

*Śringārin*, *ī*, *inī*, *i*, feeling love or amorous passion; full of love, amorous, enamoured, impassioned; relating to love; stained with red-lead; (१), m. an impassioned lover; an elephant; dress, decoration; the Areca or betel-nut tree; a ruby (= *māṅikya*).

*Śringī*, *is*, f. a species of Silurus or sheat-fish; (*is*), m. gold for ornaments, (said to be also *śringī*, n.; cf. *śringī*). = *Śringī-kanaka*, *am*, n. gold used for ornaments.

*Śringīka*, *am*, n. a sort of poison; (*ā*), f. a kind of Betula or birch tree (= *prati-vishā*).

*Śringīna*, *as*, *ā*, *am*, horned; (*as*), m. a ram, peaked; (*ī*), *inī*, *i*, horned; crested, peaked; (१), m. a mountain; N. of a mythical mountain forming one of the boundaries of the earth, (Vishṇu-Purāṇa II. 2); an elephant; a tree; N. of a son of Gantama; epithet of Śiva; (*inī*), f. a cow; Arabian jasmine or another species; heart-pea; the plant Kaṭukī.

*Śringī*, f. a kind of gold used for making ornaments; a sort of Silurus or sheat-fish; a particular medicinal root shaped like a bull's horn (= *riśha-bha*); a kind of poison; a kind of Betula; N. of various other plants and trees (= *abi-vishā*; = *karaka-śringī*; = *plaksha*; = *vata*). = *Śringī-kanaka*, *am*, n. a kind of gold used for ornaments.

*Śringeri-pura*, *am*, n., N. of a town.

*Śringeri-maṭha*, N. of a place.

*शृण्वि* *śrīni*, *is*, f. (said to be fr. rt. *śrī*), the hook for goading an elephant, (also written *śrīni*.)

*शृण्वत्* *śrīvat*. See under rt. 1. *śru*.

*शृत* *śrita*, *as*, *ā*, *am* (fr. rt. *śrā*), boiled, (used especially with reference to water, milk, and ghee); cooked, dressed; [cf. *śrāna*, *śrapita*.] = *Śrita-pā*, *ās*, *ās*, *am* (see 2. and 4. *pā*), Ved. a drinker or appropriator of an oblation, (Sāy. = *kshī-rāder havishah pātri*, R̥g-veda VII. 18, 16.) = *Śrita-pāka*, *as*, *ā*, *am*, Ved. having a well-performed cooking, cooked or dressed fit for the gods, (Sāy. = *deva-yogya-pākopeta*, R̥g-veda I. 162, 10.)

*शृध्* *śridh*, cl. 1. A. (also P. in Fut., Aor., Cond.) *sardhate*, *sasridhe*, *sardhitum*, to break wind downwards; cl. 1. P. A. *sardhati*, -te, to moisten, become moist or wet; cl. 10. P. *sardhayati*, to insult (by breaking wind against or by voiding excrement), mock at, ridicule; to strive, make effort, (in this sense also cl. 1. P. according to some); Caus. *sardhayati*, -yitum; Desid. *sīsardhishate*, *sīsritati*: Intens. *sarīśridhyate*, *sarīśarddhī*.

*Sardha*, *sardhana*. See p. 995, col. 2.

*Sridhha*, *as*, *ā*, *am*, expelled from the body (as wind); moistened.

*Sriddhā*, ind. having expelled wind from the body.

*Sridhu*, *us*, m. f. (according to Sabda-k. only m.), the anus; = *buddhī*.

*Sridhū*, *ūs*, m. f. (according to Sabda-k. only m.), the anus; = *kutsīta*.

*Sridhyā*, f., Ved. effort, success, (Sāy. = *utsāhanīyam karma*, R̥g-veda II. 12, 10.)

*शृ* *śrī*, cl. 9. P. *śrīnāti*, *śaśura* (3rd pl. *śasaruḥ* and *śasruḥ*, Pāṇ. VII. 4, 12), *śarishyati* or *śarishyati*, *asārit*, *śaritum*, *śarītum* (Ved. Inf. *śarītos*), to injure, hurt, wound, kill, destroy; to tear or split in pieces, break, tear asunder; Pass. *śiryate* (ep. also -*tī*), to be injured; to be broken or torn or shattered, be split to pieces; to wither, moulder, decay, waste away; Caus. *śarayati*, -yitum, Aor. *asīśarat*: Desid. *sīśarishati* or *sīśarishati* or *sīśirshati*: Intens. *śesiryate*, *sāsartī*; [cf. Zend *śūra*: Gr. *κέρω*, *κορ-μύ-ς*, *κέρμα*, *κούρα*, *κούρ-ω*, *κεράω*, *κέρας*, *κεράς*, *κλάω*, *κλήπος*, *κολοβός*, (probably) *κορύνω*: Lat. *cur-tu-s* (Sabin. *curi-s*); corn, *cervus*: *clava*, *quīris*, (probably) *in-columis*: Goth. *hair-u-s*, 'a sword'; *haurn*: Old Norse *hior*: Old Sax. *her-u*;

Angl. Sax. *hyrt*; horn; *heorot*, *heort*: Slav. *kor-a*.]

*Śirna*, *as*, *ā*, *am*, withered, &c. See s. v., p. 1011, col. 1.

*Śrīnāna*, *as*, *ā*, *am*, Ved. hurting, injuring.

*शेखर* *śekhara*, *as*, m. (fr. *śikhara*; the more usual form would be *śaikhara*), a crest, chaplet, diadem, crown, tuft, garland of flowers worn on the top of the head; a peak, summit; the chief or head of anything (generally at the end of comps.); a particular Dhruva or recurring stanza of a song, (another kind is called *laghu-śekhara*); a proper N.; (*am*), n. cloves; the root of the Hyperanthera Moringa.

*Śekharīla*, *as*, *ā*, *am*, crested, tufted, topped, peaked.

*Śekharī*, f. a particular parasitical plant (= *vandā*).

*शेणवी* *śenavi* or *śeṇā*, f. (doubtful), understanding, mind, intellect.

*शेष* *śepa*, *as*, m. or *śepas*, *as*, n. (perhaps connected with rt. 3. *śap*, see Nirukta III. 21; according to Uṇādi-s. IV. 200. fr. rt. 1. *śi*), the penis or male organ; a testicle; a tail. = *Śepa-harshaya*, *as*, *ī*, *am*, exciting the male organ, see Atharva-veda Prātiśākhya II. 56.

*Sepha*, *as*, m. (also written *sepha*), or *sephas*, *as*, n. the male organ, penis; a testicle; a tail.

*शेषान* *śepāna*, *as*, *ā*, *am* (fr. rt. 3. *śap*), Ved. one who has sworn, bound by oath.

*शेषाल* *śepāla*, *as*, m. the aquatic plant Vallisneria (= *śevāla*).

*शेषालि* *śephāli*, *is*, f. a kind of plant, Nyctanthes Arbor Tristis; another plant (= *nir-gunṭī*).

*Sephālīkū* or *śephālī*, f. = *śephāli* above.

*शेमुषी* *śemushi*, f. (probably fem. of the perf. part. of rt. 1. *śam*), understanding, intellect.

*शेल* *śel* (also written *sel*), cl. 1. P. *śelati*, Caus. Aor. *asīśelat*, to go, move about; to shake, tremble.

*Sēlaya*, Nom. P. *śēlayati*, -yitum, (meaning doubtful.)

*शेलु* *śelu*, *us*, m. a kind of plant or small tree, Cordia Myxa; a kind of fruit.

*शेव* *śev* (another form of rt. *sev*), cl. 1. A. *śevate*, &c., to worship, serve.

*शेव* *śeva*, *as*, *ā*, *am* (according to Uṇādi-s. I. 152, 154. fr. rt. 1. *śi*, but more probably connected with rt. *svi* and *śavas*, cf. *śiva*), causing happiness, propitiations, affectionate (Ved., Sāy. = *sukha-kara*); (*as*), m. a snake; height, elevation; happiness; treasure, wealth; an epithet of Agni (as being the source of happiness, Sāy. = *sukha-kara*); of Soma; the male organ, = *śepa*; (*am*), n. happiness; (*am*), ind. hail, homage, an exclamation or salutation addressed to the deities; (*am*, *ā*), n. f. the male organ, penis (= *śepa*). = *Seva-dhī*, *is*, m. (also written *seva-dhī*), 'wealth-receptacle,' one of the nine treasures of Kuberā, divine treasure, any valuable treasure; [cf. *nī-dhī*.] = *Sevadhī-pā*, *ās*, m., Ved. a lord of treasures.

*Se-vidh*, *t*, *t*, Ved. conferring happiness, (Sāy. *se-vidhah* = *śevasya*, *sukhasya vardhayitārah*, R̥g-veda V. 87, 4.)

*Se-vidhā*, *as*, *ā*, *am*, Ved. increasing or contributing to felicity, (Sāy. on R̥g-veda III. 16, 2. appears to derive *se-vidhā* fr. 2. *śam* and rt. *vrīdh*); (*am*), n. happiness (enumerated among the *sukha-nāmanī* in Naigh. III. 6).

*Sevya*, *as*, m., Ved. a giver of happiness, (Sāy. = *sādhuḥ sukha-kartā*, R̥g-veda I. 156, 1.)

*शेवल* *śevala*, *am*, n. (said to be fr. rt. 1. *śi*, cf. *sāivala*), the aquatic plant Vallisneria

Octandra [cf. *śepāla*]; the green moss-like substance growing on the surface of stagnant water, duck-weed, (said to be also *as*, m.)

*Sevalīni*, f. 'having Sevala,' a river; [cf. *sāivalin*.]

*Sevāla*, *am*, n. = *sevala* above.

*Sevālī*, f. a kind of plant (= *ākāsa-māṅsi*).

*शेवृष* *śe-ṽridh*, *śe-ṽridha*. See col. 2.

*शेवृष्यत* *śeśyita*, *as*, *ā*, *am* (fr. Intens. of rt. 1. *śi*, Pāṇ. I. 2, 19), fast asleep, sleeping much. = *Seśyita-vaṭ*, *ān*, *atī*, *at*, one who has slept soundly, sleeping much or soundly.

*शेवृष्यमान* *śeśvyamāna*. See under rt. *svi*.

*शेष* *śeśha*, *as*, *ā*, *am* (fr. rt. 2. *śiśh*), remaining, other, all the other; (*as*, *am*), m. n. remainder, leavings, rest, residue, surplus, balance; the being spared or left, escape, salvation, relieve, respite; anything rejected, anything left or left out or omitted or left to be supplied; anything left out or omitted to be said, (*iti śeśah*, 'so it was intended to be said,' a phrase used by commentators in supplying any word or words necessary to elucidate the text); (*as*), m. result, issue, effect, conclusion, end, termination; finish, destruction, death, killing; N. of a celebrated mythological thousand-headed serpent regarded as the emblem of eternity (whence he is also called An-anta, 'the infinite,' in the Vishṇu-Purāṇa he and the serpents Vāsuki and Takshaka are described as sons of Kadru, but in one place Śeśha alone is called king of the Nāgas or snakes inhabiting Pātāla, while elsewhere Vāsuki also is described as king of the Nāgas and Takshaka of the serpents; the thousand-headed Śeśha is sometimes represented as forming the couch and canopy of Vishṇu whilst sleeping during the intervals of creation, sometimes as bearing the entire world on one of his heads, sometimes as supporting the seven Pātālas; he is said to have taught astronomy to Garga; according to some legends he became incarnate in Bala-rāma, see *bala-rāma*); N. of Bala-rāma, (see above); N. of one of the Prajā-patis; of a Muni; (*am*), n. the remnants of food; remains of an offering, &c.; (*ā*), f. the remains of flowers or other offerings made to an idol and afterwards distributed amongst the worshippers and attendants; (*e*), ind. in the end, at last, finally, lastly; in other cases, in the case of a less amount. = *Śeśha-karāna*, *am*, n. the doing what remains to be done. = *Śeśha-kāla*, *as*, m. the time of end or death. = *Śeśha-kṛishṇa*, *as*, m., N. of the author of the drama called Kaṣṣa-vaḍha. = *Śeśha-jāti*, *is*, f. assimilation of residue; reduction of fractions of residues or successive fractional remainders. = *Śeśha-tva*, *am*, n. the state of being a remainder, (*śeśhatvena*), by the remainder, in every other case; all that is left, residue; aid, succouring others, regard or consideration for others (= *upakāritva*, *pārārthya*). = *Śeśha-nāga*, *as*, m. the serpent Śeśha, (see above); N. of the mythical author of the Paramārtha-sāra. = *Śeśha-bhāga*, *as*, m. the last or remaining part. = *Śeśha-bhuj*, *k*, *k*, *k*, one who eats leavings. = *Śeśha-bhūta*, *as*, *ā*, *am*, being the remainder, being left. = *Śeśha-bhujana*, *am*, n. the eating of leavings, eating the rest of food after feeding the family guests, &c. = *Śeśha-rakṣhaṇa*, *am*, n. 'end-protection,' taking care that an undertaking is brought to a conclusion. = *Śeśha-rātri*, *is*, f. the last watch of the night. = *Śeśha-rāma-āndra*, *as*, m., N. of a commentator on the Naishadīya-śāstra. = *Śeśha-vaṭ*, *ān*, *atī*, *at*, characterized by an effect or result, (sometimes applied in logic to a *posteriori* reasoning.) = *Śeśha-śarīra*, *am*, n. the remainder of the body, i. e. all the other parts of the body. = *Śeśhāna* ('*śha-an*'), *am*, n. leavings of a meal, &c. = *Śeśhāryā* ('*śha-ār*'), f., N. of a metrical introduction to the Vedānta by Śeśha-nāga. = *Śeśhā-rādayana* ('*śha-av*'), *am*, n. gathering up remnants, collecting what remains. = *Śeśhāvasthā* ('*śha-av*'), f. the last state or condition of life, old age. = *Śeśhāhi* ('*śha-ahī*'), *is*, m. the serpent Śeśha.