औम् *aum*, ind. the sacred syllable of the Śūdras; [cf. *om.*]

औम *auma* or *aumaka* or *aumika*, *as*, *ī*, *am* (fr. *umā*), flaxen, made of flax.

Aumīna, *am*, n. a field of flax.

औरग *auraga*, *as*, *ī*, *am* (fr. *ura-ga*), serpent, serpentine, relating or belonging to a snake; (*am*), n. the constellation Āśleshā.

औरभ्र *aurabhra*, *as*, *ī*, *am* (fr. *ura-bhra*), belonging to or produced from a ram or sheep; (*as*), m. a coarse woollen blanket; N. of a physician; (*am*), n. mutton, the flesh of sheep; woollen cloth.

Aurabhraka, *am*, n. a flock of sheep.

Aurabhrika, *as*, *ī*, *am*, relating to, produced by, &c., sheep; (*as*), m. a shepherd.

औरश *auraśa*, *as*, m. (fr. *uraśā*), an inhabitant of Uraśā.

औरस 1. *aurasa*, *as*, *ī*, *am* (fr. *uras*), belonging to or being in the breast; produced from the breast, i. e. the seat of manly strength, produced by one's self; legitimate; (*as*, *ī*), m. f. a legitimate child, i. e. one by a wife of the same caste.

Auraska, *as*, *ī*, *am*, excellent, distinguished; [cf. *urasya.*]

Aurasya (?), belonging to or being in the breast; legitimate.

औरस 2. *aurasa*, *as*, *ī*, *am* (fr. *uraśā* or *urasā*), coming from Uraśā.

औरुक्षय *aurukshayasa*, a patronymic from Uru-kshaya = Uru-kshaya.

और्ण *aurṇa* or *aurṇaka*, *as*, *ī*, *am* (fr. *ūrṇā*), made of wool, woollen.

Aurṇanābha, a patronymic from Ūrṇa-nābha.

Aurṇanābhaka, *as*, *ī*, *am*, inhabited by the tribe of the Ūrṇa-nābhas.

Aurṇavābha, a patronymic of Ūrṇa-vābhi; N. of a grammarian.

Aurṇika, *as*, *ī*, *am*, woollen.

और्ध्वकालिक *aurdhvakālika*, *as*, *ā* or *ī*, *am* (fr. *ūrdhva-kāla*), relating to subsequent or later time.

Aurdhvadeha, *am*, n. (fr. *ūrdhva* + *deha*), a funeral ceremony.

Aurdhvadehika, *as*, *ā*, *am*, referring to the state after death, relating to a deceased person, any rite performed in honour of the dead; funereal, funeral; (*am*), n. the obsequies of a deceased person; funeral solemnities; whatever is given or performed on a person's decease, as burning of the body, offering cakes, distributing alms, &c.

Aurdhvadaihika, *as*, *ī*, *am*, funereal, funeral.

Aurdhvasadmana, *am*, n. (fr. *ūrdhva* + *sadman*), N. of a Sāman.

Aurdhvasrotasika or *aurdhvaśrotasika*, *as*, *ī*, *am* (fr. *ūrdhva-srotas*, a N. of Śiva, 'above whom or in whose head is the river or the Ganges'), a Śaiva or adherent of the sect which gives Śiva the pre-eminence in the Hindū triad.

और्व *aurva*, *as*, m. (a patronymic fr. *urva*), N. of a Ṛishi, a son of Ūrva and descendant of Bhṛigu, mentioned in Ṛig-veda VIII. 102, 4. (This Aurva, who is called Bhārgava and described in Mahā-bh. I. 2610. as a son of Cyavana by his wife Ārushī and therefore grandson of Bhṛigu, is the subject of a legend told in Mahā-bh. I. 6802. There it is said that the sons of Kṛitavīrya, wishing to destroy the descendants of Bhṛigu in order to recover the wealth left them by their father, slew even the children in the womb. One of the women of the family of Bhṛigu, in order to preserve her embryo, secreted it in her thigh (*ūru*), whence the child at its birth was named Aurva; on beholding whom, the sons of Kṛitavīrya were struck with blindness, and from whose wrath proceeded a flame that threatened to destroy the world, had not Aurva at the persuasion of the Bhārgavas cast it into the ocean, where it remained concealed, and having the face of a horse. Aurva was afterwards preceptor to Sagara and gave him the Āgneyāstram, with which he conquered the barbarians who invaded his possessions; cf. *baḍavā-mukha*, *baḍavāgni*); a N. of a son of Vasishṭha; (*as*, *ī*, *am*), produced by Aurva, relating to Aurva; (*as*), m. submarine fire; (*am*), n. fossil salt. — *Aurvānala* (°*va-an*°), *as*, m. submarine fire.

और्वश *aurvaśa*, *as*, *ī*, *am*, an Adhyāya or Anuvāka containing the word Urvaśī.

Aurvaśeya, *as*, m. an epithet of Agastya, the son of Urvaśī.

औलपि *aulapi*, *ayas*, m. pl. (a patronymic fr. *ulapa*), N. of a warrior-tribe.

Aulapin, *inas*, m. pl., N. of a school.

Aulapīya, *as*, m. a prince of the Aulapis.

औलान *aulāna*, Ved. a reservoir for water (?), a sacrificial oblation (?).

औलूक *aulūka*, *am*, n. (fr. *ulūka*), a number of owls.

Aulūkya, a patronymic from Ulūka; (*as*), m. a follower of the Vaiśeshika doctrine; ('like an owl;' this etymology, and perhaps the epithet itself, owes its origin to controversial animosity.) — *Aulūkya-darśana*, *am*, n., N. of the system of these philosophers treated of in the Sarvadarśana-saṅgraha.

औलूखल *aulūkhala*, *as*, *ī*, *am* (fr. *ulūkhala*), coming from a mortar; ground or pounded in a mortar.

औल्वण्य *aulvaṇya*, *am*, n. excess, superabundance.

औवेणक *auveṇaka*, *am*, n., N. of a song (Gītaka).

औशन *auśana* or *auśānasa*, *as*, *ī*, *am*, originating from Uśanas, peculiar to him; (*as*, *ī*), m. f. a patronymic from Uśanas; (*am*), n. (scil. *śāstra*) the law-book of Uśanas; N. of an Upa-purāṇa; N. of a Tīrtha.

औशिज *auśija*, *as*, *ī*, *am* (fr. *uśij*), Ved. desirous, zealous, wishing; a patronymic of Kakshīvat and others; (*as*), m., N. of a Muni.

औशीनर *auśīnara*, *as*, *ī*, m. f. a prince of the Uśīnaras; (*ī*), f. the wife of Purūravas.

Auśīnari, *is*, m. a prince of the Uśīnaras.

औशीर *auśīra*, *as*, *am*, m. n. ('made of Uśīra'), the stick which serves as a handle to the cow's tail used as a fan or chowri; the cow's tail used as a fan, the chowri; (*am*), n. a bed, used also as a seat; a seat, a chair or stool; the root of a fragrant grass, Andropogon Muricatum; an unguent, made of Uśīra.

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

औषण *aushaṇa*, *am*, n. (fr. *ushaṇa*), pungency; black pepper.

औषदश्वि *aushadaśvi*, *is*, m. (fr. *oshadaśva*), a patronymic of Vasumat.

औषध *aushadha*, *as*, *ī*, *am* (fr. *oshadhi*), consisting of herbs; (*am*), n. a herb, herbs collectively; herbs used in medicine, a medicament, a drug, a medicine in general; a vessel for herbs; a mineral. — *Aushadhāvalī* (°*dha-āv*°), f. a medical work composed by Prāṇakṛishṇa.

Aushadhi, *is* or *ī*, f. a herb, a plant, a medicinal herb, an annual or deciduous plant, as grass &c.; a plant in general, = *oshadhi*, q. v.; (*ī*), f., N. of a goddess. — *Aushadhī-pati*, *is*, m. an epithet of the Soma, lord of the plants.

Aushadhī-kṛi, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to reduce to a medicament.

Aushadhīya, *as*, *ī*, *am*, medicinal, consisting of herbs, herby.

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

औषस *aushasa*, *as*, *ī*, *am* (fr. *ushas*), relating to dawn, early, matutinal; (*ī*), f. day-break; morning.

Aushasya, *as*, *ā*, *am*, sacred to Ushas or the dawn.

Aushika, *as*, *ī*, *am* (fr. 2. *ushā*), walking out at day-break; early, matutinal, &c., with the dawn.

औषिज *aushija* or *aushīja*, desirous &c.; = *auśija* above.

औष्ट्र *aushṭra*, *as*, *ī*, *am* (fr. *ushṭra*), derived from or relating to a camel; abounding in camels; (*am*), n. the camel genus or species, camel-nature.

Aushṭraka, *as*, *ī*, *am*, coming or derived from a camel; (*am*), n. a herd or multitude of camels.

Aushṭraratha, *as*, *ī*, *am* (fr. *ushṭra-ratha*), belonging to a carriage drawn by camels.

Aushṭrākshi, *is*, m. (fr. *ushṭra* + *aksha*), epithet of a teacher.

Aushṭrika, *as*, *ī*, *am*, coming from or relating to a camel.

औष्ठ *aushṭha*, *as*, *ī*, *am* (fr. *oshṭha*), lip-shaped.

औष्णिह *aushṇiha*, *as*, *ī*, *am*, Ved. in the Ushṇih metre.

औष्णीक *aushṇīka*, perhaps a wrong reading for *'aushṇīsha*, = *ushṇīshin.*

औष्ण्य *aushṇya*, *am*, n. (fr. *ushṇa*) or *aushmya*, *am*, n. (fr. *ushman*), heat, warmth; burning.

क

क 1. *ka*, the first consonant of the alphabet, and the first of the guttural letters, corresponding in sound to *k* in *keep* or *king*. — *Ka-kāra*, *as*, m. the letter or sound *ka*. — *Kakāra-varga*, *as*, m. the guttural consonants collectively.

क 2. *ka*, *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* (Gram. 223) except in nom. acc. sing. neut., where *kim* has taken the place of *kad* or *kat* in classical Sanskṛit; but the old form *kad* is found in the Veda.

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 *as*, 'to be,' 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 Harim 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. 53. *a*), and the repetition is often due to a kind of attraction (e. g. *keshām 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.?' (e. g. *nirujaḥ kim aushadhaiḥ*, what is the use of medicine to the healthy? *kim vilambena*, what is gained by delay? *kim bahunā*, what is the use of more words? *kim paurusham hatvā suptam*, what manliness is there in killing one asleep?).