

**शौच 2. aurva**, mf(i)n. (fr. *urvā*), relating to the earth, of the earth, VarBrS.; (*am*), n. fossil salt, L.

**Aurvara**, mfn. (fr. *urvarā*), relating to or coming from the earth, coming from the ground (as dust), Śiś. xvi, 27.

**शौचश aurvaśa**, mfn. containing the word *urvaśi* (as an Adhyāya or Anuvāka), gaṇa *vinuklādi*, Pān. v, 2, 61.

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

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

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

**Aulapin**, inas, m. pl. the school of Ulapa, Kās. on Pān. iv, 3, 104.

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

**शौलभीय aulabhīya**, as, m. a king of the Ulabhas, gaṇa *dāmany-ādi*, Pān. v, 3, 116.

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

**शौलुण्ड aulunḍya**, as, m. a descendant of Ulunḍa, N. of Supratīta, VBr.

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

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

**Aulūkyā**, as, m. a descendant of Ulūka, gaṇa *gargādi*, Pān. iv, 1, 105; a follower of the Vaiśeṣhika doctrine (cf. *ulūka*). — **darśana**, n., N. of the Vaiśeṣhika system, Sarvad. 103 seqq. (erroneously printed *aulūkyā-d*).

**शौलूखल 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.

**शौलव्य aulavya**, am, n. (fr. *ulvāya*), excess, superabundance (?).

**शौविली aulvīlī**, f., v. l. for *ovīlī*, q. v.

**Auvelī**, f. id.

**शौवेणक aulveṇaka**, am, n. a kind of song (*gītaka*), Yājñ. iii, 113.

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

**शौशन auśana**, mf(i)n. (fr. *uśanas*), = *auśana* below, Kās. on Pān. iv, 2, 8; (*am*), n., N. of several Sāmāns, Comm. on Nyāyam.

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

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

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

**शौशज auśijā**, mfn. (fr. *uśij*), desirous, zealous, wishing, RV.; N. of Kakshīvat and other Rishis, RV.; TS.; ĀsvŚr. &c.

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

**Auśīnari**, is, m. a king of the Uśīnaras, MBh.

**शौशीर auśīra**, mfn. made of Uśīra, 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 Uśīra, Mṛicch.; a bed (used also as a seat), L.; a seat, chair, stool, L.; = *uśīra*, q. v., W.

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

**शौषण auśaṇa**, am, n. (fr. *uśaṇa*), pungency, L. — **śauṇḍī**, f. black pepper, L.

**शौषत auśata**, incorrect for *auśata*, q. v.

**शौषदश्चि auśadaśvi**, is, m. a descendant of Ośhad-aśva, N. of Vasumat, MBh. i, 3664.

**शौषध auśadhā**, mf(i)n. (fr. *ośhadhi*), 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. — **peśhaka**, m. one who grinds or pounds medicaments, Car. **Auśadhāvali**, f., N. of a medical work composed by Prāna-kṛishṇa.

**Auśadhī**, is or *ī*, f. = *ośhadhi*, q. v.

**Auśadhī-√kṛī**, to make into a medicament, Mṛicch.

**Auśadhīya**, mfn. medicinal, W.; consisting of herbs, herby.

**शौषर auśara**, am, n. (fr. *ūshara*), fossil salt, L.; iron stone, L.

**Auśaraka**, am, n. fossil salt, L.

**शौषस auśasā**, mf(i)n. (fr. *uśas*), relating to dawn, early, matutinal, TBr. ii; (*ī*), f. daybreak, morning, ŚBr. vi; (*am*), n., N. of several Sāmāns.

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

**Auśhika**, mfn. (fr. 2. *uśh*), id., Pat. on Pān. vii, 3, 51.

**शौषस्त्य auśastya**, mfn. relating to or treating of the sage Uśasti.

**शौषिज auśhija**, incorrect for *auśija*, q. v.

**शौष्र auśhtra**, mfn. (fr. *uśhtra*), 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 Pān. iv, 2, 69; (*am*), n. the skin of a buffalo, Vait.; the camel genus; camel-nature, W.

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

**Auśhtraratha**, mfn. (fr. *uśhtra-ratha*), belonging to a carriage drawn by camels (as a wheel), Kās. on Pān. iv, 3, 122.

**Auśhtrākshī**, is, m. a descendant of Uśhtrāksha, N. of a teacher, VBr.

**Auśhtrāyana**, as, m. a descendant of Uśhtra, gaṇa *arihanādi*, Pān. iv, 2, 80.

**Auśhtrāyanaka**, mfn. relating to the above, ib.

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

**शौष्र auśhthā**, mfn. (fr. *ośhtha*), lip-shaped, ŚBr. iv; KātyŚr.

**शौष्रिह auśhriha**, mfn. in the Uśhrih metre, beginning with an Uśhrih, VS.; ŚBr.; Śāṅkh-Śr. &c.; (*am*), n. = *uśhrih*, gaṇa *prajñādi*, Pān. v, 4, 38.

**शौष्रिक auśhrika**, ās, m. pl., N. of a people, MBh.

**शौष्रण्य auśhnyā**, am, n. (fr. *uśhṇa*), heat, warmth, burning, Yājñ. iii, 77; Suśr. &c.

**Auśhmya**, am, n. (fr. *uśhmañ*), 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*, *πῶς* (Ion. *κόθεν*, *κῶς*), *τίς*, *τί*; Lat. *quis*, *quid*; Lith. *kas*, *kā*; Goth. *hvas*, *hvō*, *hva*; Angl. Sax. *hwā*, *hwæt*; 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  $\sqrt{I}$ . *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. *keshām kim sāstram 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., *nīrujaḥ kim auśadhāih*, what is the use of medicine to the healthy?)

*Ka* is often followed by the particles *iva*, *u*, *nāma*, *nu*, *vā*, *svīd*, 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 svīd 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 kāni ca mitrāni*, 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-pīya*, &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, VarBrS.; 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-granthī* (?); (*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).

**क्य कण्या**, &c. See 1. *kam*.