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

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

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

Śṛingiṇa, as, ā, am, horned; (*as*), m. a ram.

Śṛingin, ī, iṇī, i, horned; crested, peaked; (*ī*), 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 Gautama; epithet of Śiva; (*iṇī*), f. a cow; Arabian jasmine or another species; heart-pea; the plant Kaṭukī.

Śṛingī, 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 (=*rishabha*); a kind of poison; a kind of Betula; N. of various other plants and trees (=*ati-vishā*; =*karkaṭa-śṛingī*; =*plaksha*; =*vaṭa*). — *Śṛingī-kanaka, am,* n. a kind of gold used for ornaments.

Śṛingerī-pura, am, n., N. of a town.

Śṛingerī-maṭha, N. of a place.

शृणि *śṛiṇi, is,* f. (said to be fr. rt. *śṛī*), the hook for goading an elephant, (also written *śṛiṇi*.)

शृणवत् *śṛiṇvat.* See under rt. 1. *śru.*

शृत *śṛita, as, ā, am* (fr. rt. *śrā*), boiled, (used especially with reference to water, milk, and ghee); cooked, dressed; [cf. *śrāṇa, śrapita.*] — *Śṛita-pā, ās, ās, am* (see 2. and 4. *pā*), Ved. a drinker or appropriator of an oblation, (Śāy. =*kshīrāder havishaḥ pātṛi*, Ṛig-veda VII. 18, 16.) — *Śṛita-pāka, as, ā, am,* Ved. having a well-performed cooking, cooked or dressed fit for the gods, (Śāy. = *deva-yogya-pākopeta*, Ṛig-veda I. 162, 10.)

शृध् *śṛidh,* cl. 1. A. (also P. in Fut., Aor., Cond.) *śardhate, śaśṛidhe, śardhishyate* (and *śartsyati*), *aśṛidhat,* &c., *śardhitum,* to break wind downwards; cl. 1. P. A. *śardhati, -te,* to moisten, become moist or wet; cl. 10. P. *śardhayati,* 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. *śardhayati, -yitum:* Desid. *śiśardhishate, śiśṛitsati:* Intens. *śarīśṛidhyate, śarīśarddhi.*

Śardha, śardhana. See p. 995, col. 2.

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

Śṛiddhvā, ind. having expelled wind from the body.

Śṛidhu, us, m. f. (according to Śabda-k. only m.), the anus; =*buddhi.*

Śṛidhū, ūs, m. f. (according to Śabda-k. only m.), the anus; =*kutsita.*

Śṛidhyā, f., Ved. effort, success, (Śāy. =*utsāhanīyaṃ karma*, Ṛig-veda II. 12, 10.)

शृ *śṛī,* cl. 9. P. *śṛiṇāti, śaśāra* (3rd pl. *śaśaruḥ* and *śaśruḥ*, Pāṇ. VII. 4, 12), *śarishyati* or *śarīshyati, aśārīt, śaritum, śarītum* (Ved. Inf. *śarītos*), to injure, hurt, wound, kill, destroy; to tear or split in pieces, break, tear asunder: Pass. *śīryate* (ep. also *-ti*), to be injured; to be broken or torn or shattered, be split to pieces; to wither, moulder, decay, waste away: Caus. *śārayati, -yitum,* Aor. *aśīśarat:* Desid. *śiśarishati* or *śiśarīshati* or *śiśīrshati:* Intens. *śeśīryate, śāśarti;* [cf. Zend *śūra:* Gr. *κείρω, κορ-μό-ς, κέρμα, κουρά, κουρεύ-ς, κερατίζω, κέρας, κεραός, κλάω, κλῆρος, κολαβός,* (probably) *κορύνη:* Lat. *cur-tu-s* (Sabin. *curi-s*); *cornu, cervus; clava, quiris,* (probably) *in-columis:* Goth. *hair-u-s,* 'a sword;' *haurn:* Old Norse *hiorr:* Old Sax. *her-u:* Angl. Sax. *hyrt; horn; heorot, heort:* Slav. *kor-a.*]

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

Śṛiṇāna, 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.

Śekharita, as, ā, am, crested, tufted, topped, peaked.

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

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

शेप *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. *śī*), the penis or male organ; a testicle; a tail. — *Śepa-harshaṇa, as, ī, am,* exciting the male organ, see Atharva-veda Prātiśākhya II. 56.

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

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

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

शेफालि *śephāli, is,* f. a kind of plant, Nyctanthes Arbor Tristis; another plant (=*nirguṇḍī*).

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

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

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

Śelāya, Nom. P. *śelāyati, -yitum,* (meaning doubtful.)

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

शेव् *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. *śī*, but more probably connected with rt. *śvi* and *śavas*, cf. *śiva*), causing happiness, propitious, affectionate (Ved., Śāy. =*sukha-kara*); (*as*), m. a snake; height, elevation; happiness; treasure, wealth; an epithet of Agni (as being the source of happiness, Śāy. =*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*). — *Śeva-dhi, is,* m. (also written *seva-dhi*), 'wealth-receptacle,' one of the nine treasures of Kuvera, divine treasure, any valuable treasure; [cf. *ni-dhi.*] — *Śevadhi-pā, ās,* m., Ved. a lord of treasures.

Śe-vṛidh, t, t, t, Ved. conferring happiness, (Śāy. *śe-vṛidhaḥ* = *śevasya, sukhasya vardhayitāraḥ*, Ṛig-veda V. 87, 4.)

Śe-vṛidha, as, ā, am, Ved. increasing or contributing to felicity, (Śāy. on Ṛig-veda III. 16, 2. appears to derive *śe-vṛidha* fr. 2. *śam* and rt. *vṛidh*); (*am*), n. happiness (enumerated among the *sukha-nāmāni* in Naigh. III. 6).

Śevya, as, m., Ved. a giver of happiness, (Śāy. =*sādhuḥ sukha-kartā*, Ṛig-veda I. 156, 1.)

शेवल *śevala, am,* n. (said to be fr. rt. 1. *śī*, cf. *śaivala*), 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.)

Śevalinī, f. 'having Śevala,' a river; [cf. *śaivalin.*]

Śevāla, am, n. =*śevala* above.

Śevālī, f. a kind of plant (=*ākāśa-mānsī*).

शेवृध् *śe-vṛidh, śe-vṛidha.* See col. 2.

शेश्यित *śeśyita, as, ā, am* (fr. Intens. of rt. 1. *śī*, Pāṇ. I. 2, 19), fast asleep, sleeping much. — *Śeśyita-vat, ān, atī, at,* one who has slept soundly, sleeping much or soundly.

शेश्वीयमान *śeśviyamāna.* See under rt. *śvi.*

शेष *śesha, as, ā, am* (fr. rt. 2. *śish*), remaining, other, all the other; (*as, am*), m. n. remainder, leavings, rest, residue, surplus, balance; the being spared or left, escape, salvation, reprieve, respite; anything rejected, anything left or left out or omitted or left to be supplied; anything left out or omitted to be said, (*iti śeshaḥ,* '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 Śesha 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 Śesha 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. — *Śesha-karaṇa, am,* n. the doing what remains to be done. — *Śesha-kāla, as,* m. the time of end or death. — *Śesha-kṛishṇa, as,* m., N. of the author of the drama called Kaṃsa-vadha. — *Śesha-jāti, is,* f. assimilation of residue; reduction of fractions of residues or successive fractional remainders. — *Śesha-tva, am,* n. the state of being a remainder, (*śeshatvena,* by the remainder, in every other case); all that is left, residue; aid, succouring others, regard or consideration for others (=*upakāritva, pārārthya*). — *Śesha-nāga, as,* m. the serpent Śesha, (see above); N. of the mythical author of the Paramārtha-sāra. — *Śesha-bhāga, as,* m. the last or remaining part. — *Śesha-bhuj, k, k, k,* one who eats leavings. — *Śesha-bhūta, as, ā, am,* being the remainder, being left. — *Śesha-bhojana, am,* n. the eating of leavings, eating the rest of food after feeding the family guests, &c. — *Śesha-rakshaṇa, am,* n. 'end-protection,' taking care that an undertaking is brought to a conclusion. — *Śesha-rātri, is,* f. the last watch of the night. — *Śesha-rāma-candra, as,* m., N. of a commentator on the Naishadīya-carita. — *Śeshavat, ān, atī, at,* characterized by an effect or result, (sometimes applied in logic to *a posteriori* reasoning.) — *Śesha-śarīra, am,* n. the remainder of the body, i. e. all the other parts of the body. — *Śeshānna* (°*sha-an*°), *am,* n. leavings of a meal, &c. — *Śeshāryā* (°*sha-ār*°), f., N. of a metrical introduction to the Vedānta by Śesha-nāga. — *Śeshāvaćayana* (°*sha-av*°), *am,* n. gathering up remnants, collecting what remains. — *Śeshāvasthā* (°*sha-av*°), f. the last state or condition of life, old age. — *Śeshāhi* (°*sha-ahi*), *is,* m. the serpent Śesha.