

his mother, i. e. putting his arms around her neck) yācati. In Skt. only *necklace*; AMg. kaṅṭhiyā (1) *necklace*, (2) *a part of a neck*, (3) *a cover of a book* (Ratnach.).

kaṅṭheḡuṇa, m., nt.; in MSV i.215.10 kaṅṭha° (= AMg. kaṅṭhe°, a gold necklace, Ratnach.), an ornament for the neck, made of a string of flowers: udārapuspāir āsakta- (mss. °puspāvāsakta-)kaṅṭheḡuṇā(h) Av i.163.8; esp. one made of karavira flowers, placed (as in Pali) around the neck of a condemned criminal, karavīramālā-baddha- (ii.182.6 °lāsakta-)kaṅṭheḡuṇo (°ḡuṇaḥ; in i.102.8 mss. °kaṅṭhena, em. Speyer) Av i.102.8; ii.182.6 (said of a criminal); kaṅṭheḡuṇāni Mv ii.463.3 ff., repeatedly, so mss. always, Senart em. kaṅṭha°; kaṅṭheḡuṇena (mss.) Mv ii.168.9.

? **kaṅṭha**, m. or nt. (either false reading, as Senart assumes, or MIndic, = Pali id., for Skt. kāṅṭha), *arrow*: Mv ii.82.14, 15, mss. kaṅṭho, once kantho; 18 v.l. kaṅṭāto; Senart reads kāṅṭ- always, with both mss. ii.82.17; 83.8, and one in 82.18.

[kaṅṭhaka SP 94.13, see kuṅṭhaka.]

[kaṅṭhārika, v.l. for kāṅṭ°, q.v.]

kaṅṭhita, ppp. (= AMg. kaṅṭhiya, *pounded*; kaṅṭhanta, pres. pple.; cf. Skt. kaṅṭhakaroti, *pounds*, Caraka; ultimately perhaps related to Skt. khaṅṭayati?), *pounded, crushed*: RP 44.10 (vs) dhik kaṅṭhitasya tribhave nṛpa kāmārāgah.

kaṅṭhika, kaṅṭhu-kāra, see **kanduka**.

kaṅṭhūsika, m. (so one var. in Mvy, others gaṅṭhūsika, °mika; so also Mironov, v.l. °sika; note dental s!; MSV gaṅṭhūṣa; cf. Pali kaṅṭhūsa, Vin. i.254.31; °saka 290.16, a small piece of cloth sewn on as a mark or as a patch), *patch* (on a monk's robe): Mvy 9193 = Tib. lhan pa klon pa (or gon pa), a patch or patched garment; MSV ii.159.4 gaṅṭhūṣam, nt.; 8 °ṣa-civareṇa.

[kata- in kata-puṅyo Mv i.198.17 is prob. only a misprint for kṛta-, since it is not mentioned in Senart's notes nor listed in his Index. If correct it would be MIndic for kṛta-; cf. Pali katapuṅña.]

katamatra, loc. adv., used instead of loc. sg. fem. of katama, *which?*: Mv ii.72.17-18 °tra kanyāye kumārasya cakṣu (n. pl.) nipatanti, on which girl...?

katamad-vidha, adj. (katamad- as grammatical stem seems to be unrecorded), *of what kinds?*: LV 383.5 (prose) °dhaiḥ pātraḥ... pratighṛitam.

katara, pron. adj. (see also **katira**; cf. **anyatara**; used in this way sometimes in Pali and apparently even in Skt., where however the cases are rare and not always certain), *which* (of more than two)?: Divy 102.17; 308.8; 371.23 katarah (of several) kumāro... rājā bhaviṣyati; Śikṣ 75.4; KP 97.4 kataram (cited Śikṣ 233.15 as katarat) cittam; MSV iii.136.10 (read kataram tat), 12. In LV 239.15 (Ārāḡasya dharmo...) na niryāti tat-katarasya samyagduḥkhakṣayāya, and Mv ii.119.5 (nāyam) Ārāḡasya dharmo niryāti tat-katarasya (so mss.) samyagduḥkhakṣayāye, could at best (but implausibly) be taken to mean *A.'s religion does not result in the complete destruction of the misery of anyone*. But Senart emended to tat-karasya, *of (for) the one who performs it* (sc. A.'s religion), which is confirmed by Tib. on LV de byed pa, *one who has done that*. It is indeed strange to find the same corruption in both texts; but the em. seems quite certain; it is confirmed by Pali takkarassa DN i.235.17; MN i.68.12, in a quite similar phrase; and in a close parallel Mv ii.120.16 one ms. reads tatkarasya (the other corruptly taktenasya).

katima, adj. (= Pali id., M. kaima; not derived from kati (PTSD), but = Skt. katama modified to -ima, see § 22.16), *which* (of more than two)?: Kv 80.5, read: katimāḥ ṣaṭ kleśā(h), *which are the six impurities?* (text kati māśāḥ kleśā). See next.

katira, adj. (= **katara**, q.v., but like it used in ense of katama; in form based on **atima**, q.v. by analogy

of tara: tama forms), *which* (of many)?: Suv 60.4 (vs; read with mss., after 3 paśyāhi... eta dharmān), katiro °tra sattvas tatha pudgalo vā, *which among these* (dharma) *is the creature, or the person too?* Nobel em. katir atra; kati is, however, not used as sg., and all mss. read -ro.

katiya, adj. (from kati, with suffix iya, cf. dvitiya, tṛtiya, and tadiya etc.), *amounting to how much?*: Karmav 70.10 °yam mahārāja ḡhapater dravyam ḡhitam. (There is a v.l. kevati; cf. **kevatika**).

katuṅka, v.l. for **khat**°, q.v.

kathamkathā (= Pali id.), *doubt*: °thā mahya na bhūya kācī SP 61.7 (vs); °thām āpannāḥ SP 71.3; vicikitsā-k° SP 33.12; Divy 84.9; Mmk 495.17; nirvicikitsās tīrṇa-k° Sukh 59.16; avitīrṇa- (so Senart em., mss. °cīrṇa-)-k°, *not having got rid of doubt*, Mv iii.445.21; krodho mṛṣāvāda ka° ca Mv iii.214.8 (vs); °vigata-ka°, *freed from doubt*, SP 70.11-12; Mv iii.61.7; 62.12; 201.12; Divy 617.14; chinna-ka° Gv 30.16. See next.

kathamkathin, adj. (= Pali id.; to prec.), *having doubts*: ŚsP 1453.2 na °thī bhaviṣyati; SP 35.4 (vs) °thī (n. pl.; v.l. °thā) vicintantā; MSV i.274.3.

kathamkara, adj. (= Pali id.; cf. **evamkara**), *acting how?*: Mv i.284.17; iii.212.12 (mss. corrupt); 372.21 kathamkaro praṅṅāvām bhōti...

kathatva (nt.; to katham, with -tva; cf. Skt. kathamtā, rare), *how-ness, manner*: Gv 526.23 (prose) dharmadhātu-prakṛti-kathatvāyatana-m-ucitatvān na kṣānyante sārvaṣayeṣu (bodhisattvāḥ); -ucitatvān can only be construed as part of preceding cpd. (m 'Hiatus-bridger'); the text seems rather suspicious.

? **katha**, m. = Skt. kathā, *talk*: SP 283.13 (vs) upasamharec citrakathān bahūṃś ca, so all Nep. mss.; Kashgar rec. °kathām bahumvidhām, which perhaps read; both edd. em. °kathā bahūś ca.

kathāpuruṣa, m., *narrator, teller of the story* (of the dharma or the like): Gv 528.9-10 (daśadik)sarvalokadhātuṣu kathāpuruṣo Maṅṅuśrīḥ; -tva, *state of being a ka°*: Gv 417.23-24 (sa tasya bhagavato dharmacakram) pratīcchitvān samdhāritvān kathāpuruṣatvam ca kārayām āsa.

kathāvastu, nt. (= Pali °vatthu), *theme or essence of the story, argument*: Mvy 7674 = Tib. gdam gyi gzhī, *basis of the story*.

kathika (m., = Skt. Lex. id.; Pali id. only at end of cpds., chiefly in dhammakathika = BHS **dharmakathika**, q.v.), *speaker, expounder*: RP 28.7 (vs) bahuśrutah kathika-śreṣṭhah.

-kathin, adj. ifc. (Skt. kathā plus -in; = Pali id., ifc.), *speaking, declaring*: LV 363.11 (vs) satyāsatyakathī, n. sg.

kathina, adj. (= Skt. kathina), *hard*: -śilavat °nān-tarātmā LV 158.5, so all mss. acc. to Lefm.; Calc. kath°. **kathyāyitta**, m. (v.l. kathyā°; so Mironov, same v.l.), Mvy 381.4, acc. to Chin. *messenger*; Tib. pho ṅa (*messenger*) rañ rta (? see s.v. **kāṣṭhikavitta**). The preceding word is dūta.

kadarya, adj. (Skt. *stingy*, and so Pali kadariya), *perh. evil, wicked* (of persons): °ya-tapanā ghorā Mv iii.454.15 = (so read also) i.9.16; see P. Mus, La Lumière des six voles, 95 f. The mg. assumed by Mus is attributed by Wilson to Skt. kadarya.

? **kadākhyā** (so Skt. Lex., nt., a name for the kuṣṭha plant), a name of some plant: Mv ii.86.11 (vs) yato yavā kadākhyā (Senart's em., mss. kadāyā, kaṭhāyā) ca kovidārā ca phullitā. Very uncertain.

kadācīkāt, adv. (= kadācī, formed on the model of noun-adj. formations in suffix ka; see Edgerton, JAOS 31.113, § 37), *now and then*: Mmk 340.12 (vs) bhavet kadācīkāt siddhiḥ. Is there quasi-diminutive force here, *barely now and then, less than frequently?* Or possibly the extra syllable only m. c.?