हैम 1. *haima, as, ī, am* (fr. 1. *heman*), wintry, brumal, cold, frigid, freezing; (*am*), n. hoar-frost, dew.

1. *haimana, as, ī, am*, wintery, cold; growing in winter, suitable to winter; (*as*), m. the month Mārgaśīrsha (=November-December); a kind of rice which grows in winter, =*shashṭika*; (*as, am*), m. n. winter, the cold season, wintry weather.

Haimanta, as, ī, am (fr. *hemanta*), wintry, cold; growing in winter, &c.; suitable to winter; (*as, am*), m. n. the winter season.

Haimantika, as, ī, am, wintry, cold, growing in winter; (*am*), n. a kind of rice, (see *haimana* above.)

Haimala, as, am, m. n. (fr. *himala*), winter, the cold season.

Haimavata, as, ī, am (fr. *hima-vat*), snowy, covered with snow; flowing from the snowy mountain; bred in or belonging to the Himālaya mountains; (*as*), m. a sort of poison; (*ī*), f. epithet of the goddess Pārvatī; the river Ganges (which rises in the Himālaya mountains); N. of a wife of Viśvāmitra; a kind of drug or perfume (=*reṇukā*); a kind of white orris root; common flax (=*atasī*); the plant Svarṇa-kshīrī; a kind of myrobalan (=*harītakī*); the tawny grape, (in some of these last senses probably to be connected with 2. *haima* below); (*am*), n. Bhārata-varsha or India. — *Haimavata-varsha, am*, n. India.

हैम 2. *haima, as, ī, am* (fr. 2. *heman*), golden, made of gold; of a golden yellow colour; (*as*), m. epithet of Śiva; the plant Gentiana Cherayta; (*ā* or *ī*), f. yellow jasmine; (*am*), n. the lexicon of Hema-candra. — *Haima-kosha, as*, m. Hema-candra's lexicon. — *Haima-citra-samutsedha, as, ā, am*, enchased with golden pictures. — *Haima-mudrā* or *haima-mudrikā*, f. a golden coin. — *Haimamudrika, as, ī, am*, having or possessing a golden coin. — *Haima-valkala, as, ā, am*, having bark garments set with gold, clothed in gold. — *Haimānekārtha* (°*ma-an*°), N. of a lexicon. — *Haimībhūta, as, ā, am*, become golden, turned into gold.

2. *haimana, as, ī, am*, golden, made of gold.

हैयङ्गवीन *haiyaṅgavīna, am*, n. (fr. *hyas* + *go* with insertion of nasal), clarified butter prepared from yesterday's milking; butter prepared only a day before it is used, fresh butter.

हैरण्यगर्भ *hairaṇyagarbha, as, ī, am* (fr. *hiraṇya-garbha*), belonging to Hiraṇya-garbha; (*as*), m. the offspring of Hiraṇya-garbha (i. e. Manu Svāyambhuva, son of Brahmā).

हैरण्यवासस् *hairaṇyavāsas, ās, ās, as* (fr. *hiraṇya* + *vāsas*), having a golden dress or covering; (*ās*), m. an arrow.

हैरण्यस्तूप *hairaṇyastūpa, as, ī, am*, belonging to Hiraṇya-stūpa, q. v.; (*as*), m. a patronymic, (see *hiraṇya-stūpa*.)

हैरम्ब *hairamba*. See under *heramba*.

हैरिक *hairika, as*, m. (probably connected with rt. 1. *hṛi*, cf. *harika*), a thief.

हैहय *haihaya, as*, m. (thought by some to be connected with *haya*, a horse), N. of a tribe of people (said to have been descendants of Yadu; they are described in the Purāṇas as separated into five divisions, viz. the Tāla-janghas, Vīti-hotras, Āvantyas, Tuṇḍikeras, and Jātas; they are said to have overrun parts of India along with the Śakas or Scythian tribes); N. of the great grandson of Yadu; of Arjuna Kārtavīrya (as ninth in descent from Haihaya or as king of the Haihayas; he is said to have had a thousand arms; see *kārtavīrya*).

Haiheya, as, m. Arjuna Kārtavīrya (=*haihaya*).

हो *ho*, ind. a vocative particle used in calling to a person or in challenging (ho! hallo!); also expressive of surprise.

होड् *hoḍ* [cf. rts. *huḍ, hūḍ*], cl. 1. A. *hoḍate, juhoḍe*, &c., to disregard, disrespect (=rt. *heḍ*); cl. 1. P. *hoḍati, juhoḍa*, &c., to go.

Hoḍa, as, m. a raft, float, boat (=*turāndhu*); a title of a particular class of Kāyasthas; a title of Śrotriya Brāhmans in Bengal.

होडा *hoḍā*, f. (according to the Laghu-kaumudī), a young girl (in the language of the Vedas).

होड्ड *hoḍḍi, ā*, m. (said to be fr. rt. *huḍ*; cf. *hur* under rt. *hurch*), a robber, foot-pad, highway-robber.

होढ 1. *hoḍha, as, ā, am* [cf. *hur* under rt. *hurch*], stolen; (*am*), n. stolen goods; [cf. 2. *sahoḍha*, p. 1102.]

2. *hoḍha*, Nom. A. *hoḍhate, hoḍhāyate*, see Vopadeva XXI. 7.

होतृ *hotṛi, tā, trī, tṛi* (according to Uṇādi-s. II. 96. fr. rt. *hu*; according to others in the sense 'priest,' fr. rt. *hve*), sacrificing, offering oblations with fire, a sacrificer; (*tā*), m. an offerer of an oblation or burnt-offering (with fire); a priest who at a sacrifice invokes the gods or recites the prayers of the Ṛig-veda, a priest conversant with the Ṛig-veda, (one of the four kinds of officiating priest, see *ṛitvij*, p. 181; properly the Hotṛi priest has three assistants, sometimes called Purushas, viz. the Maitrāvaruṇa, Aććhāvāka, and Grāva-stut; to these are sometimes added three others, making seven Hotṛi priests in all, viz. the Brāhmaṇāććhaṇsin, Agnīdhra or Agnīdh, and Potṛi, though these last are properly assigned to the Brahman priest; sometimes the Neshṭṛi is substituted for the Grāva-stut); a sacrificing priest (in general); an epithet of Agni or fire, (in this sense fr. rt. *hu*); (*trī*), f. one of the eight Mūrtis or Tanus, i. e. material manifestations of Śiva, (but this may be referred to *hotṛin*, see *śiva*.) — *Hotā-potārau*, m. du. (nom. c.) the Hotṛi and Potṛi priests. — *Hotṛi-vūrya, as, ā, am*, Ved. (a rite) in which a priest has to be chosen. — *Hotṛi-shadana, am*, n. the Hotṛi's seat or place where the Hotṛi sits at a sacrifice, (said to be near the *uttara-vedi*.) — *Hotṛi-saṃsthā-japa*, N. of a liturgical treatise. — *Hotṛīkāra* (°*ṛi-ṛīk*° or *-ḷṛik*°), *as*, m. the mother of the Hotṛi (according to Vopa-deva, the letters *ṛī, ḷṛi*, and *ḷṛī* being employed as mystical formularies by the Hotṛi, see *ḷṛī*).

Hotṛika, as, m. a minor Hotṛi priest or assistant of the Hotṛi, (see above.)

Hotra, am, n. (fr. rt. *hu*), anything intended or fit for offering with fire (generally clarified butter); the clarified butter so offered (=*havis*); a burnt-offering, oblation with fire, a sacrifice, (in Ṛig-veda II. 36, 1. *hotra* = *hotur yāga*.) — *Hotra-vāhana, as*, m. 'bearer of the burnt-offering,' a proper N. — *Hotrāśaṇsin* (°*ra-āś*°), *ī*, m. 'a repeater of the Hotṛi verses,' a particular minor Hotṛi priest, (the Potṛi, the Neshṭṛi, and the Āgnīdhra belong to this class.)

Hotraka, as, m., Ved. an inferior Hotṛi priest, (the Maitrāvaruṇa or Pra-śāstṛi, the Brāhmaṇāććhaṇsin, and the Aććhāvāka belong to this class; see *hotṛika*.)

Hotrā, f. an oblation, sacrifice; praise (=*stuti*); speech (=*vāć*, Naigh. I. 11); N. of a Vedic goddess (said to have been the wife of Agni).

Hotrin, ī, m. a sacrificing priest; the priest who offers the oblation.

Hotrī, f. See under *hotṛi* above.

Hotrīya, as, ā, am, belonging to an oblation, connected with a burnt-offering, &c.; (*as*), m. the priest who offers an oblation; (*am*), n. any place or chamber where oblations are offered, a sacrificial chamber.

Homa, as, m. the act of making an oblation to the Devas or gods by casting clarified butter into the fire (accompanied with prayers and invocations; this is regarded as one of the five Mahā-yajñas and called Deva-yajña, see *mahā-yajña, deva-yajña*); an oblation of clarified butter, oblation with fire, burnt-offering; a sacrifice, (*ayuta-homa, as*, m. a sacrifice of 10,000 burnt-offerings to the planets.) — *Homa-kuṇḍa, am*, n. a hole in the ground for receiving the consecrated fire for an oblation; [cf. *agni-kuṇḍa, havanī*.] — *Homa-dravya, am*, n. anything employed for a Homa-sacrifice or oblation. — *Homa-dravya-parimāṇa*, N. of a Pari-śishṭa of the Sāma-veda. — *Homa-dhāna, am*, n. a sacrificial chamber. — *Homa-dhānya, am*, n. sacrificial grain; sesamum (=*tila*). — *Homa-dhūma, as*, m. the smoke of a burnt-offering or sacrificial fire. — *Homa-bhasman, a*, n. the ashes of a burnt-offering. — *Homa-vat, ān, atī, at*, one who has offered an oblation or performed sacrifice. — *Homa-velā*, f. the time for the burnt-offering. — *Homa-śālā*, f. a chamber or place for keeping the sacred fire for oblations. — *Homa-svarottara* (°*ra-ut*°), N. of a work. — *Homāgni* (°*ma-ag*°), *is*, m. sacrificial fire, the fire for an oblation.

Homaka, as, m. the priest who offers the oblation (=*hotṛi*).

Homan, a, n. an oblation, &c. (=*homa* above).

Homi, is, m. clarified butter; fire; water.

Homin, ī, m. the priest who makes the oblation (of clarified butter &c.); an offerer of any oblation (e. g. *tila-homin*, an offerer of sesamum).

Homīya, as, ā, am, relating or belonging to an oblation, fit for an oblation, belonging to a sacrifice. — *Homīya-dravya, am*, n. anything used for an oblation (as clarified butter).

Homya, as, ā, am, belonging to or fit for an oblation; (*am*), n. clarified butter.

Hautṛika, as, ī, am (fr. *hotṛi*), relating or belonging to the Hotṛi priest, sacerdotal.

Hautna, as, m. (according to Uṇādi-s. IV. 105. fr. rt. *hu*), the offerer of an oblation.

Hautra, am, n. (fr. *hotra*), the office or function of a Hotṛi priest. — *Hautra-prayoga*, N. of a practical hand-book for the Hotṛi priests. — *Hautra-sūtra, am*, n., N. of certain Sūtras by Kātyāyana.

Hautraka, am, n., N. of a Pari-śishṭa of the Yajur-veda.

Hautṛika, am, n. = *hautra-sūtra*.

Haumya, as, ā or *-mī, am* (fr. *homa*), belonging to or fit for a Homa or oblation; (*am*), n. clarified butter. — *Haumya-dhānya, am*, n. sacrificial grain, sesamum.

होरा *horā*, f. (borrowed fr. Gr. ὥρα), the rising of a zodiacal sign; part of the duration of a sign; an hour; a mark, line; a particular scientific work or science, (probably astrological.) — *Horā-phala, am*, n. the result or effect of the rising of a sign. — *Horā-makaranda*, N. of an astrological work. — *Horā-śāstra, am*, n., N. of a work by Satya. — *Horā-sāra-sudhānidhi*, N. of a work by Nārāyaṇa.

होरिलसिंह *horila-siṃha, as*, m. a proper N.

होलक *holaka, as*, m. chick-pea or pulse half parched in the pod or fried on a grass fire.

होलसिंह *hola-siṃha, as*, m. a proper N.

होलाक *holāka, as*, m. a kind of sweating (practised for the cure of certain diseases).

होलाका *holākā*, f. (perhaps fr. the sound made in singing), the spring festival held at the approach of the vernal equinox (commonly called Hūlī or Holī, and one of the most popular festivals in India; it is said to be dedicated to Kṛishṇa and the Gopīs, and is properly celebrated during the ten days preceding the full moon of the month Phālguna, q. v., but usually only for the last three or four days ending with the full moon; the chief observances described are sprinkling one another with red or yellow powder in sport, addressing passers-by with jokes, singing songs in praise of the young Kṛishṇa, and lighting fires around which rude frolics are practised; in Marāṭhī the name Holī is said to be applied also