

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 tva etad*, what can this be? *ka u śrayat*, who can possibly hear? *ko nāma jānāti*, who indeed knows? *ko nu ayam*, who is this? *kim nu kāryam*, what is to be done? *ko vā devād anyah*, who possibly other than a god? *kasya evīd 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 vallabhaḥ*, 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? More usually, however, *ka* is only made indefinite when connected with the particles *ā*, *āna*, *cid*, *vā*, and *api*, in which case *ka* may sometimes be preceded by the relative *ya* (e.g. *ye ke ā*, any persons whatsoever; *yasyai kasyai ā*, to any deity whatsoever; *yāni kāni ā*, my friends, my friends whatsoever; *yat kiñca*, whatever). The particle *āna*, being composed of *ā* and *na*, properly gives a negative force to the pronoun (e.g. *yasmād Indrād rīte kiñcāna*, without which Indra there is nothing), but the negative sense is generally dropped (e.g. *kaścāna*, any one; *na kaścāna*, no one), and a relative is sometimes connected with it (e.g. *yat kiñcāna*, anything whatsoever). Examples of *cid* with the interrogative are common; *vā* and *api* 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 kiñcid api*, nothing whatsoever; *yaḥ kaścid*, any one whatsoever; *kecit*—*kecit*, some—others; *yāmin kaśmīn vā*, in any country whatsoever; *na ko 'pi*, no one; *na kimapi*, nothing whatever).

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

क 3. *ka*, *as*, *m.* the Who? the Inexplicable, the Unknown. By a forced and erroneous interpretation of the interrogative pronoun occurring in a hymn of the Rīg-veda (X. 121. *kaśmaḥ devāya havishā vidhema*, what god shall we worship with oblations?) the word *ka* is applied as a name to any chief god or object of worship, as Prajāpati, Brahmā, Viṣṇu; air or wind; the sun; the mind; the soul; Yama; Kāma-deva, the god of love; fire; a peacock; a N. of Dakṣha (a clever or dexterous man?); a knot, joint; the king of the birds; a prince in general; the body; time; wealth, property; sound; light, splendor.

क 4. *ka*, *am*, *n.* (also regarded as ind.), happiness, joy, pleasure; water; the head, hair; a head of hair. (Perhaps this word has arisen from a far-fetched etymology of the word *nāka*, 'pleasure,' i. e. *na-a-ka*, 'not-not-pleasure.')—*Ka-ja*, *as*, *ā*, *am*, produced in or by water, watery, aquatic; (*am*), *n.* a lotus.—*Kā-da*, *as*, *m.* 'giving water,' a cloud.

Kam, ind. See 1. *kam*, s. v.

क 5. *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; *asvaka*, a bad horse or like a horse).

कम्य *kamya*, *as*, *ā*, *am*, or *kamyu*, *us*, *us*, *u* (fr. 1. *kam*), happy, prosperous; according to other authorities also written *kamya* or *kamyu* or *kaṃva*.

कवूल *kaṃvūla* or *kavūla*, *am*, *n.*, N. of the eighth Yoga, = Arabic **قبول**.

कंश *kaṃśa*, *as*, *am*, *m. n.* = *kaṃśa*, *q. v.*

कंस *kaṃs*, cl. 2. *A. kaṃste*, -*situm*, to go; to command; to destroy. See *kas*.

कंस *kaṃsa*, *as*, *am*, *m. n.* (said to be fr. rt. 2. *kam*; according to others fr. the last), a vessel made of metal, a drinking vessel, a cup, a goblet (a noun ending in *as* followed by *kaṃsa* in a compound does not change its final, e.g. *ayas-kaṃsa*, *payas-*

kaṃsa, &c.); a particular measure; a metal, tutanag or white copper, brass, bell-metal; cf. *kaṃsāsthi* and *kānsya*; (*as*), *m.*, N. of a king of Mathurā, son of Ugra-sena and cousin of the Devakī who was mother of Kṛṣṇa, (Ugra-sena being brother of Devaka, who was father of Devakī). He is usually called the uncle, but was really a cousin of Kṛṣṇa, and became his implacable enemy because it had been prophesied to him that he would be killed by a child of Devakī (Vish. Pur. p. 493); as the foe of the deity he is identified with the Asura Kālanemi; and, as he was ultimately slain by Kṛṣṇa, the latter receives epithets like *Kaṃsa-jit*, the conqueror of Kaṃsa, &c.; (*ā*), *f. N.* of a daughter of Ugra-sena and sister of Kaṃsa.—*Kaṃsa-kāra*, *as*, *ī*, *m. f.* a worker in pewter or white brass, a bell-founder, considered as an intermediate caste.—*Kaṃsa-jit*, *t*, *m.* an epithet of Kṛṣṇa, the conqueror of Kaṃsa.—*Kaṃsa-banjī*, *k*, *m.* a brazier or seller of brass vessels.—*Kaṃsa-badha*, *as*, *m.* the slaying of Kṛṣṇa; title of a comedy of Śeṣha-Kṛṣṇa.—*Kaṃsa-mākṣhika*, *am*, *n.* a metallic substance in large grains, a sort of pyrites.—*Kaṃsa-yajña*, *as*, *m.* a particular sacrifice.—*Kaṃsa-vatī*, *f.*, N. of a daughter of Ugra-sena and sister of Kaṃsa and Kaṃśā.—*Kaṃsa-han*, *ā*, *m.* an epithet of Kṛṣṇa, the destroyer of Kaṃsa.—*Kaṃsa-hanana*, *am*, *n.* the slaying of Kaṃsa.—*Kaṃsarāti* ('*sa-ar*'), *is*, or *kaṃsāri* ('*sa-ari*'), *is*, *m.* epithet of Kṛṣṇa, the enemy of Kaṃsa.—*Kaṃsāsthi* ('*sa-as*'), *ī*, *n.* tutanag, white copper, any alloy of tin and copper.—*Kaṃsodbhāvā* ('*sa-ud*'), *f.* a fragrant earth.

Kaṃsaka, *am*, *n.* a mineral substance, a salt of iron used as an application to the eyes.

Kaṃśika, *as*, *ī*, *am*, made of bell-metal &c.

Kaṃśīya, *as*, *ā*, *am*, fit for or relating to a cup; (*am*), *n.* bell-metal.

कंसार *kaṃ-sāra*, *as*, *ā*, *am*, Ved. (rice) of which grain of which hardens in the centre.

कक् *kak*, cl. 1. *A. kakate*, *śakake*, *kakī-tum*, to be unsteady; to be proud; to be thirsty; [cf. Lat. *vacillo* for *qvacillo*.]

ककजाकृत *kakajā-kṛita*, *as*, *ā*, *am*, Ved. mutilated, torn to pieces.

ककन्द *kakanda*, *as*, *m.* gold; N. of a king.

ककर *kakara*, *as*, *m.*, Ved. a kind of bird.

ककर्दु *kakardu*, *us*, *m.* (?), Ved. destruction of enemies.

ककाटिका *kakāṭikā*, *f.*, Ved. a part of the back of the human head, (enumerated together with *mastishka*, *lalāṭa*, and *kapāla*.)

ककुञ्जल *kakuñjala*, *as*, *m.* the bird Cātaka; [cf. *kapiñjala*.]

ककुसल *kakutsala*, *as*, *m.*, Ved. an expression of endearment applied to a child (?).

ककुद् *kakud*, *t*, *f.* a peak or summit (culmen); chief, head; any projecting corner; the hump on the shoulders of the Indian bull; a horn; an ensign or symbol of royalty, as the white parasol &c.; N. of a daughter of Dakṣha and wife of Dharmā. (According to native grammarians *kakud* is the form which must be substituted for *kakuda* at the end of compounds, e.g. *tri-kakud*, three-peaked.)—*Kakustha*, *as*, *m.*, N. of a grandson of Ikṣvāku and son of Saśāda, said to be so called because in a battle he stood on the hump of Indra, who had been changed into a bull; according to the Rāmāyana he is a son of Bhagīratha.—*Kakud-mat* or *kakum-mat*, *ān*, *atī*, *at*, running high (as a wave); furnished with a hump; (*ān*), *m.* a mountain; a buffalo with a hump on his shoulders; N. of a medicinal plant; (*tī*), *f.* the hip and loins; N. of a metre; [cf. Lat. *caecumen* and *caelum* for *caelum*.]—*Kakudmī-kunya*, *f.* a river ('mountain-daughter').—*Kakud-mīn*, *ī*, *ānī*, *ī*, peaked, humped; (*mī*), *m.* a mountain; a buffalo with a hump on his shoulders; an epithet of Viṣṇu;

N. of a prince of the Ānartas; (*īnī*), *f.*, N. of a river.—*Kakudruma*, *as*, *m.* (for *kakud-druma* ?), N. of a jackal in the Pañcatoatra.—*Kakud-vat*, *ān*, *m.* a buffalo with a hump on his shoulders; (*tī*), *f.*, N. of the wife of Pradyumna.

Kakuda, *as*, *am*, *m. n.* the summit of a mountain; chief, pre-eminent; the hump on the shoulders of the Indian bull; a species of serpent; an ensign or symbol of royalty, as the white parasol, &c.—*Kakuda-kātyāyana*, *as*, *m.*, N. of a Brāhman who was a violent adversary of Śākya-muni.—*Kakudāksha* ('*da-ak*'), *as*, *m.*, N. of a man.

ककुन्दर *kakundara*, *am*, *n.* the cavities of the loins; (*kakudmati-dara* ?; cf. *kakudmati* and *kakundara*.)

ककुम्ब *kakubh*, *p. f.* (connected with *kakud*), a peak or summit (cacumen); space, region or quarter, as east, west, &c.; N. of a metre of three Pādas consisting of eight, twelve, and eight syllables respectively, so called because the second Pāda exceeds the others by four syllables; unornamented hair or the hair hanging down as a tail; a wreath of Campaka flowers; splendor, beauty; a Śāstra or sacred treatise; a Rāgiṇī or personified mode of music; the personified quarter of the sky; a daughter of Dakṣha and wife of Dharmā.

Kakubha, *as*, *ā*, *am*, Ved. excelling, distinguished; (*as*), *m.* a kind of goblin or evil spirit; the tree Terminalia Arjuna; a part of a lute called the belly, a wooden vessel covered with leather placed under its neck to render the sound deeper, or a crooked piece of wood at the end of the lute; one of the Rāgas or personified musical modes; N. of a man; N. of a mountain; (*ā*), *f.* space, region, quarter; one of the Rāgiṇīs or female personifications of music.—*Kakubhādānī* ('*bhā-ad*'), *f.* 'food of the sky,' a kind of fragrance or perfume; [cf. *nalī*.]

Kakuha, *as*, *ā*, *am*, Ved. eminent, excelling others, excellent; (*as*), *m.*, Ved. a part of a carriage, perhaps the seat.

ककेरुक *kakeruka*, *as*, *m.* a worm in the stomach.

कक्क *kakk*, a various reading for *kakh*, *q. v.*

कककट *kakkata*, *as*, *m.*, Ved. a species of animal, perhaps a kind of bird.

कककूल *kakkula*, *as*, *m.*, N. of a Bhikshu.

कककूल *kakkola*, *as*, *m.*, N. of a plant bearing a berry, the inner part of which is a waxy and aromatic substance; (*am*), *n.* or *kakkolaka*, *am*, *n.* a perfume prepared from the berries of this plant.

कककल *kakkalla*, *as*, *m.* a patronymic of Guṇaṇḍra.

ककख *kakkh*, a various reading for *kakh*, *q. v.*

ककखट *kakkhaṭa*, *as*, *ā*, *am*, hard, solid; (*ī*), *f.* chalk.—*Kakkhaṭa-patraka*, *as*, *m.* the plant Corchorus Olitorius; (rope is made from its fibre.)

ककक्ष *kaksha*, *as*, *m.* (said to be fr. rt. *kash*), a lurking or hiding-place; an inner recess, the interior of a forest; a forest of dead trees, a dry wood (the lair of wild beasts), grass, dry grass; a spreading creeper, a climbing plant; the armpit (as the most concealed part of the human body); the side or flank; the orbit of a planet or the circle anciently termed a deferent; sin; a buffalo; a gate; the Beleric Myrobalan or Terminalia Belerica; (*ā*), *f.* painful boils in the armpit, side, shoulder, &c.; an elephant's rope, the string round his neck, also his girth; a woman's girdle or zone; a surrounding wall, a wall; a place surrounded by walls; a court or court-yard; an enclosure; a secluded portion of an edifice; a private or inner chamber, the private apartment for women &c., a room in general; a particular part of a carriage;