुटजि or
phuṭ^ajī फुटजू । ज्ञातकरचणसूतिः f. the bag or cloth
case in which all the horoscopes of a household or
family are stored. -tēkiñ -त्यकिञ् । जन्मकुण्डिका f. a
horoscope, (esp.) an abstract of a full horoscope.

zāṭal ज़टल । कपटः f. a false statement, misrepresentation,
deceitful talk.

zāṭala ज़टल । कपटी e.g. one who habitually makes
deceitful statements, a prevaricator.

zāṭol^u ज़टोलु । कपटवृत्तिः adj. (f. zāṭ^ajī^u ज़टजू), one who
habitually makes deceitful statements, mendacious.

zaitūn زيتون; m. the olive tree, an olive (El.).

zetun, see zēṭhun.

zōtun ज़ोतुन् । दीपनम् conj. 3 (2 p.p. zōtyōv ज़ोत्योव्).
to shine, gleam, glitter (e.g. of a lamp, a jewel, a
polished metal) (El.; Gr.Gr. 174; Śiv. 434, 470, 792,
815, 946). The causal form of this word is zōtanāwun
(Gr.Gr. 174); it also has a passive zōtana yiwān
chuh, he is shining, equivalent in meaning to zōtān
chuh (Gr.Gr. 169).

zītēndriy ज़ितेन्द्रिय् adj. e.g. (a word borrowed from
Skt. jītēndriya) one who has conquered his passions,
one who has subdued his senses (Śiv. 1264, 1513,
1601).

zitiñ ज़ितिञ् । अग्निकणः f. a spark (of fire); cf. zēta, z^ab.
zitiñē-gāsh ज़ितिञ-गाश् । सूक्ष्मप्रकाशः m. a spark
light, a distant tiny gleam of light. -kyom^u -क्यंमु ।
खद्योतः m. a spark-worm, a fire-fly.

zitis ज़ितिस्, see zyut^u.

zitiśh ज़ितिश् । ज्योतिषः m. an astrologer (cf. zārī-z^o,
p. 1231b, l. 37) (El.).

z^atōwuh ज़तोवुह । द्वाविंशतिः card. (pl. dat. z^atōwuhān
ज़तोवुहन), twenty-two (Gr.Gr. 77; El. zātāwuh,
zātōwuh, zītāwuh).

z^atōwuhyūm^u ज़तोवुहिमु । द्वाविंशः ord. (f. z^atōwuhim^u
ज़तोवुहिमू), twenty-second (El. zātāwuhyūm, Gr.Gr. 77).

z^ab ज़ब् । किरणः m. a ray of light (e.g. of the sun), a
gleam, shine (e.g. of a jewel or the like) (El. zītāb,
zīza; Śiv. 836; K. (fem.) 926, 936, 985, 1047). Cf.
zēta, zitiñ.

zōb^u 3 ज़ाबू (for 1, 2, see zāth 1, 2) adj. e.g. having
such and such a nature, used —° in bicⁱ-z^o, p. 149b,
l. 28. Cf. zāth 2.

zōb^al ज़ाबल । सन्नयुः adj. e.g. of good caste, of good birth,
of good breed; (of something inanimate) of good
quality. Cf. zāth 1.

zav ज़व । लाषाचूर्णः m. the dried powdered lac-resin
(or seed lac) that remains after extracting the dye;
(in smelting metal) the impurities extracted by the
process (Rām. 736). -māl -माल् । अग्निममलम् m.
ordure involuntarily evacuated at the moment of
death. -mīl -मील् । लाषारसाक्तमयी f. (sg. dat. -mīli
-मीलि), a kind of indelible ink made of lamp-soot
mixed with liquid lac-dye. -ras -रस् । लाषारसः m.
lac-juice, lac-dye.

zāv ज़ाव (f. zāyē ज़ाय), 2 p.p. of zyon^u, q.v., born, used
also —° as adj., as in sada-z^o, p. 863b, l. 2. Cf.
also zōw^u.

zēv ज़व । जिह्वा f. the tongue, the organ of speech
(cf. ōsa-z^o, p. 47a, l. 10; dōda-z^o, p. 190b, l. 19;
danda z^o gashūñ^u, p. 225a, l. 14; gali z^o, p. 283b,
l. 1; g^asa z^o, p. 307a, l. 37; z^o kaḍūñ^u, p. 386a,
l. 23; mōd^ur^u z^o, p. 550b, l. 26; par z^o, p. 751a,
l. 33; pot^u z^o gashūñ^u, p. 788b, l. 46; tūtī-z^o,
p. 1041a, l. 20) (El. zeo; Gr.Gr. 134, 138; Gr.M.;
W. 139; Śiv. 241, 354, 434, 741, 986, 1908; Rām.
271, 684, 894, 936, 1207, 1615, 1746; K. 193-4,
544, 1152; K.Pr. 175, 188, 229, 253, 262); a tongue,
language, dialect (cf. kōshir^u z^o, p. 482a, l. 2)
(Gr.M., Śiv. 1796). —d^anūñ^u -दून्जू । प्रतिघ्नानम्
f.inf. 'to shake out the tongue'; hence, to take a
solemn vow before a god. —diñ^u -दिञ् । वाग्दानम्
f.inf. to give a tongue, endow with speech (Śiv. 378);
to promise (K. 829); to agree to, to consent. —dapūñ^u
-दपञ्जू, —karūñ^u -करञ्जू, or —wanūñ^u -वन्ञ्जू.
f.inf. to speak a language (El.). —kaḍūñ^u -कडञ्जू
f.inf. to thrust out the tongue, to begin speaking
(K. 508). —phirūñ^u -फिरञ्जू f.inf. to turn the
tongue, to change one's speech, adopt another line of
argument, change the subject of one's talk (K. 1108).
—phaṭūñ^u -फटञ्जू f.inf. the tongue to burst; met.
to feel disgraced by overwhelming defeat (Rām. 483,
1091). —ṣaṭūñ^u -षटञ्जू । वाणीनिरोधनम् f.inf.
rudely to interrupt and silence (another).

zēwa-pōrān ज़व-घ्वरान् । बह्मभाषणम् m. the
telling a long story with great prolixity, verbose

expatiation. -rōd^u -रोदु । जिह्वा कार्यसाधकः adj. (f. -rōz^u -राजू), 'long of tongue,' one who, by dint of talking, gets something done by another; cf. zēvi-r^o, bel. -ṣatur^u -चतुर् । शीघ्रभाषी m. (f. -ṣat^ur^u -चतुर्), a smart speaker, one who is clever and prompt in reply. -zyūth^u -ज्युत् । दीर्घजिह्वः adj. (f. -zīth^u -जीठु), long in tongue, one who possesses a tongue ready and skilled (e.g. in giving orders, instructing, abuse, etc.).

zēvi-dagi ज्यवि-दगि । उपस्थितम् adv. 'at a stroke of the tongue', (of some story, recitation or the like) bursting forth like a flood at the tip of the tongue. —hyon^u —ह्यनु m.inf. to take on the tongue, to utter (a word, etc.), to mention (K. 675, 1055). -rōd^u -रोदु । दीर्घजिह्वः adj. (f. -rōz^u -राजू), i.q. zēwa-r^o, ab. (K.Pr. 261). -sost^u -संस्तु । जिह्वायुक्तः adj. (f. -sūbh^u -संभू), endowed with a tongue, a ready speaker, one quick in reply or the like (Gr.Gr. 134). -ṣot^u -चटु । क्षिप्तजिह्वः adj. (f. -ṣūt^u -चूट, sg. dat. -ṣacē -चच), one whose tongue, or that the tongue of which, has been cut off. -wōl^u -वोल् । प्रशस्तजिह्वः m. (f. -wājēñ -वाज्यन्), one who is eloquent (Gr.Gr. 134).

zēvⁱ zēvⁱ karun ज्यवि ज्यवि करन् । जिह्वाप्रेरणम् m.inf. to urge another by word of mouth (without doing anything oneself).

zīv 1 जीव् । जीवः m. the principle of life, life, existence (cf. zuv) (Śiv. 993, Rām. 418, K. 196); the individual or personal soul of a living being (Śiv. 559, 980); a soul, in the sense of a living creature, a thing with life (cf. zal-zīv, p. 1220b, l. 39) (Gr.M.; L.V. 12; Śiv. 162, 202, 335, 744, 1051, 1299, 1304, 1509, 1719, 1816).

ziwa-gāth जीव-गाथ् । जीवहननम् m. (sg. dat. -gātas -गातस्), killing life, taking life, slaying. -zāth -जाथ् f. (sg. dat. -zōṣ^u -जाचू), a living creature (i.q. zuwa-z^o, p. 1237a, l. 3).

zīv 2 जीव् m. a suffix of respect added to a proper name, as in Krushna-zīv (Śiv. 1325, 1761; K. 1, 119, 226, etc.), Rāma-zīv (Rām. 288) (so K. 915). Cf. ji, juv.

zōv ज्व (sometimes written zuv 1 जुव्) । यूका f. a louse (cf. khōshāl khānas zuv aṣun, p. 419a, l. 7; kapar-zōv, p. 463b, l. 50) (El. zau) (K.Pr. 10, 86, 169, 217).

zōwa-kach ज्व-कच् । तृणविशेषः m. a certain medicinal grass. -khor^u -खर् । निग्वः adj. (f. -khūr^u -खूर्), a louse-scaldhead, a child or other person so afflicted with lice that he is apparently a scaldhead, or bald from that reason; hence, used as a term of abuse. -kala -कल । यूकाव्याप्रशिरस्कः m. one (usually

a boy) whose (unshaven) head is full of lice. -kān -कान् । तूलिकाविशेषः m. 'a mine of lice', N. of a bulrush (? *Phragmites communis*), from the head of which the cottony fluff (kalaron^u, q.v.) used in plastering is obtained. This head is supposed to resemble a louse, and as they are very numerous, the plant is called 'a mine'. -kōṇḍal -कंडल् । निग्व f. 'a brazier-bowl of lice', i.e. a dirty girl or other female (who suggests lousiness) (used abusively). -kōṇḍul -कंडुल् । कुत्सनीयः m. a dirty boy or other male (as ab.). -kōp^u -कोपु । यूकाव्याप्रशिरः m. 'a louse-skull', a lousy head of a woman or (unshaven) boy. -lag^{an} -लङ्गन् । निग्वविवाहविधिः m. 'a louse-wedding', a wedding secretly performed and maimed of its full rites (on account of poverty, etc.). -pol^u -पंलु । यूकासमूहः m. 'a basket of lice', i.e. a number of lice collected on one spot or person. -ṭapūr^u -टपूरु । यूकाव्याप्रशिरा f. a woman whose hair is full of lice, used as a term of abuse. -zāth -जाथ् । निग्वभूमिका f. (sg. dat. -zōṣ^u -जाचू), 'a lousy birth', a vile place of origin, (of some person) an ignoble birthplace, a mean, or base, origin.

zōw^u जोवु (f. zōv^u जावू), i.q. zāv, 2 p.p. of zyon^u, q.v., sometimes used —^o as in ada-z^o, p. 12b, l. 21. Cf. also zāv.

zuv 2 जुव् । जीवः m. (voc. zuwā जुवा, written zūah, K.Pr. 67) (i.q. zīv, q.v.), the principle of life, life, existence (to be distinguished from juv, the term of respect, see art. j, p. 369a, l. 39, and juv, p. 379b, l. 1) (cf. or^u z^o, p. 42a, l. 24; kam-z^o, p. 442b, l. 30) (El. zū; Gr.Gr. 124; Gr.M.; W. 124, 156, zu; L.V. 54; Śiv. 191, 226, 316, 984, 1279, 1446; Rām. 151, 163, 177, 271, 306, 427, 496, 671-2, 850, 1094, 1121, 1143, 1490, 1507, 1673, 1737; K. 56, 187, 346, 432, 573, 674; YZ. 33, 558; K.Pr. 111, 262, zū); the soul, spirit (Gr.M.; L.V. 106; Rām. 299; K. 110, 506; H. ii, 4; K.Pr. 17); a person's self (Śiv. 51; K. 60, 986; K.Pr. 67); the body, the material personality. —hyon^u —ह्यनु m.inf. to take life, to destroy life (L.V. 54, 810, 858).

zuwa-dādi जुव-दादि । शरीररक्षार्थम् adv. for (the protection of) the body from pain, as a preventive, as a prophylactic (cf. the next). -dōd^u -दोदु । शरीरपीडा m. bodily pain. -dand -डड् । स्वात्मोपहारः m. a life substitute, the giving something (one's own self, an animal, a material offering) in sacrifice to relieve another. -larza -लर्ज । शरीरभयम् m. fear for the body (caused by attack of disease, an enemy, something terrifying, and so on); cf. larzun. -rōchⁱ -राच्छि । शरीररक्षकवल् f. preservation of the body,

anything (e.g. armour or an amulet) that protects the body. -rost^u -रस्तु adj. (f. -rūsh^u -रूश), insensible, lifeless (El. *zārust*). -zāth -जाथ । जीवसमूहः (f. (sg. dat. -zōṣ^u -जोश), a living creature (i.q. *zīwa-z^o*, p. 1236a, l. 35); the animate world (as opposed to the inanimate). —zuwa lagun —जुव लगुन । क्षेप्रखेदचिन्तनम् m.inf. (in time of epidemic or general calamity) to be filled with constant apprehension for one's life.

zuvūc^u shēk^al karūn^u जुवचू शकल करजू । खात्तपालनम् f.inf. to take precautions for one's future, self-protection.

zuv^u जुव । द्वीपम् m. an island, isle, islet (Rām. 596, 606 *zur*).

zīwādān जीवादान् m. N. of a certain *mantra* or spell, the utterance of which restores a corpse to life (Śiv. 321).

zōvij^u ज्ञाविजू, see zōvyul^u.

zōvijyār ज्ञाविज्यार । सूक्ष्मत्वम् m. minuteness, delicacy, fineness (cf. *tāla-z^o*, p. 997b, l. 7). Cf. zōyijyār.

zwālā ज्वाला f. blaze, flame, glare, effulgence; a N. of Pārvalī or Durgā (Śiv. 95, 99, 1137, 1180). zwālārūph ज्वाला-रूपम् f. 'he whose form is blazing', a N. of Shiv (Śiva) (Śiv. 346). zwālāyē-rūph ज्वालाय-रूपम् m. id. (Śiv. 93, 97, 314).

zawāl ज्वाल् جال; m. decline, harm, loss, injury (K.Pr. 94).

zēwal ज्यवल् । जिह्वोपेतः adj. e.g. endowed with tongue, eloquent, a great talker, garrulous (cf. *lēka-z^o*, p. 518a, l. 47; *tūt-z^o*, p. 1041a, l. 22) (K.Pr. 263); a calumniator (Gr.Gr. 134).

zōwal ज्ववल् । युकाव्याप्तः adj. e.g. lousy (K.Pr. 263).

zōwul ज्ववुल् । युकाव्याप्तः m. a lousy man.

zuwul^u जुवुलु or (Rām. 839) zuwūl^u जुवूलु । दीपिकासमूहः m. an illumination, festal arrangement of lights (El. *zūl*).

zuwal-māl जुवल्-माल । अतिमुन्दरी f. 'an illumination-garland', i.e. a beautiful woman.

zuwāl-nāv जुवलि-नाव । दीपिकानीः f. a boat illuminated with thousands of lights and set floating on festal occasions.

zwālamōkh ज्वालमख् m. a volcano. zwālamōkharūph ज्वालमख-रूपम् f. 'She whose form is of fire like a volcano', a title of Pārvalī or Durgā (Śiv. 92), cf. *zwālā*; the form of, or resemblance to, a volcano, i.e. the form taken by her (Śiv. 99).

zēwan ज्यवन् m. N. of a village about six miles east of Śrinagar, the ancient Jayavana, where there is a pool sacred to the Nāga Takṣaka (see RT.Tr. i, 220; vii, 607) (Śiv. 928).

zēwān ज्यवान्, see zyon^u.

zīwan 1 जीवन् m. life; life, mode of existence, livelihood, profession (Gr.M.); —° a living creature (Śiv. 739). —karun —करन् m.inf. to earn one's living (Gr.M.).

zīwan 2 जीवन् adj. e.g. living, alive. -mōkth -मख् adj. e.g. 'liberated while living', one who, being purified by a true knowledge of the Supreme, is freed from future birth while yet alive.

zuvun जुवुन । जीवनम्, उज्जीवनम्, conj. 3 (2 p.p. zuvyōv जुव्योव्), to live, to be alive (Gr.Gr. 22, 124; Gr.M.; Śiv. 944; K.Pr. 258); to make a living, carry on life, support oneself (K.Pr. 257); to come to life, revive.

zīwont^u जीवन्तु adj. living, while yet alive, during lifetime (L.V. 12). zīwānti mōkh^{at} जीवन्ति मखन्ति, men who obtain final release while yet alive (L.V. 6).

zēwar जेवर جوار; m. ornament, jewels (cf. *kālī-z^o*, p. 436a, l. 23).

zōwor^u जीवर् m. N. of a certain sacred spot and spring in Kashmir (Śiv. 928, 929).

zuv^u जुव् । दीपधानी f. a lamp-stand (usually of wood) (cf. *dpa-z^o*, p. 232a, l. 19; *dupa-z^o*, id., l. 35) (El. *zūr* m.; Gr.Gr. 20; W. 13, *zur*). Cf.

zuwul^u. zuw^ari-bēha जुवरि-बेह । दीपधान्याधारः m. the support, or base, of a lamp-stand.

zōw^aran जीवरन् । उद्बोधना f. (sg. dat. zōw^arūn^u जीवरन्तु), the act of setting agoing, starting (something) (cf. *nāra z^o*, p. 648b, l. 27).

zōw^arun जीवरन् । उज्जननम् conj. 1 (1 p.p. zōw^ar^u जीवर्त्), to beget, to bring to birth, to give a start to, set agoing (e.g. a fire, a quarrel, etc.); to cause (milk) to curdle, to curdle (milk) (cf. *zōwarun*; El. *zaurun*). This verb is the causal of *zyon^u*, q.v. (Gr.Gr. 175). zōw^ar^u-mot^u जीवर्-मत् । उज्जनितः perf. part. (f. zōw^ar^u-mūṣ^u जीवर्-मूष्), set going (by some one), started.

zōwarun जीवरन् । दधिषेधः m. (sg. dat. zōwaranas जीवरनस्), the amount of curd kept back for adding to fresh milk (like rennet) to turn it into curd. Cf. the preceding.

zuv^arun जुवर्न् । उज्जीवनम्, सजीवीकरणम् conj. 1 (1 p.p. zuw^ar^u जुवर्त्), to revive (someone or something), to give new life to, to restore to life, to restore to good order (something that had been rendered useless or broken), to revive (a nearly extinguished fire), and so on.

zōw^arāwun जीवरावुन conj. 1, i.q. zōw^arun, q.v. zōw^arōw^u-mot^u जीवरोवु-मत् । उज्जनितः perf. part. (f. zōw^arōv^u-mūṣ^u जीवरोवु-मूष्), i.q. zōw^ar^u-mot^u, s.v. zōw^arun, q.v.

zuw^arāwun जुवरावुन् । उज्जीवनम् conj. 1 (1 p.p. zuw^arōw^u जुवरोवु), to cause to be alive, give life to, bring into (living) existence (e.g. a seed), to cause, to start (e.g. a quarrel or a blaze of fire) (Śiv. 1678, zurarāwun).

zēvēth ज्येथ् or zēviṭh ज्यविट् । सूचकः c.g. (sg. dat. m. zēvē(vi)tas ज्यव्य(वि)टस्), an informer, tale-bearer, traducer, traitorous betrayer, calumniator (Gr.Gr. 138).

zīwuth जीवुथ् m. (sg. dat. zīwatas जीवतस्), the condition of a living being, the condition of life, life (Śiv. 1340, 1767).

zīwātma जीवात्म m. the individual soul enshrined in the human body (as opposed to the Supreme Soul) (Śiv. 1064).

zēwawun^u ज्यववुनु n.ag. (f. zēwaviūn^u ज्यवववु), one who is being born. zēwawunuy ज्यववुनुय् adv. immediately on being born (Rām. 1587).

zōvyul^u ज्ञाविलु । अतिसूक्ष्मः adj. (f. zōvij^u ज्ञाविजू), minute, delicate, fine, (of cotton goods, or the like) soft (cf. tāla-z^o, p. 997b, l. 10) (YZ. 73, 289). Cf.

zōyyul^u. zōvil^u-wōl^u ज्ञाविलि-वोलु । व्याजवुद्धिः m. (f. -wājēñ -वाज्यञ्), a smart trickster, an insidious cheat.

z^ay ज्य, see z^ah.

zay 1 जय । जयः m. conquest, triumph, victory, success, winning (in battle, gaming, or a lawsuit) (i.q. jai, jay, qq.v.) (Śiv. 224, 233, 962, 1136, 1732; Rām. 1274, 1748; K. 569, 659, 711, 765, 915, 959). zayē-sost^u जय-सस्तु । प्राप्त्रजयः adj. (f. -sūsh^u -संकू), victorious, triumphing (Śiv. 1628, 1648).

zay 2 जय् or (q.v.) zai ज्ञि interj. victory! bravo! all hail! (i.q. jai, jay, qq.v.) (Śiv. 204); zayā 1 जया, a single cry of 'victory' (Śiv. 1534, 1851).

zayā 2 जया f. N. of a subordinate goddess, who acted as an attendant to Pārvatī (Śiv. 1495).

zāy 1 ज्ञाय f. a birth, the festival at a birth, used — o (cf. pōtra-z^o, p. 799b, l. 42) (K. 95, 102, 129). Cf. zā.

zāy 2 ज्ञाय f. a daughter. Noted only in the voc. zāyi ज्ञायि (YZ. 20, 25).

zāy 3 ज्ञाय. see zyon^u.

zāyē ज्ञाय (= ضائع) adj. e.g. perishing, becoming lost or destroyed; lost, wasted, fruitless, abortive. —gōmot^u —गोमंतु । अपरिचित्तीभूतः, चीणीभूतः perf. part. (f. —gōmūsh^u —गोमंतू), unused, not brought into use, lying without a claimant or user, lying lost and unwanted, lying waste, (of a woman) unmated, (of learning) not drawn upon, (of beauty) not appreciated, and so on; wasted away (by disease, or the like). —gāshun —गकुन् । अपरिचित्तीभवनम्, चीणीभवनम् m.inf. to perish; to be or become lost; to be wasted,

to be fruitless (owing to not being used, as ab.) (YZ. 547); to waste away (from disease or the like). —karun —करन् m.inf. to cause to fade, cause to waste away, etc., as ab. (Rām. 212, 1571; YZ. 544).

5 zāyⁱ ज्ञयि, in zāyⁱ zō ज्ञयि ज्ञा । जकारः m. the name of the letter ज ja (which includes ज za) when written in the Śāradā character.

zēyi ज्ययि, see zyon^u.

ziy ज्यि । धनागमः f. victory (Gr.Gr. 129; I.K. IX, ii, 49); income, earnings, profits of work (El. zī; Śiv. 232, ziyō m.c.; K.Pr. 70, 138, 204, 262, zī). ziyi-kul^u ज्ययि-कुलु । अत्यर्जनशीलः m. 'the income-tree', (in a family) the member who by good conduct and industry earns the largest income.

15 zyāda ज्याद or ziyāda ज्ञियाद ज्याद; adj. and adv. more, additional (cf. dahi warihē z^o, p. 200b, l. 10) (Gr.M.; Śiv. 497; Rām. 265, 1697); too much, excessive, very (Gr.M.; Śiv. 444, ziyād, m.c.); many, much, a great deal (Śiv. 1596).

20 zōyij^u ज्ञायिजू, see zōyyul^u.

zōyⁱiyār ज्ञायिय्यार । सूक्ष्मता m. minuteness, delicacy, fineness (cf. tāla-z^o, p. 997b, l. 7) (Gr.Gr. 141, zōyⁱiyār). Cf. zōyⁱyyār.

zōyilī ज्ञायिली f. delicateness, fineness (cf. tāla-z^o, p. 997b, l. 13).

zōyul^u ज्ञायिलु, see zōyyul^u.

25 zyon^u ज्यन् । जन्मग्रहणम् conj. 3. [The causal of this verb is zōw^arun, q.v. (Gr.Gr. 175).

Inf. and fut. pass. part. zyon^u ज्यन् (Śiv. 342, Rām. 813); sg. instr. zēnan ज्यनन् (Śiv. 991); dat. zēnas ज्यनस् (Śiv. 1384, K. 18); abl. zēna ज्यन (Śiv. 659) or zēni ज्यनि; gen. zēnuk^u ज्यनुकु; pl. nom. zēnⁱ ज्यनि; f. sg. nom. zēn^u ज्यन्; pl. zēnē ज्यन्.

Pres. part. zēwān ज्यवान् (Śiv. 928); impers. fut. part. zēnī ज्यनी; conj. part. zēth ज्यथ (Gr.Gr. 198, Śiv. 1194, YZ. 311); neg. conj. part. zēnay ज्यनय्; freq. part. zē zē ज्य ज्य (Gr.Gr. 105, 198), or zēth zēth ज्यथ ज्यथ (Gr.Gr. 105, 198); adverbial part. zēwōni ज्यवान्; n.ag. 1 zēwawun^u ज्यववुनु (Gr.Gr. 105, 192; Rām. 1587); 2 zēnawōl^u ज्यनवोलु (Gr.Gr. 106, 193).

Fut. (Gr.Gr. 202) sg. 1 zēma ज्यम (Rām. 67); 2 zēkh ज्यख्; 3 zēyi ज्ययि (L.V. 37, Śiv. 243, Rām. 1597) (to him, zēyēs, K. 52); pl. 1 zēnav ज्यमव्; 2 zēyiv ज्ययिव्; 3 zēn ज्यन् (L.V. 47, Śiv. 1373).

Cond. past (Gr.Gr. 253) sg. 1 zēmahō ज्यमहो; 2 zēhōkh ज्यहोख्; 3 zēyihē ज्ययिहे; pl. 1 zēmahōv ज्यमहोव्; 2 zēyⁱhiv ज्ययिहीव्; 3 zēhōn ज्यहोन्.

Impve. pres. (Gr.Gr. 247) sg. 2 zēh ज्यहु; 3 zēyin ज्ययिन् (Rām. 1597); pl. 2 zēyiv ज्ययिव्; 3 zēyin

ज्ययित्. Pol. (Gr.Gr. 249) sg. 2 zēta ज्यत; 3 zēy'tan ज्ययितन्; pl. 2 zēy'tav ज्ययितव्; 3 zēy'tan ज्ययितन. Fut. zēzi ज्यजि (Gr.Gr. 250); past zēzihē ज्यजिहे (Gr.Gr. 251).

2 Past (Gr.Gr. 229, 236) m.sg. 1 zās जास् (Rām. 1442, K. 63); 2 zākh जाख् (Rām. 803); 3 zāv जाव् (Śiv. 527, Rām. 83-4) (for me, zām, Śiv. 1110; from her, Rām. 1258): pl. 1 zāy जाय्; 2 zāwa जाव; 3 zāy जाय् (Rām. 85-6, K. 785-6): f.sg. 1 zāyēs जायस् (Rām. 1586); 2 zāyēkh जायख् (Śiv. 664); 3 zāyē जाय (Śiv. 35) (to them, zāyēkh, K. 78): pl. 1 zāyē जाय; 2 zāyēwa जायव; 3 zāyē जाय (K. 785) (to him, zāyēs, Śiv. 34).

3 Past (Gr.Gr. 229, 241) m.sg. 1 zāyōs जायोस्; 2 zāyōkh जायोख्; 3 zāyōv जायोव्: pl. 1 zāyēy जायेय; 2 zāyēwa जायेव; 3 zāyēy जायेय: f.sg. 1 zāyēyēs जायेयस्; 2 zāyēyēkh जायेयख्; 3 zāyēyē जायेय (Śiv. 33): pl. 1 zāyēyē जायेय; 2 zāyēyēwa जायेयव; 3 zāyēyē जायेय.

4 Past (Gr.Gr. 229, 241) m.sg. 1 zāyās जायास्; 2 zāyākh जायाख्; 3 zāyāv जायाव् (Rām. 337): pl. 1 zāyāy जायाय्; 2 zāyāwa जायाव; 3 zāyāy जायाय् (L.V. 51): The fem. is the same as in 3 past.

The perf. part. is (Gr.Gr. 110) m.sg. zāmōt^u जामंतु (K. 86, etc.); pl. zāmātī जामति: f.sg. zāmūṣ^u जामूष् (K. 66); pl. zāmaṣa जामञ्च (K. 357).]

to be born, to come to birth, to come into existence (cf. phāgun z^o, p. 685b, l. 22) (El. zyun; Gr.Gr. 26, 110, 167, 175, 198, 229; Gr.M.; L.V. 37, 45, 47, 51; Śiv. 33-5, 243, 432, 527, 659, 664, 928, 990-1, 1000, 1194, 1197, 1340, 1373, 1384, 1424, 1477, 1544, 1584; Rām. 67, 83-5, 337, 598, 629, 633-4, 637, 803, 813, 915, 1109, 1206, 1258, 1264, 1321, 1338, 1347, 1369, 1442, 1464, 1517, 1586, 1597, 1702; K. 18, 37, 41, 47, 52, 63, 78, 539, 624, 734, 785, 950; YZ. 149, 311; K.Pr. 47, 76, 137, 263 read zēyi); (of seeds or the like) to sprout, to spring up, germinate (cf. drāmun z^o, p. 245b, l. 19) (Śiv. 1110, K. 318); (of milk, in the preparation of curds) to crack, to curdle, to turn (El. zyun; cf. zōwarun). — marun — मरन् । जन्मरणम् m. (sg. dat. zēnas maranas ज्यनस् मरनस्), birth and death (Śiv. 342, 1424); death at the time of birth.

zāmōt^u जामंतु । जात, उद्भिन्नः (f. zāmūṣ^u जामूष्), born, come into existence (cf. zūna-pāch¹-z^o, p. 1226a, l. 10) (Rām. 28, 115, 145, 351, 424, 428, 493, 665, 760, 1125, 1359, 1470, 1631; K. 66, 86, 357, 550, 751, 764); (of seeds, etc.) sprouted, sprung up, germinated (cf. ada-z^o, p. 12b, l. 15); (of milk, etc.) curdled (cf. om^u zāmōt^u dōd, p. 27a, l. 23). — dōd — दद । दधि m. curdled milk, curds (L. 462, zamat).

zēna-gūr^u ज्यन-गूर् । जन्मसमयः f. the time of birth (used in astrological calculations). -jāy -जाय f. a birth place (El. zenujāc).

zyun^u ज्युनु । इन्धनम् m. (sg. dat. zinis जिनिस), wood fuel, firewood (cf. aga-z^o, p. 16a, l. 31; bana-z^o, p. 109b, l. 1; bōr^u-z^o, p. 118b, l. 32; brana-z^o, p. 124a, l. 35; dūn¹-z^o, p. 224a, l. 22; mōnd¹-z^o, p. 574b, l. 34; phal-z^o, p. 692a, l. 19; phala-z^o, p. 693a, l. 8; phrās¹-z^o, p. 709a, l. 8; pōsh¹-z^o, p. 779b, l. 47; t¹la-z^o, p. 995a, l. 44; wan-z^o, p. 1120a, l. 28; viri-z^o, p. 1136a, l. 17) (El. zūn; Gr.Gr. 163; Gr.M.; W. 115, zium; Śiv. 973; K. 280, 1083, 1137; H. ii, 12; xi, 7; xii, 20-2, 24; K.Pr. 41, 155, 159, 164).

zin¹-ambār जिन-अम्बार । इन्धनकूटम् m. a pile, or stack, of firewood (Śiv. 68). -banna -बन्न । इन्धनकूटम् f. a stack of firewood. -bōr^u -बोर् । इन्धनभारः m. a load of firewood (as carried about for sale, or the like). -gēdū^u -ग्यदू । बद्धम् इन्धनम् f. (sg. dat. -gējō^u -ग्यज्य), a tied-up bundle of firewood (Rām. 584). -gēdūr^u -ग्यदूर् । इन्धनवन्धिनी f. such a bundle of small size.

-gur^u -गूर् । अश्ववाह्येन्धनभारः m. a horse-load of firewood, so much as would be, or is, carried on a horse (for sale, or the like). -hōnz^u -हान्जू । इन्धनगाविकः m. a firewood boatman, a boatman who collects firewood in the forest and transports it by boat for sale (W. 115).

-hūr^u -हूर् । ईषदिन्धनम् f. a little (two or three chips) of firewood (Śiv. 1085-6, 1138). -kōn^u -काजू । इन्धनमात्रा f. a little firewood, so much as would be sufficient only for a day or so (cf. kōn^u 5, p. 461a, l. 21) (Gr.Gr. 163). -latūr^u -लटूर् । इन्धनखण्डम् f. a single stoutish piece of firewood.

-lōsh^ur^u -लशूर् । इन्धनमुष्टिका f. a small tied bundle (about a handful) of small firewood. -mōnd^u -मंडू । इन्धनस्थाणुः m. a log for firewood. -mōnd^ur^u -मंडूर् । इन्धनस्थाणुः f. a small log, as ab. -mēnzur^u -म्यंजूर् । इन्धनविक्रेता m. (sg. dat. -mēnzaras -म्यंजरस्; f. mēnzarēn^u म्यंजर्यञ्च, either his wife, or a female firewood-seller), a professional seller of firewood. -tul^u -तुलू । ईषदिन्धनम् m. a small amount of firewood (Gr.Gr. 164). -thōp^u -थोप्पु m., i. q. -tul^u (Gr.Gr. 164). -zand^u -जंडू m., i. q. -tul^u (Gr.Gr. 163).

zyūn^u ज्युनु, f. zīn^u जीजू, 1 p. p. of zēnun, to conquer (cf. sōrga-zyūn^u, p. 934a, l. 33).

zāyun^u ज्ञायुनु । जननीत्ववः m. that which is connected with birth (cf. mōl¹-z^o, p. 566b, l. 33); the festival or rejoicing in honour of the birth of a son.

ziyāphath ज्ञियाफथ, ziyāfat ضيافات f. an entertainment, feast, banquet (El. zī, āfat, m.; H. x, 4, 11); hospitality, entertainment; a dish of food

brought as a present, a present of dainty food (H. x, 5, 10).

zyur^u जिह् (= زيور) । जीरकम्, पुष्पकेसरायचूर्णम् (sg. dat. **ziris** जिरिस), caraway-seed, cumin-seed (cf. **baḍa-z^o**, p. 82b, l. 40; **dā-z^o**, p. 231a, l. 27; **kāla-z^o**, p. 436a, l. 3; **phaka-z^o**, p. 689a, l. 27) (W. 144, K.Pr. 43); flower-pollen (cf. **gōlāb-z^o**, p. 284b, l. 12). (cf. **zīra 2**, and L. 67, *zirah siyah*, red caraway, *Carum* sp.)

ziri-gōg^āji जिरि-गोजि or **-gōg^āji** -गोजि । जीरकमूलकम् f. its globular root (cf. L. 76, *ziri gogul*, a certain diuretic medicinal plant). **-mōnd^ū** -मंडू । जीरमूलकम् f. (sg. dat. **-mōnjē** -मंज्य), id. **-mush^ākh** -मुशख । अत्यल्पजीरकम् m. a whiff of cumin, a very small amount of cumin.

ziri-kiñ जिरि-किञ् । अत्यमात्रा f. a very small amount of anything (cf. **kāñ 1**).

zyus^u जिसु । अभ्रम m. (sg. dat. **zisis** जिसिस), a hole in the ground, a pit; (esp.) a pit in which grain is concealed (L. 411 *zusu*, 462 *zūs*). **zis^l-ṣōgij^ū** जिसि-जौगिजू । अवटसनस्थानम् f. a mat (for sitting on) over a pit, a seat, as a trap, over a pit (so that the sitter is at once precipitated into it).

zyēshthā ज्येष्ठा f. N. of the goddess of misfortune (in Skt. *Jyēsthā*) (Śiv. 1474).

zyut^u जितु । अकस्मात्ताभः, अप्राप्यप्राप्तिः m. (sg. dat. **zitis** जितिस), sudden, or unexpected, gain; gaining or getting possession of something looked upon as unobtainable (e.g. accidentally finding hidden treasure).

zitⁱ-on^u जिति-अंनु । अन्धान्द्रुत् adj. (f. **-ūñ^ū** -अंजू), (even though possessing sight) one who acts as if he were blind, one who pretends blindness. **-añēr** -अञ्जर । लिच्छान्धत्वम् m. sham, or pretended, total blindness (whether one is merely dim-sighted or can see well).

ziyut (? spelling) (L. 463), the season for sowing rice. (cf. **wāph**).

zyūth^u जितु । ज्येष्ठः adj. (f. **zīth^ū** जितू or (H. xii, 6) **zēth^ū** ज्येतू, sg. dat. **zichē** जित्या), elder (by birth), senior (cf. **garba-z^o**, p. 300a, l. 8; **zarma-z^o**, p. 1232b, l. 15) (El. *zūth*; Gr.Gr. 58, declined; Gr.M.; Rām. 629, 1736; K. 1012; H. xii, 6); an elder, a chief, principal (El. *zyūt*; K. 466, 919; H. v, 1); superior in rank, taking precedence (K. 904); (as subst. m.) a magistrate (El. *zyūt*). El. confounds this word with **zyūth^u**, q.v. — **bōy^u** — बोयु । ज्येष्ठभ्राता m. the eldest brother in a family of brothers and sisters (Rām. 330, *z^o baradar*; — **bōy^u**, 336, 456). — **hyuh^u** — हिह् adj. (f. **zīth^ū hish^ū** जितू हिशू), the elder (among others), the oldest (Rām. 699, 859; H. viii, 5). — **karun** — करन् m.inf. to superannuate

(El. *zyūt k^o*). — **pahān** — पहान् । किञ्चिज्येष्ठः adj. (f. **zīth^ū pahān** जितू पहान्), a little older (than the others), somewhat senior.

zīth ṣāth जित् षाठ् । अग्र्यशिष्यः m. (sg. dat. — **ṣātas** — षाटस्), the head, or senior, boy of a school or class.

zīthi-paksh जिति-पक्ष । ज्येष्ठसंवन्धिवर्यः adj. e.g. belonging to the elder branch (of a family, or the like).

zīth^ū bēñē जितू ब्यञ्ज । ज्येष्ठा भगिनी f. an elder sister, the eldest sister in a family of brothers and sisters.

zyūth^u ज्युतु । दीर्घः adj. (f. **zīth^ū jīdū**, sg. dat. **zēché** ज्येच्य), long (in time or space), lengthy, tall (cf. **atha-z^o**, p. 65b, l. 6; **āyē-z^o**, p. 73a, l. 29; **buthi-z^o**, p. 143b, l. 24; **dāri-z^o**, p. 238a, l. 32; **hēnga-z^o**, p. 339b, l. 2; **khōra-z^o**, p. 410b, l. 19; **lāga-z^o**, p. 511b, l. 14; **lāṭi-z^o**, p. 535b, l. 49; **nala-z^o**, p. 632a, l. 37; **nāri-z^o**, p. 649a, l. 36; **narē-z^o**, p. 650a, l. 17; **pādⁱ-z^o**, p. 681b, l. 38; **phala-z^o**, p. 692b, l. 31, and p. 693a, l. 10; **rāda-z^o**, p. 825a, l. 29; **wumarē-z^o**, p. 1119a, l. 27; **zanga-z^o**, p. 1226b, l. 29; **zēwa-z^o**, p. 1236a, l. 6) (El. *zyūt*, *zyūth*, *zūth*; Gr.Gr. 19, 75; Gr.M.; Śiv. 842, 847, 912; Rām. 600, 1489; K. 926; K.Pr. 76, 143, 159, 219, 257, 262); (of a room, area, or the like) long, spacious (Gr.M.; Śiv. 1084, 1733). El. confounds this word with **zyūth^u**, q.v. — **karun** — करन् m.inf. to make long, make longer, extend, draw out (El. *zīth k^o*, W. 88).

zēthi-zyūth^u जेति-ज्युतु । अतिदीर्घः adj. (f. **-zīth^ū** -जितू), very long, extra long, too long.

zīthⁱ atha dārānⁱ जौठि अथ दारंनि m. pl. inf. to stretch out the arms (H. vii, 25).

zyūth^or^u ज्युतूर्, see **zīth^or^u**.

zayēwun^u जयवुनु । जिष्णुः n.ag. (f. **zayēvūñ^ū** जयवञ्जू), conquering, victorious, a conqueror.

zāyāv जायाव्, **zāyōv** जायोव्, see **zyon^u**.

zōyyul^u जौयुलु (also written **zōyul^u जौयिलु**) । सूक्ष्मः adj. (f. **zōyij^ū** जौयिजू), minute, delicate, (of thread or the like) fine, (of paper or the like) thin, (of cotton goods or the like) soft (cf. **tāla-z^o**, p. 997b, l. 11) (El., Gr.Gr. 141, Gr.M., L.V. 102, K.Pr. 183); cf. **zōvyul^u**. **zōyilⁱ-wōl^u** जौयिलि-वोलु । सूक्ष्मकारी m. (f. **-wājēñ** -वाज्यञ्), one who acts delicately (e.g. in consolation, in bargaining, in reproaching, and so on).

zaz 1 जज्ञ । कारविशेषः m. a musical instrument maker.

zaz 2 जज्ञ । अतिवृद्धः adj. e.g. very old (of a man or woman), aged, an ancient, greyhead (cf. **buda z^o**, p. 85b, l. 10).

zaza ज़ज़ । रूपिका: f.pl. rupees (a word used principally by plasterers, masons, carpenters, and the like).

zāza ज़ज़ m. (?) a lord (El.).

zēzi ज़ज़ि, see **zyon^u**.

ziza, see **z^uš**.

zazur^u ज़ज़ुर । विहृतशाकादि: m. grass, leaves, or vegetables that have become decayed, withered, yellow, or stale (and are hence fit only to throw away) (Gr.Gr. 121). Cf. **zōzur^u**.

zazārⁱ-kōn^u ज़ज़रि-कानू । विहृतशाकादिपत्रसंघट्ट: f. a small bunch, or wisp, of such leaves (thrown away in the process of preparing vegetables for cooking, or in cleaning or sorting them). -**tu^u** -तुलु । जीर्णशाकादिपत्रसमूह: m. id.

zōzur^u ज़ज़ुर । जीर्णीभूत: adj. (f. **zōziūr^u** ज़ज़ूर), (of grass, vegetables, or the like) withered, decayed, turned yellow; cf. **zazur^u**. — **šsun** — अचुन् । जर्जरीभवनम् m.inf. to become withered, as ab.; (of a

human being) to become withered from sorrow or the like. — **šānun** — ज़ानुन् । जीर्णीकरणम् m.inf. to cause (a person) to become withered as ab.

zōzārⁱ-tu^u ज़ज़रि-तुलु । जर्जरितशाकाद्युच्छिष्टम् m. (in cleaning or sorting vegetables) the collection of withered or yellow leaves thrown away as refuse.

zōziūr^u kōn^u ज़ज़ूरू कानू । जर्जरीभूतशाकादिकम् f. id. **zōzarun** ज़ज़रन् । जीर्णीभवनम् conj. 3 (2 p.p. **zōzaryōv** ज़ज़र्योव), to become withered, (of leaves, or the like) to turn yellow (Gr.Gr. 121); (met.) (of a human being) to wither from anxiety, sorrow, or the like. **zōzaryō-mot^u** ज़ज़र्यो-मंतु । जीर्णीभूत: perf. part. (f. **zōzaryē-müš^u** ज़ज़र्ये-मंशू), withered (as ab.). Cf. **zazaryō-mot^u**.

zazaryō-mot^u ज़ज़र्यो-मंतु । विहृतीभूत: adj. (f. **zazaryē-müš^u** ज़ज़र्ये-मंशू), (of leaves, or the like) withered, turned yellow; (of an animate being) withered from old age, decrepid. Cf. **zazur^u** and **zōzarun**.

ADDENDA

ō 3 or u उ (=) conjunct. and (Rām. 133, 260, etc.).

abad 2 अबद्द m. endless time, eternity (Rām. 1106).

abēn अब्यन् adj. e.g. not different, identical (L.V. 16).

abalakh अबलख् (= ابلیس) m. and adj. e.g. parti-coloured, piebald; (in Ksh.) a beautiful, or well-bred, horse (Śiv. 1859).

abilāsh अबिलाश्। अभिलाषः m. desire, wish, craving (Śiv. 759).

ābaran आबरन् m. an ornament, decoration (K. 85).

abtar अबतर् abtar adj. e.g. spoiled, disarranged; (in Ksh.) terrified (H. vi, 12).

abay अबय्। अभयः m. and adj. e.g. free from fear or danger, secure; N. of a certain *mudrā*, or position of the fingers, used in religious worship (Śiv. 1697).

achar अचर् (Rām. 842, 1263), i.q. achur, q.v.

acyuth अच्युत् m. (sg. dat. acyutas अच्युतस), a N. of Vishnu (Viṣṇu) (Śiv. 1437).

ādā आदा آدا f. completion, fulfilment. — gaṭhun — गकुन् m. inf. to go to completion, to be completed, (of a space of time) to elapse (H. x, 8; xii, 4, 9, 11, 12).

ādēkh आख् adj. e.g. and the others, and the rest, *et cetera* (Rām. 573).

ādam आदम् آدم m. Adam, the first man (H. iv, 2, 3; vii, 6, 7). Hence ādamī आदमी (= آدمي) or ādāmī आदमि m. a descendant of Adam, a human being.

ādāmī-khāv आदमि-खाव् m. a man-eater, a carnivorous animal; N. of a kind of grass (Rām. 1631).

ādāmī-zād आदमी-ज़ाद् m. a man, a human being (Rām. 445, 892).

adarmī अदर्मी m. a sinner (Śiv. 862, Rām. 52).

adyu^a अदुयु adj. (f. adyu^a अदुयू) non-dual; hence (of the mind) convinced of the non-duality or identity of the Self with the Supreme (L.V. 5, 65).

adyātma अद्यात्म m. the Supreme Soul (Rām. 171).

agōphil अगाफिल् (cf. غافل) adv. thoughtlessly, inadvertently, unconsciously, unintentionally (Rām. 56, 129).

ūh^ū ऊह्, see wūh^ū.

ah^ada अहद् m. i.q. ohuda, q.v. (vill.). In H. i, 2, the word is used to indicate the period of a king's reign, his lifetime as a king.

aham अहं pron. I; the ego (L.V. 15), a word borrowed from Skt., and used in its philosophical sense. —bāv — बाव् m. self-pride, egoism (K. 513).

ahan-gār अहन-गार् (= آهنگر) m. a blacksmith (H. xii, 16).

ahantā अहन्ता f. consciousness of one's own individuality, self-consciousness (Śiv. 1620).

āhārun आहारन् ? conj. to eat food (only noted in L.V. 28).

ahōth अहूथ्। आहूतिः f. (sg. dat. ahōth^a अहूथू), offering an oblation to a deity (Śiv. 1200); an oblation.

ahwāl अहवाल् احوال m. condition, case, circumstances, state of affairs (Rām. 220, 252, 263, etc.).

ōjas ओजस् m. splendour, brilliant light, glory (K. 1038).

akābīr अकाबीर् (= اکابر) m. pl. the great, grandees, people of rank (Rām. 1314, adj.).

ōkhun ओखुन् conj. 1 to make a mark; to impress a mark upon anything, to brand (L.V. 76).

akhēr अखर् m., i.q. achur, q.v. (L.V. 10).

akōl अकल्ल्, see kōl-akōl, p. 436b, l. 32.

akalankh अकलख् adj. e.g. without stain, spotless, unblemished (Rām. 1321).

akār अकार् m. (in the Nāgarī or Śāradā alphabet) the letter a अ (Śiv. 1771).

akriy अक्रिय् adj. e.g. not acting, free from work; in a religious sense, free from the bond of works as an impediment to salvation, in a state of salvation (L.V. 32, 45).

ākōshī आकाशि adv. in the heaven, in the sky (Śiv. 246, 1146, 1396).

akshauhini अक्षौहिनी or (K. 831) akshauhēn अक्षौह्यन् f. a large army (complete in chariots, elephants, cavalry, and infantry) (Śiv. 853; K. 553, 818, 831).

akshēr अक्षर् m. a letter of the Nāgarī or Śāradā alphabet, a syllable (Śiv. 1763-4, 1768, 1771). I.q. achur, q.v.

akith-kun अकिथ्-कुन् adv. on one side (of anything, dat.) (H. xii, 14).

alvidāh (= اوداع) m. adieu, farewell. —karun — करुन् m. inf. to make a last farewell (H. vii, 16).

āma आम in āma-tāv आम-ताव् m. 'raw-roasting', half-roasting, parching (Rām. 1626). Cf. ōm^a.

ambar अम्बर् m. clothing, apparel, garments (L.V. 28, 76).

amdan अमदन् عمدā adv. intentionally, deliberately; (in Ksh.) as a natural result, owing to (such and such) a cause (Śiv. 1230).

amol^u 2 अमलु adj. (f. amūj^u अमजू), undefiled, pure, free from all defilement (L.V. 64).

amalōn^u अमलोनु adj. (f. amalōn^u अमलोजू), undefiled, pure (L.V. 21).

amāma अमाम (= عمامة) m. a turban, tiara, crown (Rām. 990).

amār अमार m. desire, longing (H. v, 2).

amārath अमारथ عمارت? gend. building; a building, structure, edifice. -gar-गर् m. one who builds, a skilled builder (Rām. 131).

amarāwatī अमरावती f. N. of the abode of the gods, esp. the heaven of Indra (Śiv. 1497, personified).

and अन्द. Here insert a new sub-article.

andas अन्दस् adv. at the end, at the edge (Śiv. 1662).

and 2 अन्द 1 अन्ध: adj. e.g. blind, i.q. on^u 1, q.v.

anda-gāsh अन्द-गाश् m. light (i.e. sight) for the blind (Rām. 1103).

anād अनाद् adj. e.g. without beginning, existing from eternity (L.V. 72).

andām अन्दाम् اندام m. body, form, figure (Rām. 1039).

angāh अंगाह adv. then, thereupon (Rām. 508).

ankā अन्का m. a fabulous bird, the phoenix; a *rava aris*, something very rare (H. ii, 2, etc.).

ankush अंकुश m. the hook or goad used in driving an elephant (K. 397).

anāmay अनामय m. health; well-being, welfare, weal (L.V. 1).

ann अन् (L.V. 28, Śiv. 306, Rām. 1113), i.q. an 1, q.v.

anun 3 अनुन् conj. 3 (2 p.p. anyōv अन्योव), to become blind, become sightless. anyō-mot^u अन्यो-मंतु² perf. part. (f. anyē-mūṣ^u अन्ये-मूष), become blind, blind, without sight (Rām. 772).

anantawān अनन्तवान् adj. e.g. endless, limitless (Śiv. 234).

anār अनार انار m. the pomegranate, *Punica granatum* (Rām. 646, 1018, 1093).

anth अन्थ m. (sg. dat. antas अन्तस्) (i.q. and, q.v.), the end, conclusion of anything (Śiv. 1418, 1789; Rām. 1596, 1779). Cf. ōnth.

anta-rost^u अन्त-रस्तु 1 निरन्त: adj. (f. -rūṣh^u -रूष्), endless, without end, never ending. Cf. ōnta-rost^u, p. 356, l. 26.

ānti अन्ति (L.V. 54) or **āntihⁱ अन्तिहि** (L.V. 33, 37, 38, 41, 61) in the end, finally, ultimately.

antah अन्त: i.q. antakaran, q.v. (Śiv. 1420) (a borrowed Skt. word).

antakarm अन्तकर्म m. inward workings, i.e. inward meditation (Śiv. 285).

antalāy अंतलाय f. N. of a certain magic powder that causes death to him on whom it is cast; hence —chakūn^u —ककून् f.inf. to scatter this (on a person); met. to cause (his) death (K. 196).

antar अन्तर m. that which is within, the inner, or hidden, meaning (of anything) (L.V. 56).

antardān अन्तर्दान m. disappearance, invisibility (Śiv. 1604).

antardyān अन्तर्द्यान् m.i.q. antardān, q.v. (Śiv. 271).

antaryōmī अन्तर्यामी m. the Inner Restrainer, the Inner Monitor, the Supreme Spirit as guiding mankind (K. 718).

anway अन्वय m. logical connexion; tenor, drift, purport; the real truth (concerning something) (L.V. 59).

aphshōrda अफश्द افشرد adj. e.g. pressed, squeezed out; friendless, without helper, destitute, without support (Rām. 772).

aphsūn अफसून افسون m. incantation, charm, spell (Rām. 814).

āphtāb आप्ताब, aftāb آفتاب m. the sun (Rām. 1273).

apān अपान m. one of the five life-winds in the body, which goes downwards and out at the anus (L.V. 101, Śiv. 1682). See prān 1 for particulars.

apsar अप्सर् m. an officer (corruption of the English word) (H. x, 12).

apūt^u अपूतु adj. (f. apūṣ^u अपूष्), impure, ceremonially unclean (L.V. 32).

arda-rāth अर्द-राथ. This word also occurs in Rām. 1108g. In Rām. 1265 we have **arda-rātran**, adv. at midnight.

arkān अर्कान m.pl. pillars, columns. **arkān-i-dōlath अर्कानि-दोलथ** (= اركان دولت) m.pl. 'pillars of the State', grandees, nobles (Rām. 142).

arnav अर्नव m. the sea, ocean (Śiv. 1871).

arūph अरूप adj. e.g. (as subst., sg. dat. arūpas अरूपस्), formless, without form (Śiv. 1757).

arpun अर्पुन् conj. I to offer (an oblation, or the like) (K. 138, 141).

arz अर्ज f. the earth; **arz ō samā अर्ज ō समा** f. earth and the heavens (i.e. everywhere) (H. vii, 26).

arzon^u अर्जनु, see yēmal.

āsa 3 आस, i.q. asā, q.v. (Rām. 389).

āshōb आशुब adj. e.g. exciting, in āshōb-i-ālam आशुब عالم, an exciter, or intoxicator, of the universe (of a beautiful woman) (Rām. 520).

ashōdd अशुद् (Śiv. 371), i.q. ashōd, q.v.

ashukh-wan अशुख-वन m. the forest of Aśōka trees in which Rāma camped when attacking Lañkā (Rām. 900).

ashōmēd (Rām. 1320, 1686) or ashōmīd (Rām. 1140)
 अशमे(मी)द् m. a horse sacrifice (Skt. *asramētha*).
 āshram आश्रम m. a hermitage, dwelling of an ascetic
 or of ascetics (Rām. 1143g).
 ashtum^u अष्टमु ord. (fem. ashtūm^u अष्टमू), eighth
 (Rām. 419, K. 132).
 ashtamūrath अष्टमूरथ् adj. e.g. (sg. voc. -mūrta -मूर्ते),
 one who possesses eight forms, an epithet of the
 Deity, his eight forms being the five elements (earth,
 water, fire, air, ether), the sun, the moon, and the
 officiating priest (Skt. *aṣṭamūrta*) (Rām. 1769).
 ashyud^u अशियुद्, in ras-ashyud^u, p. 841a, l. 46, i.g.
 ashud, q.v.
 asankhy असंख्य adj. e.g. countless, innumerable (K. 848).
 astra अस्त्र in astra-vidyā अस्त्र-विद्या f. the lore of arms,
 the science of wielding weapons (K. 949).
 ōṭ^u औट्. An additional meaning is the 'Adam's apple'
 in the throat, and hence, genl., the throat, throttle
 (K. 449).
 ātmagyōnī आत्मज्ञानी adj. e.g. one who has complete
 knowledge of the Supreme Spirit, a perfected saint
 (Rām. 1683).
 ataty अतत्य् (II. viii, 7), i.g. āt'th^uy, p. 53a, l. 3.
 ōs^u-kār औसू-कार्। अस्त्रीकार्: m. assent, consent (K. 1021).
 aśhēn अशेन् adv. e.g. not torn; hence, uninterruptedly,
 continuously (L.V. 19). (cf. *ashyonn^u*).
 āwathan आवठन् f. (sg. dat. āwathūn^u आवठन्),
 covering, superimposing; mingling (one thing with
 another) (Rām. 767).
 āvēzān आवेज़ान् adj. e.g. suspended, hanging,
 pendant (Rām. 1178).
 ayōdyā अयोद्या. Note that in Rām. (e.g. 1678, 1695)
 'Ayōdyā' is spelt 'Ojudyā'.
 ayām अयाम् or aiyām आयाम् m.pl. days, times; space of
 time, duration, term (Rām. 132). See *gardish*.
 ōyīn औयीन् (= अमिन) m. a law, statute, edict, decree.
 ōyīn ba ōyīn adv. decree by decree, (of a series of
 events) each in its destined, or due, order (Rām. 24).
 ōyīna औयीन, i.g. aīna, q.v. (Rām. 47, 397, 655).
 āyēbār आयेबार. The dat. of āyēbār, āyēbāras, is
 used idiomatically to mean 'subject to', 'at the call
 of' (K. 531, 723). pānas ā°, subjection to oneself,
 acting on one's own authority, independent action
 (K. 544).
 āzōdī आज़ादी f. آزادی f. freedom, liberty, independence.
 khat-i-āzōdī, a letter of freedom, a deed of manu-
 mission (Rām. 676).
 azagar अज़गर m. a boa constrictor, python (K. 192).
 āz^umōyish आज़्मायिश آزمائش f. trial, test, experiment
 (Rām. 459).

azōn^u अज़ान् adj. e.g. ignorant, without knowledge, i.g.
 azōn^u, q.v. (Rām. 1475-6, 1591).
 azār अज़ार. At end of article add '-dyun^u -दिनु
 m.inf. to torment, afflict, molest (Rām. 1317)'.
 ōziz औज़िज़ (? = عاجز) adj. e.g. poor, destitute (II.
 ix, 11).
 bū 3 बू (written भू by paṇḍits) f. the earth. -mandal
 -मंडल m. the terrestrial globe, the earth (K. 17,
 776, 850). -tal -तल m. the surface of the earth, the
 whole earth as opposed to the sky (L.V. 9).
 bē-bākh 2 बे-बाख् بے باک adj. e.g. without fear,
 without apprehension, without anxiety (Rām. 1283).
 babar 2 बबर m.pl. in wār^u-babar वरि-बबर,
 p. 1137a, l. 16, q.v.
 bābath^r बाबथर्. At end of article add the following.
 -nōsh -नश् f. a brother's daughter-in-law, a fraternal
 nephew's wife (K. 1016).
 badī बदी بدین adv. to, for, or in this (Rām. 1009).
 bōd बोद् (or बोध). m. intelligence; esp. perfect know-
 ledge of the Self (L.V. 35).
 bē-dād बे-दाद् بے داد adj. e.g. unjust
 (EL.); as subst. m. injustice, affliction (Rām. 289,
 875, 892, 939, 1704). dād-i-bedād m. crying out
 for help or protection (Rām. 438). —gathun
 -गठुन् m.inf. tyranny, or misery, to happen (to a
 person), to become distraught (Rām. 756, 1356, 1696).
 badan बदन بدن m. the body (Rām. 921, 974, 1117,
 1205, 1221, 1226, 1411, 1726; II. viii, 6, 13).
 bādun 2 बादुन् conj. 1 (1 p.p. bōd^u बोद्), to afflict,
 cause pain to (L.V. 7).
 buday बुडय् f. sinking, becoming immersed, see wāta-b°,
 p. 1157f, l. 44.
 bē-gam बेगम بیغم adj. e.g. without sorrow, without
 fear or anxiety (Rām. 382).
 bāgwān or bāg^uwān बाग्वान् (= باغبان) m. a gardener
 (Rām. 642, 748).
 bāgyōday बाग्योदय् m. dawn of good fortune, a lucky
 occurrence (K. 422).
 bahu बह् adj. much, many (a borrowed Skt. word)
 (L.V. 51).
 bōjī बाँजि (cf. bōj^u) m. one who has a share (bāj) in
 anything; hence, one who gets such and such as his
 allotted share of fate, one who gains possession of
 (L.V. 62).
 bājan बाज़न् m. a receptacle, recipient (K. 536).
 bajōyī बाजोयी f. prosperity, success (Rām. 126).
 bēkh بےخ. Here add as sub-article.
 bēkha-dōlath f. well-founded prosperity, unfailling
 good fortune (Rām. 330).

bē-khōdi बे-खुदी **بے-خودی** f. alienation of mind, senselessness, delirium (Rām. 714).

bōkth or **bōkth** बुक्थ f. (sg. dat. **bōkth** बुक्थ), prosperity, worldly bliss (K. 424, 1077).

bāla 1 बाल. Before ‘-kūr^u’ insert ‘-brahmatsōrī’ ब्रह्मचरि । वैदिकब्रह्मचारी m. a perpetual Brahmachārī (see p. 121a, l. 30) vowed to life-long abstinence and chastity (K. 781).

bōl¹ 2 बालि । बाल्ये adv. in childhood (Rām. 1602).

bōl¹ 3 बालि for **bōr¹** pl. nom. of **bōr^u** 1, loads (Rām. 1041).

bōl^u बोलु । हठः m. obstinacy, determination, determined prowess. —**dārun** —दारुन m.inf. to display such prowess (Rām. 1451).

bilhōr बिलहोर । स्फटिकः m. crystal (Rām. 568).

bōlanāwun बोलनावुन. An additional meaning is ‘to cause to address, to summon, call to’ (L.V. 105).

balawān बलवान् adj. e.g. powerful, mighty (Rām. 1493).

balāvīr बलावीर, i.q. **bala-vīr**, p. 103a, l. 41 (Rām. 118, 448, 511, 690, 1261, 1275, 1317, 1341, 1353, 1368, 1404, 1560).

balāvīri बलावीरी f. bravery, courage, heroism (Rām. 691).

bam बम m. the skin. —**tulun** —तुलुन m.inf. to raise weals (with a whip) (L.V. 101).

bān 3 बान m. the sun (L.V. 9).

bōnā बुना. An alternative form is **bōna** वून (e.g. Rām. 401, 542, 795, etc.).

bunā बुना (cf. بُنِي), in **sangīn-bunā**. See **sangīn**.

band 5 बन्द (Rām. 782), i.q. **banda** 2, q.v.

bandān बन्दान् m. an asseveration, vow, solemn promise (Rām. 151).

bōnd¹wān बान्दिवान् (K. 36, 40, 51, 53, 365-6, 896, 997, 1005, 1028), see **bōd¹wān**, p. 83b, l. 36.

bīnāh बीनाह (= بينا) adj. e.g. seeing, one who sees (H. ii, 2).

bēnawāh बेनवाह (= بنواه) adj. e.g. indigent, destitute (H. vii, 7).

bār 3 بار m. greatness; God. —**Khōdayō**, O Great God (H. v, 7). —**Sōhib**, the Almighty (H. vii, 2, 3, 5).

bīr बीर m. a leaf of betel (*pān*) rolled up with spices (see **pān** 2) (K. 977, 982).

būr बूर m. i.q. **bū** 3, p. 1245b, l. 7, q.v., used in the Skt. phrase *bhūr, bhūrah, svar*, the earth, atmosphere, (and) heaven, i.e. the whole visible universe (L.V. 9).

bram ब्रम. Add, as a new sub-article, ‘**brama-wōn^u** ब्रम-वोनु m. a wanderer, one who roams (L.V. 26).’

bē-rong^u बे-रंग् adj. (f. **bē-rūnj^u** बे-रंजू), i.q. **bē-**

rang, q.v.; out of order, deranged, disarranged (L.V. 85).

brish ब्रिह् f. lamentation, wailing. —**barūn^u** —बरंजू f.inf.i.q. **brībhun**, q.v. (K. 312, 510). Cf. **baṣh**, bel.

basmun बसुन conj. 1 to reduce to ashes, consume (K. 740).

baṭh 3 बट् m. (sg. dat. **baṭas** बटस्), a warrior, a soldier; a demon, esp. a demon messenger or apparitor of Yama (the god of the nether world) (L.V. 74). See **yēm** 1.

būth 3 बूथ m. (sg. dat. **būtas** बूतस्) (in Śaiva philosophy) one of the group of five *tattvas*, or factors, of which the apparent universe consists (Skt. *bhūta* or *mahābhūta*). They are, in Skt. *pṛthivī*, earth; *āp*, water; *agni*, fire; *rāgu*, atmosphere; and *ākāśa*, the sky. See the vocabulary of L.V. for further particulars (L.V. 77).

bātun बातुन conj. 3 (of the sun) to shine forth (noted only in L.V. 16).

baṣh बह् in **baṣh barūn^u** बह् बरंजू f.inf. to utter distraught lamentations, to lament incoherently (K. 286 (r.l.), 291). Cf. **brīsh**, ab.

bōwur^u बोवुरू, see **wōwur^u**.

bōy¹cār बायिचार m. the relationship of brother (or near relative), brotherhood, close kinship (K. 536, 898); brotherhood, kith and kin, those who are close blood relations (K. 897).

cucur^u चुचुरू in **sōna-cucur^u**, p. 917a, l. 14, q.v.

cēdun चेडुन or **cērun** चेरुन conj. 1 to mount (e.g. a horse) (noted only in L.V. 14, 15).

chōr कोर m. a waterfall (an old form of **chūl**, q.v.). **chōra-dār** कोर-दार f. the stream of a waterfall, a torrent; **chōra-dārē karun** m.inf. to make (a person) in a torrent, to make him stream with blood, esp. to cause this by dragging him along the ground (as is done in a certain punishment).

caundan चौन्दन् f. (sg. dat. **caundani** चौन्दनि), a kind of altar (K. 923).

cōpaṭh चोपट् m. (sg. dat. **cōpaṭas** चोपटस्), N. of a certain game resembling backgammon, the *campār* of India (K. 811, 936, 938).

cār चार. in **cār-dah** चार-दह, for **cahār-dah** (q.v.), card, fourteen (Rām. 1083).

cērun चेरुन, see **cēdun**, ab.

crāth च्राँट्, in **śōka-crāth**, p. 1067a, l. 10, q.v.

cūṭī चुटी, in **wupar-cūṭī**, p. 1132b, l. 32, q.v.

cyukūth¹ चुकूँठि । चतुः पार्श्वेषु adv. on (all) four sides, all round, in every direction (K. 1018, 1036).

dād 2 दाद. Another meaning of **dād dyun^u** is ‘to cry for justice, make complaint’ (K. 756). Add the

following. 'dād hyon^u दाद् ह्युन् m.inf. to take vengeance (K. 377, 443),' and in l. 14, '—wanun —वनुन् m.inf. to cry for justice, make complaint (K. 996).'

dödⁱ दादि, in dödⁱ ogun दादि अगुन् । दावानलः m. a forest conflagration (K. 256).

dödⁱ दादि. In the old Ksh. of L.V. 79, dödⁱ is spelt dödⁱ दादि.

dija-dija डिज-डिज. K. 109 has diji-diji instead of dija-dija.

dokh^u 1 डक्ख. Add at end of article '—ñānun —जानुन् m.inf. to hold up from below, support, prop up (K. 326, 331)'.
6

dal दल m. a group, collection. Cf. nādi-dal, p. 622b, l. 5.

dān 5 दान f. (sg. dat. dōn^u दानू), a stream (of water or the like, as poured from, or into, a vessel) (noted only in L.V. 39, 40).

dēn 3 देन् f. (L.V. 38), i.q. dēnu, q.v.

dūnd^u 1 डुण्डु. A variant form of dūnd^u 1 appears in wōphar-dūnj^u, p. 1131a, l. 42. The word dūnj^u is evidently a back-formation from danjē, the sg. dat. of dūnd^u.

dingun डिगुन् conj. 3 to be wrapped in sleep, to be sound asleep (L.V. 78).

doñ^u 2 दणु adj. (f. dūñ^u दणू), fortunate, happy, rich, opulent (L.V. 27).

dōñ^u 2 दाणू. The word dōñ^u (Skt. *dhaukā*) is used like our 'carat' to indicate the fineness of gold. See sata-dōñ^u, p. 944a, l. 38, for particulars.

dār 4 दार. In L.V. 74 this word is not confined to a thin stream of descending fluid, but is used for the flood of the ocean.

dōri 2 दारि (L.V. 33), i.q. dōri 2, q.v.

druw^u 2 द्रुवु adj. (f. druv^u द्रुवू), firm, steady, immovable (L.V. 71).

dashē 2 दश card. ten (L.V. 69). This is a word borrowed from Skt. The true Ksh. word is dah, q.v.

dōy 2 दाय interj. in bō-dōy बु-दाय, I, good Sir! (L.V. 67).

dyēy 2 दियेय m. the object of dyan, q.v., the object of religious meditation, that which is meditated upon (L.V. 59).

gēh 2 गेह or gih गिह m. a house; household affairs, life as a householder, as opp. to an ascetic life (L.V. 55 *gēh*, 64 *gih*). gēh bazun गेह बजुन् m.inf. to be occupied in household affairs, to be a householder, as distinct from an ascetic (L.V. 32).

gaman 2 गमन् m. the act of going. See wūrdhwa-gaman.

gond^u 4 गण्डु m. a rhinoceros (L.V. 47).

guru 2 गुरु m. i.q. gōr, q.v. (L.V. 5, 65).

grāsun 2 ग्रासुन् conj. 1 (1 p.p. grōs^u ग्रोसु), to swallow down, to devour in one mouthful (L.V. 22).

guth^{ar} 2 गुथर् m. family, race, lineage (L.V. 15).

gatak^h 2 गटक्ख f. (sg. dat. gataki गटकि), darkness; esp. spiritual darkness (L.V. 104).

gatun 2 गटुन् conj. 1, an old form of garun, q.v. (L.V. 80).

gēyē 2 ग्येय, see gēv.

hōg^{ar} 2 हगर्, in śiri-hōg^{ar}, p. 1079a, l. 21, q.v.

jasōdā 2 जसोदा. The word 'jasōdā' is borrowed from India. The true Ksh. form of the word is yēshōdā, q.v.

kōb^{ur} 2 कब्बुर. Add 'In wūta-k^o, kōb^{ur} is used met. for "a camel's hump" (p. 1159b, l. 47)'.
15

kūd^u 2 कुण्डु m. an earthen pot or pan, a cauldron, a vat (cf. rangār-k^o, p. 838a, l. 42).

khōri 2 खारी, in ba-khōri ब-खारी (= بخاری), contemptibly, meanly, basely (Rām. 1186).

kajāba 2 कजाब كجابه m. a camel-litter. Cf. sērē-kajāba सैर-कजाब, a pile of bricks so shaped, p. 930a, l. 27.

kana 4 कन. This word is also used with adverbs that are not interrogative, as in yithay-kana, in this very manner.

kāñ^{er} 2 काञ्जर or kāñ^{ur} 2 काञ्जुर f. a dim. of kōn^u 1. See pana-k^o, p. 734b, l. 33, s^{tra}-k^o, p. 947b, l. 24, and yōñē-k^o, p. 1201a, l. 8.

kōṣ^u 5 काञ्जू or kāṣan 2 काञ्जन् f. in yēndra-k^o, p. 1199a, l. 24, q.v.

kāṣan 2 काञ्जन् f., see kōṣ^u 5.

kyut^u 2 कियु. On p. 502, l. 14, note the idiom r^ot^u kyut^u (p. 845a, l. 24), which is an adjective, meaning 'sometimes good and sometimes bad'.
30

larza 2 लर्जे لرج shaking, quaking, trembling (cf. zuwa-l^o, p. 1236b, l. 47).

mahāganapath 2 महागणपथ. In Śiv. 1142, the word refers to Shiv (Śiva), and not to Gaṇeśh.

mahanyuw^u 2 महनिवु. In the sense of 'serving-man', mahanyuw^u often takes the form mahōnyuw^u महानिवु. Cf. sōñⁱ-m^o, p. 924b, l. 36.

muñ^{er}run 2 मुञ्जरन् or muñ^{er}run 2 मुञ्जरन्, noted only in the phrases taka muñ^{er}rith and taka muñ^{er}rith, see p. 992a, ll. 11 ff. The verb apparently means 'to half-close the eyes', cf. muñ^u.

phuk^h 2 फुक्ख f., in wātal-phuk^h, p. 1164b, l. 3, q.v.

pingan 2 पिंगन् f. (sg. dat. pingūñ^u पिंगनू), in sōna-pingan, p. 917a, l. 48, q.v.

paparāy 2 पपराय f., in sūta-paparāy, p. 1087a, l. 36, i.q. paparāray, q.v.

shūl^u 2 शूल or shūr^u 2 शूर, in wūr^u-sh^o, see p. 1138b, ll. 45, 49.
35

CORRIGENDA

p. 4a, l. 18. Omit the words 'and that spelling will be followed in this dictionary'. As the work progressed, typographical exigencies have often compelled me to abandon this rule, and to adopt the spelling indicated by क्लृप्त, rather than that indicated by क्लृप्त.

p. 6a, l. 34. Read 'बुद्धिहीनः'. p. 7a, l. 11. After 'cloud', add '(Śiv. 1249, 1360)'. p. 7b, l. 17. The article **abāshun** is in wrong order. It should follow line 6 of the same column. p. 8a, l. 6. After 'yōga' add '(Śiv. 1060)'. p. 8a, l. 14. As an additional meaning of **āchⁱ diñ^u**, add 'to give an eye, bestow sight (Śiv. 916, 936)'. p. 8a, ll. 47-8. After 'a sign with the eyes', add '(Śiv. 1209)'. p. 8b, l. 33. After 'discovery' add '(Śiv. 873)'. p. 8b, l. 43. Read '**tōwarūn^u**'. p. 9a, l. 34. After 'أحد' add 'or (Rām. 564, 913, 1073) **āchⁱdar चन्द्रिद्र**'. p. 12a, l. 29. Read '**-tōw^u**'. p. 13a, l. 21. Add '**-kyāzi** क्याज़ि adv. then why? (Śiv. 1652; 1862)'. p. 13b, l. 6. For '**-sūr^u**', read '**-sūr^u**'. p. 14b, l. 46. After 'blood', add '(Rām. 213)'. p. 15a, l. 13. Read '**adōñ^uru-y**'. p. 15a, l. 34. An optional spelling of **odur^u** is **od^ur^u** अदूर (Śiv. 1650). p. 15b, l. 59. Add, as a further meaning of **adwaith**, 'the Deity in his monistic aspect. He who alone exists (Śiv. 512, 1402, 1604)'. p. 16b, l. 30. Read '(sg. dat. **ag^anas अग्नस** or **agnas अग्नस** (Śiv. 124), abl. **ag^ana अग्न** or **agna अग्न**, pl. nom. **ag^an अग्न**, and so on)'. So also correct l. 34, and the cross-reference on p. 17a, l. 8. p. 17a, l. 12. For '**agōr अगोर**', read '**agōr अगोर** (Śiv. 775, 975) or **agūr अगूर** (Śiv. 48, 329)'. p. 17b, l. 30. Add 'cf. **wahal**'. p. 18a, l. 12. With the word **ōh-nōj^u**, cf. **wōnōjⁱ**. p. 18a, l. 25. Add, as a further meaning of **ahār karun**, 'to use as food (Śiv. 208, 1119, 1524)'. p. 18b, l. 1. An optional form of **oh^uryund^u** is **yohuryund^u**, q.v. p. 19b, l. 1. Read '**-tōw^u**'. p. 19b, l. 5. After 'time', add '(El. **auktsōr**, **uktsōr**)'. p. 19b, l. 13. Read '**-ziinj^u** -ज़िंज'. p. 19b, l. 28. Read 'औ'. p. 20a, l. 27. For '**ākⁱ**', read '**ākⁱ**'. p. 21a, l. 6. After '**ōkhir**', add 'or (Rām. 321, 628, etc.) **ōkh^ur^u**'. p. 21a, l. 7. Add, as a further meaning of **akahār**, 'a dancing arena, a stage (for dancing) (Śiv. 1456)'. p. 21b, l. 45. For '48', read '28'. p. 22b, l. 32. For '**-thapas** चपस', read '**-thapi** चपि'. p. 23a, l. 33. After 'plough', add '(Śiv. 1531)'. p. 25b, l. 30. After 'f.', add '(pl.

nom. **ālūs^u** आलूस, K. 1014)'. p. 27a, l. 29. For 'cup', read 'platter'. p. 27a, l. 38. A variant spelling of **amōb^u** is **amōb** अमोब (K. 380, 387). p. 29a, l. 10. After 'efficacy', add '(Śiv. 816)'. p. 29a, l. 19. For '522', read '622'. p. 29b, l. 1. Read '**āma-tāv**'. p. 29b, l. 4. Read '**amāwasy अमावस्य**'. p. 30b, l. 42. For 'm.pl.', read 'f.pl.'. p. 31a, l. 42. Read '**anubav**'. p. 32a, l. 12. For '334', read '333'. p. 32a, l. 37. For '763', read '766'. p. 33a, l. 2. Read '**nēb^uryum^u** नैब्र्युम'. p. 35b, ll. 9 ff. Omit the article **anta**. p. 35b, ll. 19, 29. For '**anta**', read '**anth**'. See Addenda. p. 35b, l. 26, read '**-r^u**'. p. 38a, l. 45. A variant spelling of **āpharī** is **āpharin** (Rām. 706, 792). p. 39a, l. 21. A variant spelling of **apōr^u** is **apōr** अपोर (Rām. 1590). p. 39a, l. 26. After 'cross', add '(Śiv. 245)'. p. 41a, l. 20. The sub-article **ara wālanē** is wrongly placed. It should come under article **ūr^u 3**, p. 42b, l. 5. p. 41b, l. 18. After 'indefinitely', add '; in any direction, i.e. on all sides (K. 656)'. p. 41b, l. 21. After 'there', add 'cf. **wōda**'. p. 41b, l. 32. Read '**-yōr** योर'. p. 41b, l. 38. After '**ōr 2 योर**' insert '(cf. **wōra**)'. p. 42a, l. 9. The sg. dat. ag. and abl., and pl. nom. of **zām** is best spelt **zōm^u** जाम, which Pandits generally write **zōm^u** जाम. For the other cases of the pl. see s.v. **zām**. p. 42a, l. 33. After 'El.', add 'er'. p. 43b, l. 49. Read '**ar-māta**'. p. 44a, l. 45. For '1640', read '1648'. p. 45a, l. 26. After 'purpose', add, as a further meaning, 'riches, worldly prosperity (Śiv. 1798)'. Note that, in Rām. 1187, '**arth**' is spelt '**ar^uth**'. p. 48a, l. 17. For '255', read '1255'. p. 48b, l. 19. After '**āyad^u**', add 'or (K. 973) **auśhēd अशैद**'. p. 52b, l. 37. Before '**atīy 1**', add '**ātⁱ** अति (Rām. 1184, 1360) or'. p. 63b, l. 17. Read 'sg. dat. **-trīnis** त्रीनिस, abl. **-trēni** त्रेनि'. p. 64b, l. 15. For 'empty a coal-box', read 'stir up the burning coals in a brazier'. p. 66a, l. 40. Omit '543, 620'. p. 66b, l. 37. For '**rēt^u**', '**rēb^u**', read '**rēt^u**', '**rēb^u**'. p. 69a, l. 45. After '**atwār**' insert 'or (Rām. 384) **atwār**'. p. 71b, l. 9. After '**āvār**' insert 'or (Rām. 1705) **āvāra**'. p. 73a, l. 50. For '1413', read '1483'. p. 74a, l. 14. For 'to-morrow', read 'the day after to-morrow'. See p. 434a, l. 46. p. 74a, l. 28. For '1436', read '1486'. p. 75a, l. 13. After '**āzār**', add 'or **āzār**'.

- p. 77a, l. 43. For 'tuluk^u', read 'taluk^u'. p. 80a, ll. 22, 23. For 'böchi', read 'böchi'. p. 82a, l. 3. After 'बाह्' add 'बाह्', and after 'm.' add 'wind, air, breeze (Rām. 561)'; p. 83b, l. 17. For 'bözü', read 'bözü'. p. 87b, l. 33. After 'ब्यदार' insert ' , bēdār ' and before 'K.Pr. 25' insert 'Rām. 889, 908, 928, 1059, 1189'; p. 91a, l. 5. In K. 636, 665, 683, and 717, bāgi yun^u is spelt bāgē yun^u. p. 91a, l. 46. Insert a comma after 'privately'. p. 91b, l. 19. For 'bögi 2', read 'bögi 1'. p. 94a, l. 28. The word bāha becomes bāh, in thāna-bāh, p. 978b, l. 20. Cf. bahāthāna. p. 97b, l. 44. Before 'a partner', insert '(f. bājēñ बाज्यन्)'. p. 99b, l. 46. Read 'bökh-tara'. p. 104a, ll. 30, 32. For 'bacha', read 'baca', and for 'bachēñ', read 'bacēñ'. p. 109b, l. 42. After 'known', insert 'cf. wati-pēth bāna-khōrū phutarūñ^ū, p. 1156a, l. 40'. p. 111b, l. 29. Read 'बीदि', see 'bōdi'. p. 112b, l. 40. Read '-yārüz^ū -यार्जु'. p. 115b, l. 13. Read 'būñ^ū'. p. 116b, l. 16. Read 'tōwarūñ^ū'. p. 124b, l. 34. Read 'विद्योगद्वैत्यवृत्ति'. p. 125b, l. 44. Brōrⁱ-thaph is reported as masculine; but we should expect it to be feminine, with a sg. dat. -thapi -थपि. See p. 980b, l. 31. p. 134b, l. 25. After the full stop add '(cf. ras^r and s^asar'. p. 139a, l. 44. After 'बाह्', add 'or bāth बाँह'. p. 140b, l. 44. Read '-būñ^ū -बुँजु'. p. 143b, l. 19. Read 'wāv'. p. 147a, l. 25. For 'bōwala', read 'bōwala बौवल'. The word also means 'crazed, crazy, demented (K. 501)'. p. 148b, l. 33. For 'tossing up of fear', substitute 'a blizzard of fear'. p. 150b, ll. 8, 9. Read '-wahēkas -वहकस्'. p. 152b, l. 42. Read 'pakanāvūñ^ū'. p. 154a, l. 10. For '241', read '1241'. In l. 14, add 'see also yun^u'. p. 155a, l. 5. After 'humour', add '(Rām. 1090)'. p. 157a, l. 10. Add at end of article cōbur, '(cf. wūṭa-c^o, p. 1159b, l. 41)'. p. 161a, l. 30. The word chal is the same as thal, q.v., which is the more usual form. In Rām. 44, the word is thal. p. 165a, l. 40. At the end of article chōrū, add 'cf. thēpa-chōrū, p. 1061a, l. 7'. p. 165b, l. 2. Omit the reference '(Rām. 1083)'. p. 165b, l. 43. The correct spelling of the name quoted as 'chrār sharif' is brār sharif, see p. 1083a, l. 37. p. 166b, l. 49. The word chaṭh^r is also spelt thath^r, see p. 1063b, l. 7. p. 170b, l. 38. The correct form of the word spelt chakwari by L. is thāka-wōrū, q.v., p. 1068a, l. 31. p. 175a, l. 27. For tāl, read tal. p. 176a, l. 48. The correct spelling of crōng is brōng^u, q.v., p. 1082b, l. 50. p. 178a, l. 34. With the word catiñ, cf. tīñ.
- p. 186a, l. 19. Add 'Cf. yēndra-dāchⁱ, the upright post supporting the axle of a spinning-wheel, p. 1199a, l. 15'. p. 191a, l. 33. Read 'pōtra'. p. 199a, l. 14. For 'man', read 'man'. ll. 14, 19, for 'manuṭā', read 'manuṭ^u'. See man 3. p. 200b, l. 24. For 'dōh^ali बहलि', read '(K. 972) dōhali बहलि'. p. 202a, l. 34. For 'Śiv. 1675', read 'Śiv. 1677; K. 28, 684, 726, 821'. p. 203a, l. 44. Read 'shikhūr^ū'. p. 211b, l. 18. Read 'vūñ^ū'. p. 222a, l. 16. For '-sūṭh^ū', read 'sūṭh^ū'. p. 222a, l. 17. For 'sōv^u', read 'sōv^u'. p. 225a, l. 11. A better spelling of wōv^u वीव is wōv^u वाव. p. 234b, l. 26. Read '-taluk^u'. p. 238b, l. 28. Omit the reference '(Rām. 570)'. p. 239a, l. 25. The meaning is wrongly given. It should be intransitive, 'the tunes of the whip and of the scourge to be played, the whip to be cracked all round.' p. 239a, l. 30. Here also the meaning should be intransitive, 'the whip to sound, a flogging to be administered.' p. 245a, l. 1. Read '-sost^u'. p. 251. In the note at the foot of the page, for 'containing dh and h', read 'containing dh and ḍh'. p. 256b, l. 29. Read 'shikhur^u'. p. 261a, l. 7. For '145', read '472'. p. 261b, l. 36. After '131, etc.', insert 'Rām. 445, 892, 1714'. p. 265b, l. 3. Read 'diwata'. p. 265b, l. 27. Read 'mēṭā'. p. 266a, l. 33. Read 'vūṭh^ū-mūṭh^ū वूँच-मूँच'. p. 271a, l. 5. Read '-sōw^u'. p. 276b, l. 33. Read 'wōr^ū'. p. 277a, l. 14. After 'malleolus', insert '(cf. rōñē-gōd, p. 839b, l. 10)'. p. 282b, l. 30. Add '(cf. tara-gēl, p. 1017b, l. 15)'. p. 283a, l. 40. After 'mouthful', add 'so rata-g^o, p. 846a, l. 6'. p. 284a, l. 1. Read '-wath^r -वथर्'. p. 288a, l. 32. Read '-yārüz^ū -यार्जु'. p. 294b, l. 20. For 'Krishna', read 'Krushn'. p. 299b, l. 44. After 'womb', add 'fetus (J.V. 87)'. p. 307a, l. 31. Read '-ṭathūj^ū'. p. 310a, l. 15. After 'dead' insert '(cf. vēpana-gatā, p. 1132a, l. 37)'. p. 316a, l. 28. The word gāv 1 becomes gav गव in phēkⁱ-gav, p. 720b, l. 34, q.v. (cf. also wōtⁱ-gāv 1, p. 1153b, l. 46. p. 316a, l. 31. A better spelling of the sg. dat. of gāv 2 is göv^ū गावू, but paṇḍits usually spell it göv^ū गोवू, as here printed. (cf. also wōtⁱ-gāv 2, p. 1153b, l. 50. p. 316a, l. 50. After '1612', add 'In K. 743, the sg. obl. is irregularly gēyē गय्य, instead of gēwa गव'. p. 316b, l. 48. Add, as an additional meaning of gēwanāwun, 'to cause others to sing, i.e. to vie in singing (K. 989)'. p. 317b, l. 42. For 'guyan', read 'guyēñ'. p. 326b, l. 33. Although hāka-thal has been reported

- as masculine, the word **thal** (q.v.) itself is feminine. p. 327a, l. 47. For 'बल', read 'बल'. p. 332b, l. 1. After '(Rām. 605)', add 'Cf. **alun**'. p. 337a, l. 36. **Hūn**^u 2 has been reported as feminine, but it is probably masculine. p. 339a, l. 2. For 'wār', read 'wār 2'. p. 341a, l. 17. For '1598', read '1597'. p. 346a, l. 37. Read '**hāyukh**'. p. 347b, l. 26. Add '**pāñi-hur**^u, p. 746a, l. 41, and **raza-h**^o, p. 856a, l. 4'. p. 347b, l. 28. For 'har 3', read 'har 4'. p. 348a, l. 49, and b, l. 1. The reference 'Rām. 109' should be transferred to **hōrinj**^u. With the forms **hōrie**^u and **hōrinj**^u, compare **mōrinj**, which represents the Skt. *māriṇa*. p. 349b, l. 37. Add 'Cf. **hōrun nakha wāluṅ** (L. 459), p. 1115a, l. 10'. p. 368a, ll. 1, 6, 10, 14. Read '**hyuw**^u'.
- p. 372b, l. 44, and p. 373a, l. 41. The correct meaning of **jilb** or **jilav** is 'a horse's bridle, rein', not 'flank' as given (cf. K.Pr. 261). The meaning 'flank' is derivative, and hardly accurate. p. 373a, l. 3. Omit the figures '1078'. p. 373a, l. 39. The correct meaning of **jilav**, as in the case of **jilb**, is 'bridle'. p. 378b, l. 21. After 'l. 30', add 'and **ruma-jath**, p. 834a, l. 8'.
- p. 385b, l. 10. In Rām. 531, the spelling **karun**, for **kaḍun**, is also used. p. 386a, l. 20. For '910', read '950'. p. 395a, l. 38. After 'El.', add 'cf. **tōs**^u, p. 1037a, l. 49'. p. 400b, l. 1. An alternative spelling of **khum** is **khumb खुम्**, cf. p. 838a, l. 44. p. 404a, l. 21. For '1434', read '434'. p. 408a, l. 3. For '-waṭi वटि', read '-waṭas वटस्'. p. 410b, ll. 33 ff. The articles **khōr**, **khōri**, and **khōri** are wrongly placed. They should come at the foot of p. 411a. p. 410b, l. 40. After 'p. 83b, l. 9', add 'and **waṭa-kh**^o, p. 1157a, l. 4'. p. 411a, l. 48. After '(H. ix, 9);' add '**tr^akhōr**^u, p. 1024a, l. 40'. p. 411a, l. 50. After '**grāṭa-khōr**^u', add 'and (p. 1206b, l. 4) **yēci-khōr**^u'. p. 422a, l. 23. After 'p. 99b, l. 49', add 'and **wōlinjē-kh**^o, p. 1115b, l. 34'. p. 422a, l. 40. Read '**āzōdi**'. p. 425a, l. 2. Read '**wuchun**'. p. 425a, l. 43. After 'south', add 'see **wōtur**^u'. p. 428b, l. 26. For '—raṭun^u', read '—raṭun'. p. 430a, l. 25. **kōji** 2 is evidently the same word as **kwōj**^u, p. 495b, l. 35, q.v. p. 430b, l. 40. After 'l. 24', add 'and **zabi-kuk**^u, p. 1215b, l. 21'. p. 432a, l. 13. Another spelling of **kakūr**^u is **kōk^ur^u** ककूर, cf. p. 1080b, l. 38. p. 440a, l. 20. Read '**kil-mich**'. p. 443b, l. 20. Read '**ṣōcē**'. p. 449a, l. 15. Add '—**lāyun** लायुन् m.inf. to shoot an arrow. Cf. **wāyun**'. p. 462a, l. 26. After '101', add '219'. p. 471a. The articles **krom**^u and **krim**^u are in wrong order. p. 478a, l. 27. After 'nār 1', add '**sarpa-k**^o, p. 937b, l. 33; **tāvi krathī ladun**, p. 1047b, l. 6'. p. 493a, l. 37. For 'm.', read 'm.pl.' p. 495b, l. 35. **kwōj**^u is evidently the same word as **kōji** 2, p. 430a, l. 25.
- p. 506b, l. 50. Read 'वाय'. p. 512a, l. 29. Read '**lōgol**^u लगुल or **lōgul**^u लगुल 1'. p. 523a, l. 31. Read '**wot**^u 1'. p. 526a, l. 49. After 'tree', add '(cf. **ṭap^l-l**^o, p. 1013b, l. 29)'. p. 556a, l. 19. Read '**mōhara-khon**^u'. p. 562a, l. 19. **mōkan-tōph** is f. not m., and its sg. dat. is therefore **-tōpi** -टुपि, not **-tōpas** टुपस् as here given. p. 563a, l. 8. Another spelling of **mōkth** is **mōkth** मकथ. p. 567a, l. 26. **Mūl shōnān**¹ is intransitive, and means 'the roots to be cut, to be cut off, destroyed', and not as here given. p. 574b, l. 23. After 'lump', add '(Rām. 631)'. p. 589a, l. 30. After 'Rām.', add, as an additional reference, '1121.' p. 595a, l. 36. Read '**sōpanūn**^u — सौपननु'. p. 601b, l. 50. After 'means', add 'Cf. **yēci-mēci**, p. 1206b, l. 6'. p. 603a, l. 38. Omit the words 'till his death'. p. 603a, l. 40. For 'to come on the shoulder till death', read 'to come permanently on the shoulder', and at the end of the article in l. 43, add 'cf. **marun** 1'. p. 610a, l. 22. After 'remaining', add '(cf. **way mōs**^u, p. 1174b, l. 41)'. p. 623a, l. 40. Before '(sg. dat.) add 'f.' p. 628b, l. 42. After 'L. 350', add 'cf. *horun nak wāluṅ* (sic), to discharge a debt, L. 459'. p. 629a, l. 4. Omit the figures '1758'. p. 632a, l. 42. Add the reference 'tabakh-n^o, p. 962b, l. 25'. p. 633a, l. 38. For 'f.pl.', read 'f.'. p. 637a, l. 50. Add as a second reference 'bēra-n^o, p. 1079a, l. 48'. p. 610a, l. 27. Add, 'note that in K. 141, **nonuy wanun** means "to speak plainly"'. p. 641a, l. 36. Read '**wōnil** वांनिल'. p. 654b, l. 5. Omit the reference to Rām. 929. p. 658b, l. 1. After '335', add '929'. p. 661b, l. 40. For '11', read '11'. Id., l. 42. After '11', add 'and p. 835b, l. 2'. p. 666a, l. 4. Add as further references, '**wāwa-n**^o, p. 1172b, l. 33,' and '**zōdⁱ-nāwa**, p. 1217a, l. 21'. p. 674a, l. 14. Add as a further reference, '**wuz-n**^o, p. 1179a, l. 7'. p. 678b, l. 13. Add 'Cf. **rēshⁱ-p**^o, p. 855b, l. 48'. Id., l. 38. Add as further references, '**wā-p**^o, p. 1128a, l. 32, and **wāza-p**^o, p. 1178b, l. 14'. p. 682a, l. 6. For 'excessive', read 'a strain in'. p. 683b, l. 13. A variant spelling of **paigām** is **paygām**, q.v. p. 685b, l. 49. The gender of **phāh** is m. p. 687a, l. 42. For '**pōhari**', read '**phōhari**'. p. 693b, l. 50. After '**ranga** 2', add 'rīnzi-ph^o,

p. 855a, l. 46'. p. 694a, l. 24. After 'pöyē', add 'rüz'na-ph°, p. 859b, l. 30'. p. 695b, l. 36. Add, as a further reference, 'sam phalün^ü, p. 1072a, l. 24'. p. 703a, l. 19. For 'q.v.', read 'and yēta-phür^ü, p. 1208a, l. 27, q.v.'. p. 706a, l. 41. For 'phyur^u 1', read 'phyur^u 2'. p. 712a, l. 50. After 'l. 47', add 'tawan-ph°, p. 1046b, l. 47'. p. 726a, l. 35. Read 'pankhī'. p. 733a, l. 32. Read पक्षु. p. 734b, l. 33. For '-kān^r', read '-kān^r'. p. 743b, l. 45. Read 'pūnshuw^u'. p. 745b, l. 34. After 'bear' add '(see also wādur for further details)'. p. 746b, l. 45. After 'l. 12; 'add 'gōlin-w°, p. 285b, l. 36'. p. 747a, l. 1. For 'mār', read 'mōr^ü'. p. 752a, l. 20. For انت; read ذات. p. 755b, l. 37. After 'widow', add '(cf. sari-p°, p. 1081b, l. 36)'. p. 760a, l. 34. For '23', read '234'. p. 767a, l. 33. For '5', read '15'. p. 768b, l. 17. At end add '(cf. wōt^u-p°, p. 1153b, l. 21)'. Id., l. 33. Add, as a further reference, 'yōñē-p°, p. 1201a, l. 21'. p. 773a, l. 36. Read 'pravrūb^ü'. p. 774a, l. 22. Read पयिख, पयिकि. p. 777b, l. 9. Read 'षटि'; l. 11, read 'वृवृ'. p. 781b, l. 27. After '448', add '545'. p. 797a, l. 50. At end, add '(cf. vyoth^u'. p. 801a, l. 19. Add at end of the article 'For a met. use of this word, see wāyē-p°, p. 1175a, l. 32'. p. 802a, l. 42. For 'paṭñē', read 'paṭñē'. p. 808a, l. 33. After 'puta', add 'and tr^s tr^s tra-pūṭhī, p. 1030b, l. 9'. p. 809b, l. 18. After 'rāth 2', add 'and zāra-p°, p. 1231a, l. 11'. p. 815a, l. 47. An alternative form of pyēmūb^ü is pyōmūb^ü पयिमु. p. 822a, l. 25. For 'lubr', read 'ludr'. p. 822b, l. 29. After '√śudh-' add 'trām, copper, Skt. tāmra-'. Id., l. 35. Add 'drēth or dēth, sight; srōg^anār or sōg^anār, cheapness'. p. 832a, l. 3. Read '-wāsanā'. p. 834a, l. 29. Read 'shūr^ü 2'. p. 839b, l. 10. For 'rōñē', read 'rōñē'. p. 847a, l. 14. Omit the figure '1323'. p. 850a, l. 47.

After 'samakhun', add 'tal r°, p. 996a, l. 21'. p. 851a, l. 44. After 'anything', add '(cf. thāla-r°, p. 975b, l. 28; thañi-r°, p. 979b, l. 29)'. p. 852a, l. 32. After 'dipping', add '(cf. thōka rāsavith, p. 973a, l. 25)'. p. 852b, l. 32. As an additional reference, add 'wāñi-r°, p. 1129a, l. 14'. p. 867a, l. 36. Read 'mōlawan'. p. 877b, l. 47, and p. 878a, l. 1. An optional spelling of shikur^u 1 and 2 is shukur^u शुक्र. Cf. zacō-sh°, p. 1234a, l. 17. p. 878a, l. 30. Read 'tu-shākal'. p. 884b, l. 5. The entry shāna wōganānⁱ is wrongly placed. It should come at the end of the article shāna 2, in l. 22. Add, as a reference, '(Rām. 1122)'. p. 890b, l. 23. After 'shērūn', add 'and wūr^u-sh° or wūr^u-shūl^u, p. 1138b, ll. 45, 49'. p. 899a, l. 29. For the whole of this line, substitute 'Rām. 535 (tsōdāh sh°, 1400), 545 (shwāh sh°, 1600), 885 (id.)'. Id., l. 39. Add, as a further reference, 'vitāla-sh°, p. 1164b, l. 24'. p. 911a, l. 27. After 'eating', add 'cf. wayēs somb^u, p. 1174b, l. 45'. p. 930a, l. 27. Before 'pile', add 'pyramid-shaped'. p. 935b, l. 10. Read '-t^üj^ü-तजू'. p. 939a, l. 50. Other examples of sarwa are sarwa-wōpakār (p. 1131b, l. 40), q.v., and sarwa-vyāpakh, all pervading (Śiv. 115). p. 961a, l. 13. For 'i', read 'ti'. p. 961b, l. 30. For 'ay', read 'āy'. p. 966b, l. 19. Read 'cizuk^u'. p. 967b, l. 36. For 'ami', read 'tami'. p. 978b, l. 22. After 'scandal', add 'Cf. bahāthāna, p. 97a, l. 19'. p. 985a, l. 18. After 'full' add '(cf. yēra-th°, p. 1202b, l. 32)'. Id., l. 46. After 'sith^r 1', add 'and yēra-th°, p. 1202b, l. 34'. p. 995a, l. 9. For 's.v. tūr^ü', read 'p. 1081b, l. 40'. p. 1000a, l. 11. Read 'tāri', and in the next line, for '996', read '996b'. p. 1032b, l. 10. Read 'विहीणकः'. p. 1045b, ll. 33, 35. Tatwen and tetwān are probably variant spellings of the same word. p. 1214b, l. 40. An alternative spelling of zai is zay 2, q.v.

