

श्रीम *aum.*, ind. the sacred syllable of the Sūtras; [cf. *om.*]

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

Aumina, *am*, n. a field of flax.

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

श्रीम *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.

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

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

श्रीम *aurasā*, *as*, m. (fr. *urasā*), an inhabitant of Urasā.

श्रीम 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.

श्रीम 2. *aurasa*, *as*, *ī*, *am* (fr. *urasā* or *urasā*), coming from Urasā.

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

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

Aurṇānābha, a patronymic from Ūṛṇa-nābha.

Aurṇānābhaka, *as*, *ī*, *am*, inhabited by the tribe of the Ūṛṇa-nābhas.

Aurṇāvābha, a patronymic of Ūṛṇa-vābhi; N. of a grammarian.

Aurṇika, *as*, *ī*, *am*, woollen.

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

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

Aurdhavadhika, *as*, *ā*, *am*, referring to the state after death, relating to a deceased person, any rite performed in honour of the dead; funeral, 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.

Aurdhvaśādhika, *as*, *ī*, *am*, funeral, funeral.

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

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

श्रीम *aurva*, *as*, m. (a patronymic fr. *urva*), N. of a Rishi, a son of Ūrva and descendant of Bhṛigu, mentioned in Rīg-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. *badavā-mukha*, *badavāgnī*); a N. of a son of Vasishtha; (*as*, *ī*, *am*), produced by Aurva, relating to Aurva; (*as*), m. submarine fire; (*am*), n. fossil salt. — *Aurvānala* ('*va-an*'), *as*, m. submarine fire.

श्रीम *aurvaśa*, *as*, *ī*, *am*, an Adhyāya or Anuvāka containing the word Urvaśi.

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

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

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

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

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

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

Aulūkyā, 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.) — *Aulūkyadarśana*, *am*, n., N. of the system of these philosophers treated of in the Sarvadarśana-sangraha.

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

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

श्रीम *auvṇaka*, *am*, n., N. of a song (Gītaka).

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

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

श्रीम *auśinara*, *as*, *ī*, m. f. a prince of the Uśinaras; (ī), f. the wife of Purūravas.

Auśinari, *is*, m. a prince of the Uśinaras.

श्रीम *auśira*, *as*, *am*, m. n. ('made of Uśira'), 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 Uśira.

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

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

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

श्रीम *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 Prāṇakṛishna.

Aushadhī, *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-kṛī, cl. 8. P. A. -*karoti*, -*kurute*, -*kar-tum*, to reduce to a medicament.

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

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

श्रीम *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.

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

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

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

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

Aushtrākshī, *is*, m. (fr. *ushtra + aksha*), epithet of a teacher.

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

श्रीम *aushtha*, *as*, *ī*, *am* (fr. *oshtha*), lip-shaped.

श्रीम *aushniha*, *as*, *ī*, *am*, Ved. in the Ushnih metre.

श्रीम *aushnika*, perhaps a wrong reading for *aushniha*, = *ushnihin*.

श्रीम *aushnya*, *am*, n. (fr. *ushna*) 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*, *kū*, *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*, *karhī*, *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 Sanskrit; 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 kathayātāmi*, 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 jāyate*, 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 Hariṃ nīdet*, 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 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.?' (e. g. *nirujāḥ kim aushadhāḥ*, 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 pauruṣhaṃ hatvā sūptam*, what manliness is there in killing one asleep?).