

और्व 2. aurva, mf(i)n. (fr. *urvā*), relating to the earth, of the earth, VarBṛS.; (*am*), n. fossil salt, L.
Aurvara, mfn. (fr. *urvarā*), relating to or coming from the earth, coming from the ground (as dust), Śiṣ. xvi, 27.

और्वश aurvaśa, mfn. containing the word *urvaśi* (as an Adhyāya or Anuvāka), gaṇa *vimu-kiādi*, Pāṇ. v, 2, 61.

Aurvaśeya, m. a descendant of *Urvaśi*, Vikr.; N. of Agastya, L.

औल aula, as, m. *Arum Campanulatum* (=ola), Nigh.

औलपि aulapi, ayas, m. pl. (fr. *ulapa*), N. of a warrior-tribe, gaṇa *dāmany-ādi*, Pāṇ. v, 3, 116.

Aulapin, inas, m. pl. the school of *Ulapa*, Kāś. on Pāṇ. iv, 3, 104.

Aulapiya, as, m. a king of the *Aulapis* above.

औलभीय aulabhiya, as, m. a king of the *Ulabhas*, gaṇa *dāmany-ādi*, Pāṇ. v, 3, 116.

औलान aulāna, as, m., N. of *Śāntanava* [Sāy.], RV. x, 98, 11.

औलुङ्ग aulūṅga, as, m. a descendant of *Uluṅga*, N. of *Supratīta*, VBr.

औलूक aulūka, as, m. (fr. *ulūka*), N. of a village; (*am*), n. a number of owls, gaṇa *khaṇḍi-kādi*, Pāṇ. iv, 2, 45.

Aulūkiya, mfn. (fr. *aulūka*), Pat. on Vārtt. 2 on Pāṇ. iv, 2, 104.

Aulūkyā, as, m. a descendant of *Uluṅka*, gaṇa *gargādi*, Pāṇ. iv, 1, 105; a follower of the *Vaiśeshika* doctrine (cf. *ulūka*). — **darsana**, n., N. of the *Vaiśeshika* system, Sarvad. 103 seqq. (erroneously printed *aulukya-d*).

औलूखल aulūkhala, mfn. (fr. *ulūkhala*), coming from a mortar, ground or pounded in a mortar, ŚBr.; KātyŚr.; (*au*), m. du. mortar and pestle, MaitrS. i, 4, 10.

औल्वय aulvāya, am, n. (fr. *ulvāya*), excess, superabundance (?).

औवीली auvīlī, f., v. l. for *ovīlī*, q. v.

Auvēlī, f. id.

औवेणक auveṇaka, am, n. a kind of song (*gītaka*), Yājñ. iii, 113.

औशत auśata, as, m. a descendant of *Uśata*, Hariv.

औशन auśana, mf(i)n. (fr. *uśanas*), = *auśa-nasa* below, Kāś. on Pāṇ. iv, 2, 8; (*am*), n., N. of several *Sāmans*, Comm. on *Nyāyam*.

Auśanasa, mf(i)n. relating to or originating from *Uśanas*, peculiar to him, ĀśvGr.; MBh.; BhP. &c.; (*as*, ī), m. f. a descendant of *Uśanas*, MBh. i, 3376; BhP. vii, ix; (*am*), n. (scil. *śāstra*) the law-book of *Uśanas*, Pāñcat.; N. of an *Upa-purāṇa*, KūrmaP.; N. of a *Tīrtha*, MBh. iii, 7005.

Auśanasya, mfn. originating from *Uśanas*, Mudr.

औशान auśāna, mfn. (perhaps pres. p. of *ā-√vaś*, NBD.) wishing for, desirous (*somena saha miśrī-bhūvaṃ kāmāyamaṇa*, Sāy.), RV. x, 30, 9.

औशज auśija, mfn. (fr. *uśij*), desirous, zealous, wishing, RV.; N. of *Kakshivat* and other *Rishis*, RV.; TS.; ĀśvŚr. &c.

औशीनर auśinara, mf(i)n. belonging to the *Uśinaras*, MBh.; Hariv. &c.; (ī), f., N. of a wife of *Purūravas*, Vikr.

Auśinari, is, m. a king of the *Uśinaras*, MBh.

औशीर auśira, mfn. made of *Uśira*, MBh. xii, 2299; (*as*, *am*), m. n. the stick which serves as a handle to the cow's tail used as a fan or chowri, L.; the cow's tail used as a fan, the chowri, W.; (*am*), n. an unguent made of *Uśira*, Mricch.; a bed (used also as a seat), L.; a seat, chair, stool, L.; = *uśira*, q. v., W.

Auśirikē, f. the shoot (of a plant), L.; a basin, bowl, L.

औषण aushaṇa, am, n. (fr. *ushaṇa*), pungency, L. — **saundī**, f. black pepper, L.

औषत aushata, incorrect for *ausata*, q. v.

औषदश्व aushadaśvi, is, m. a descendant of *Oshad-aśva*, N. of *Vasumat*, MBh. i, 3664.

औषध aushadhā, mf(i)n. (fr. *oshadhi*), consisting of herbs, ŚBr. vii; (ī), f., N. of *Dākshāyaṇī*, MatsyaP.; (*am*), n. herbs collectively, a herb, ŚBr.; AitBr.; KātyŚr. &c.; herbs used in medicine, simples, a medicament, drug, medicine in general, Mn.; MBh.; Ragh. &c.; a mineral, W.; a vessel for herbs. — **pe-shaka**, m. one who grinds or pounds medicaments, Car. **Aushadhāvali**, f., N. of a medical work composed by *Prāna-kṛishṇa*.

Aushadhi, is or ī, f. = *oshadhi*, q. v.

Aushadhī-√kṛi, to make into a medicament, Mricch.

Aushadhīya, mfn. medicinal, W.; consisting of herbs, herby.

औषर aushara, am, n. (fr. *ūshara*), fossil salt, L.; iron stone, L.

Ausharaka, am, n. fossil salt, L.

औषस aushasā, mf(i)n. (fr. *ushas*), relating to dawn, early, matutinal, TBr. ii; (ī), f. daybreak, morning, ŚBr. vi; (*am*), n., N. of several *Sāmans*.

Aushasika, mfn. walking out at daybreak; early, matutinal &c., T.

Aushika, mfn. (fr. 2. *ush*), id., Pat. on Pāṇ. vii, 3, 51.

औषस्त्य aushastya, mfn. relating to or treating of the sage *Ushasti*.

औषिज aushija, incorrect for *auśija*, q. v.

औष्ट्र aushtra, mfn. (fr. *ushtra*), relating to or coming from a camel, Gaut. xvii, 24; Mn. v, 8; Yājñ.; Suśr. &c.; abounding in camels or buffaloes (as a country), Comm. on Pāṇ. iv, 2, 69; (*am*), n. the skin of a buffalo, Vait.; the camel genus; camel-nature, W.

Aushtraka, mfn. coming from a camel, Pāṇ. iv, 3, 157; (*am*), n. a herd or multitude of camels, Pāṇ. iv, 2, 39.

Aushtraratha, mfn. (fr. *ushtra-ratha*), belonging to a carriage drawn by camels (as a wheel), Kāś. on Pāṇ. iv, 3, 122.

Aushtrākshi, is, m. a descendant of *Ushtrāksha*, N. of a teacher, VBr.

Aushtrāyana, as, m. a descendant of *Ushtra*, gaṇa *arihanādi*, Pāṇ. iv, 2, 80.

Aushtrāyana, mfn. relating to the above, ib.

Aushtrika, mfn. coming from a camel (as milk), Suśr.; an oil-miller (*tailika*, Nīlak.), MBh. viii, 2095.

औष्ठ aushthā, mfn. (fr. *oshtha*), lip-shaped, ŚBr. iv; KātyŚr.

औष्णिह aushniha, mfn. in the *Ushnih* metre, beginning with an *Ushnih*, VS.; ŚBr.; Śāṅkh-Śr. &c.; (*am*), n. = *ushnih*, gaṇa *prajñādi*, Pāṇ. v, 4, 38.

औष्णीक aushnika, ās, m. pl., N. of a people, MBh.

औष्ण्य aushnya, am, n. (fr. *ushnya*), heat, warmth, burning, Yājñ. iii, 77; Suśr. &c.

Aushmya, am, n. (fr. *ushman*), id., Ragh. xvii, 33.

क KA.

क 1. ka, the first consonant of the alphabet, and the first guttural letter (corresponding in sound to *k* in *keep* or *king*). — **kāra**, m. the letter or sound *ka*, TPrāt. — **vat**, mfn. having the word *ka*, NBD. — **varga**, m. the gutturals (of which *ka* is the first letter), TPrāt.; Siddh.; (cf. *vargā*).

क 2. kā, kas, kā, kim, interrog. pron. (see *kim* and 2. *kad*, and cf. the following words in which the interrogative base *ka* appears, *katama*, *katara*, *kati*, *katham*, *kadā*, *karhi*, *kā*, &c.), who? which? what? In its declension *ka* follows the pronoun *tad* except in nom. acc. sing. neut., where *kim* has taken the place of *kad* or *kat* in classical Sanskrit; but the old form *kad* is found in the *Veda* (see Gram. 227); [cf. Zd. *ka*, *kō*, *kā*, *kat*; Gk. *πόθεν*, *pōs* (Ion. *πόθεν*, *pōs*), *τίς*, *τί*; Lat. *quis*, *quid*; Lith. *kas*, *kā*; Goth. *hvas*, *hvō*, *hva*; Angl. Sax. *hwā*, *hwaet*; Eng. *who*, *what*.]

The interrogative sentence introduced by *ka* is often terminated by *iti* (e. g. *kasya sa putra iti kathyatām*, let it be said, 'whose son is he?'), but *iti* may be omitted and the sentence lose its direct interrogative character (e. g. *kasya sa putro na jñāyate*, it is not known whose son he is). *Ka* with or without *√1. as* may express 'how is it possible that?' 'what power have I, you, they, &c.?' (e. g. *ke mama dhanvino'nye*, what can the other archers do against me? *ke āvām paritrātum*, what power have we to rescue you?) *Ka* is often connected with a demonstrative pron. (e. g. *ko 'yam āyāti*, who comes here?) or with the potential (e. g. *ko Hariṃ nindet*, who will blame Hari?) *Ka* is sometimes repeated (e. g. *kaḥ ko'tra*, who is there? *kān kān*, whom? whom? i. e. which of them? cf. Gram. 54), and the repetition is often due to a kind of attraction (e. g. *keśhām kim śāstram adhyayanīyam*, which book is to be read by whom? Gram. 836. a). When *kim* is connected with the inst. c. of a noun or with the indecl. participle it may express 'what is gained by doing so, &c.?' (= *ko'rthas*); (e. g. *kim vilambena*, what is gained by delay? *kim bahunā*, what is the use of more words? *dhanena kim yo na dadāti*, what is the use of wealth to him who does not give? with inst. and gen., *nirujah kim aushadhāih*, what is the use of medicine to the healthy?)

Ka is often followed by the particles *iva*, *u*, *nāma*, *nu*, *vā*, *svid*, some of which serve merely to generalize the interrogation (e. g. *kim iva etad*, what can this be? *ka u śravat*, who can possibly hear? *ko nāma jānāti*, who indeed knows? *ko nu ayam*, who, pray, is this? *kim nu kāryam*, what is to be done? *ko vā devād anyah*, who possibly other than a god? *kasya svid hridayam nāsti*, of what person is there no heart?)

Ka is occasionally used alone as an indefinite pronoun, especially in negative sentences (e. g. *na kasya ko vallabhah*, no one is a favourite of any one; *nānyo jānāti kaḥ*, no one else knows; *katham sa ghātayati kam*, how does he kill any one?) Generally, however, *ka* is only made indefinite when connected with the particles *ca*, *canā*, *cid*, *vā*, and *āpi*, in which case *ka* may sometimes be preceded by the relative *ya* (e. g. *ye ke ca*, any persons whatsoever; *yasyai kasyai ca devatāyai*, to any deity whatsoever; *yāni kani ca mitrāṇi*, any friends whatsoever; *yat kimca*, whatever). The particle *cana*, being composed of *ca* and *na*, properly gives a negative force to the pronoun (e. g. *yasmād Indrād rite kimcana*, without which Indra there is nothing), but the negative sense is generally dropped (e. g. *kaścana*, any one; *na kaścana*, no one), and a relative is sometimes connected with it (e. g. *yat kimcana*, anything whatsoever). Examples of *cid* with the interrogative are common; *vā* and *āpi* are not so common, but the latter is often found in classical Sanskrit (e. g. *kaścid*, any one; *kecid*, some; *na kaścid*, no one; *na kimcid āpi*, nothing whatsoever; *yaḥ kaścid*, any one whatsoever; *kecit*—*kecit*, some—others; *yasmin kasmin vā deśe*, in any country whatsoever; *na ko 'pi*, no one; *na kimapi*, nothing whatever).

Ka may sometimes be used, like 2. *kad*, at the beginning of a compound. See *ka-pūya*, &c.

क 3. kā, as, m. (according to native authorities) N. of *Prajāpati* or of a *Prajāpati*, VS. xx, 4; xxii, 20; TS. i; ŚBr. &c.; of *Brahman*, MBh. i, 32; BhP. iii, 12, 51; xii, 13, 19; 20; of *Daksha*, BhP. ix, 10, 10; of *Vishṇu*, L.; of *Yama*, L.; of *Garuḍa*; the soul, *Tattvas*; a particular comet, VarBṛS.; the sun, L.; fire, L.; splendour, light, L.; air, L.; a peacock, L.; the body, L.; time, L.; wealth, L.; sound, L.; a king, L.; = *kāma-granthi* (?); (*am*), n. happiness, joy, pleasure, ChUp. iv, 10, 5; Nir. &c.; water, MaitrS. i, 10, 10; ŚBr. x; Yājñ. &c.; the head; hair, a head of hair, L.; (also regarded as ind.; cf. 1. *kam*.) — **ja**, mfn. produced in or by water, watery, aquatic; (*am*), n. a lotus, AgP.; — **āsana**, m. 'sitting on a lotus,' N. of *Brahmā*, Hcat. — **da**, m. 'water-giver,' a cloud, L.

क 4. ka, a *Taddhita* affix (much used in forming adjectives; it may also be added to nouns to express diminution, deterioration, or similarity, e. g. *putraka*, a little son; *aśvaka*, a bad horse or like a horse).

कंय kamya, &c. See 1. *kam*.