

bharana (°tha-ābh°), *am*, n. a neck-ornament, a necklace; a shorter *N.* of the work called Sarasvatī-kāṇṭhābharana. — *Kāṇṭhābharana-darpaṇa*, *as*, m. a commentary of Rāmasiṅha-deva on the last. — *Kāṇṭhābharana-mārjana*, a commentary by Hari-nātha on the same work. — *Kāṇṭhāvasakta* (°tha-av°), *as*, *ā*, *am*, clinging to the neck, embracing. — *Kāṇṭhī-rava*, *as*, m. a lion (roaring from the throat); an elephant in rut; a pigeon; (i), f. the plant *Gendarussa Vulgaris*. — *Kāṇṭhe-kāla*, *as*, m. an epithet of Siva ('blue on the neck'). — *Kāṇṭhe-viddha*, *as*, m., *N.* of a man. — *Kāṇṭhesvara-tīrtha* (°tha-ī°), *N.* of a Tīrtha. — *Kāṇṭhokta* (°tha-uk°), *am*, n. personal testimony.

Kāṇṭhaka, *as*, m., *N.* of a horse of Śākya-muni; [cf. *kaṇṭhaka*.]

Kāṇṭhataḥ, *ind.* from the throat, with distinct words, explicitly.

Kāṇṭhthā, *f.* a necklace of one string or row.

Kāṇṭhīm, *i*, *īnī*, *i*, belonging to the throat.

Kāṇṭhya, *as*, *ā*, *am*, being at or in the throat; suitable to the throat; belonging to the throat, pronounced from the throat, guttural; (according to a Prāśākhya the guttural letters are *a*, *h*, and the *Jihvāmūliya*; according to Pāṇini *a*, *h*, *kh*, *g*, *gh*, *ṅ*, and *h*; according to Vopadeva also *e*). — *Kāṇṭhya-varṇa*, *as*, m. a guttural letter. — *Kāṇṭhya-svara*, *as*, m. a guttural vowel, i. e. *a* and *ā*.

काण्डल *kaṇḍhāla*, *as*, m. a boat, a ship; a hoe, a spade; war; an esculent root, *Arum Campanulatum*; a camel [cf. *kaṇḍhāśana* and *kaṇḍolā*]; a churning-vessel; (*ā*), *f.* a churning-vessel.

Kāṇḍhīla, *as*, m. a camel; (*as*, *ā*), *m. f.* a churning-vessel.

काण्ड *kaṇḍ*, *cl. 1.* P. A. *kaṇḍati*, *-te*, *-ditum*, to be glad; *cl. 10.* P. *kaṇḍayati*, *-yitum*, to separate the chaff from the grain; to protect; [cf. *kaḍ*: cf. also *Lith. kändu*, 'to bite'; *Cambro-Brit. cat.* 'a fragment.']

Kāṇḍana, *am*, n. threshing, separating the chaff from the grain in a mortar; that which is separated from the grain, chaff; (i), *f.* a wooden bowl or mortar in which the cleaning or threshing of grain is performed.

काण्डरा *kaṇḍarā*, *f.* a sinew (of which sixteen are considered to be in the human body); a principal vessel of the body, a large artery, vein, &c.

काण्डरीक *kaṇḍarīka*, *as*, m., *N.* of a son of Kāṇḍika.

काण्डानक *kaṇḍānaka*, *as*, m., *N.* of a servant of Siva.

काण्डिका *kaṇḍikā*, *f.* a short section, the shortest subdivision in the arrangement of certain Vedic compositions, as in the White Yajur-veda; [cf. *kāṇḍa* and *kāṇḍikā*.]

काण्डु *kaṇḍu*, *us*, *m. f.* or usually *kaṇḍā*, *ūs*, *f.* (fr. rt. *kaṇḍ*), scratching; itching, the itch; (*us*), *m.*, *N.* of a Rishi. — *Kāṇḍū-karī*, *f.* the plant *Mucuna Pruritus*. — *Kāṇḍū-ghna*, *as*, m. the plant *Cathartocarpus* (*Cassia*) *Fistula*; white mustard. — *Kāṇḍūmakā*, *f.* (*makā* = *makhikā* or *masaka*), a kind of insect with a poisonous bite. — *Kāṇḍū-mat*, *ān*, *atī*, *at*, scratching, itching. — *Kāṇḍū-ādi*, *ayas*, *m. pl.* the nominal verbs, in the list of which *kaṇḍūyati* is the first.

Kāṇḍuka, *as*, m., *N.* of a barber.

Kāṇḍura, *as*, *ā*, *am*, scratching; (*as*), *m.* the plant *Momordica Charantia*, a species of reed; (*ā*), *f.* the plants *Mucuna Pruritus* and *Aty-amlapam*.

Kāṇḍūti, *i*, *f.* scratching; itching, the itch.

Kāṇḍūya, *nom.* P. A. *kaṇḍūyati*, *-te*, *-yitum*, to scratch, scrape, rub: *Desid. kaṇḍūyīyishati*.

Kāṇḍūyat, *an*, *anti*, *at*, scratching, rubbing.

Kāṇḍūyana, *am*, n. scratching, scraping, rubbing, itching; (i), *f.* a brush for rubbing.

Kāṇḍūyanaka, *as*, *i*, *am*, scratching, scraping; (*us*), *m.* a tickler, one who tickles or scratches.

Kāṇḍūyamāna, *as*, *ā*, *am*, scratching.

Kāṇḍūyā, *f.* scratching, itching.

Kāṇḍūyita, *am*, *n.* scratching.

Kāṇḍūyitrī, *tā*, *trī*, *tri*, scratching, a scratcher.

Kāṇḍūrā, *f.* the plant *Mucuna Pruritus*; 'what causes itching,' alluding to the irritating property of this plant.

Kāṇḍūla, *as*, *ā*, *am*, having or feeling the itch, itchy; (*as*), *m.* an esculent root (*Arum Campanulatum*).

काण्डोल *kaṇḍola*, *as*, m. a basket for holding grain, made of bamboo or canes; a safe, any place in which provisions are kept; a camel; [cf. *kaṇḍhāla*; (i), *f.* the lute of the *Cāṇḍāla*; [cf. *kaḍola*, *gaṇḍola*.] — *Kāṇḍola-viṇā*, *f.* the lute of the *Cāṇḍāla*, a vulgar lute.

Kāṇḍolaka, *as*, m. a basket, a safe, a store-room.

काण्डोप *kaṇḍoṣha*, *as*, m. a caterpillar.

काण्व *kaṇva*, *as*, *ā*, *am* (said to be fr. rt.

kaṇ), deaf; (*as*), *m.*, Ved. a peculiar class of evil spirits, against whom charms are used; a praiser; *N.* of a renowned Rishi, author of several hymns of the *Rig-veda*; he is called a son of Ghora and is said to belong to the family of Angiras; (*ās*), *m. pl.* the family or descendants of Kaṇva; (besides the celebrated Rishi there occur a *Kaṇva Nārshada*, *Kaṇva Śrāyasa*, *Kaṇva Kāśyapa*, the founder of a Vedic school; a prince, son of Pratiṛatha and father of Medhātithi; a son of Apratiṛatha; a son of Ajamīdha and father of Medhātithi; the author of a law-book; a grammarian.) The name *Kaṇva* was perhaps originally mythic, and afterwards transferred to a human family, as was the case with the name Angiras; (*am*), *n. sin. evil.* — *Kaṇva-jambhana*, *as*, *i*, *am*, Ved. consuming or destroying the evil spirits called *Kaṇvas*. — *Kaṇva-tama*, *as*, *ā*, *am*, Ved. very much like *Kaṇva*, very wise. — *Kaṇva-mat*, *ān*, *atī*, *at*, Ved. prepared after the manner of the *Kaṇvas* (as *Soma*); (*Sāy.*) united with praisers or with the *Kaṇvas* (as *Indra*). — *Kaṇva-vaṭ*, *ind.* like *Kaṇva*. — *Kaṇva-sakhi*, *ā*, *m.*, Ved. a friend of the *Kaṇvas*, friendly disposed towards them. — *Kaṇva-hotṛī*, *tā*, *m.*, Ved. one whose *Hotṛi* priest is a *Kaṇva*.

Kaṇvāya, *nom.* A. *kaṇvā-yate*, *-yitum*, to do mischief; perhaps originally 'to act like a *Kaṇva* or evil spirit.'

कत *kata*, *as*, m. the clearing nut plant; see the following; *N.* of a Muni or saint. — *Kata-phala*, *as*, m. the clearing nut plant.

Kataka, *as*, m. the clearing nut plant, *Strychnos Potatorum*, (one of the seeds of this plant being rubbed upon the inside of the water-jars used in Bengal occasions a precipitation of the earthly particles diffused through the water and removes them.)

कतम *katama*, *as*, *ā*, *at* (superlative of 2. *ka*; declined as a pronom., Gram. 236), who or which of many? (e. g. *katamena pathā yātās te*, by which road have they gone?). *Katama* is often a mere strengthened substitute for *ka*, the superlative affix imparting emphasis. Hence it may occasionally be used for 'who or which of two?' (e. g. *tayoḥ katamaṃai*, to which of these two?). It may optionally be compounded with the word to which it refers (e. g. *katamaḥ Kāṣhāḥ* or *katama-kāṣhāḥ*, which *Kāṣha* out of many?). When followed by *ca* and preceded by *yatama* an indefinite expression is formed equivalent to 'any whatsoever,' 'any whatsoever,' &c. (e. g. *yatamad eva katamaḥ ca vidyāt*, he may know anything whatsoever). In negative sentences *katama* with *ena* or *katama* with *api* = not even one, none at all (e. g. *na katamaḥ cānāhaḥ*, not even on a single day, on no day at all). In addition to the above uses *katama* is said to mean 'best,' 'excessively good-looking'; [cf. 3. *ka*.] — *Katamoraga* (°ma-ur°), *as*, m., *N.* of a man.

Katara, *as*, *ā*, *at* (comparative of 2. *ka*; declined

as a pronom., Gram. 236), who or which of two? whether of two? Analogously to *katama* above *katara* may occasionally be used to express 'who or which of many?' (e. g. *katarasyaṃ dśī*, in which quarter?), and may optionally be compounded with the word to which it refers (e. g. *kataraḥ Kāṣhāḥ* or *katara-kāṣhāḥ*). In negative sentences *katara* with *ena* = neither of the two (e. g. *na kataras-čana jigye*, neither of the two was conquered; [cf. Gr. *ōtēpos*, *kōtēpos*; Goth. *hwathar*; Eng. *wether*; Lat. *uter*; Old Germ. *huedar*; Slav. *kotoryi*.])

Kataratas, *ind.* on which of the two sides?

1. *kati* (fr. 2. *ka*, declined in pl. only Gram. 227. *a*, all the cases except the nom. voc. and acc. taking terminations, whereas the correlative *iti* has become fixed as an indeclinable adverb), how many? quot? several (e. g. *kati devāḥ*, how many gods? *kati vyāpādāyati kati vā tādayati*, some he kills and some he strikes). In the sense of 'several,' 'some,' *kati* is generally followed by *cid* or *api* (e. g. *katicid ahāni*, for several or some days). *Kati* may be used as an adverb with *cid* in the sense of 'oftentimes,' 'much,' 'in many ways' (e. g. *katicit stutaḥ*, much or often praised). *Kati-kṛitvas*, *ind.* how many times? *kati-vīdha*, *as*, *ā*, *am*, of how many kinds? *kati-śas*, how many at a time?

Katitha, *as*, *i*, *am*, to what place or stage or degree advanced? (the how-maniest?) with *cid* = advanced to such and such a point (e. g. *aḥam katithastid āsa*, I was so far advanced on to such and such a point).

Katidhā, *ind.* in how many places? in how many parts? how often? *katidhā cit*, everywhere.

Katipaya, *as*, *ā* or *i*, *am* (pl. *m. e* and *ās*), several, some; a certain number, so many; *kati-payena aharganena*, after some days; also *kati-payatr ahobhīḥ*, *kati-payāhasya*, &c. — *Katipayena* or *katipayāt*, *ind.* with some exertion: [the affix *paya* has been compared with Gr. *πῶσις*.]

Katipayatha, *as*, *i*, *am*, advanced to a certain place or degree.

कतमाल *katamāla*, *as*, m. fire; the right form is *khatamāla*; [cf. also *katamāla* and *karamāla*.]

कति 2. *kati*, *i*, *m.*, *N.* of a sage, son of Viśvā-mitra and ancestor of Kātyāyana. (For 1. see above.)

Katkā or *katikā*, *f.*, *N.* of a town.

कतिमुष *katimusha*, *am*, n., *N.* of an *Agra-hāra*.

कत्ताशब्द *kattā-śabda*, *as*, m. the rattling sound of dice.

कत्तृण *kat-triṇa*, *kat-toya*, *kat-tri*. See under 2. *kaḍ*.

कथ *katth*, *cl. 1.* A. *katthate*, *-thitum*, to boast; to mention with praise, to praise or celebrate; to flatter or coax; to abuse, revile.

Katthama, *as*, *ā*, *am*, boasting, praising; a boaster, praiser; (*am*), *n.* boasting.

कथय *kat-paya*, *as*, *ā*, *am* (fr. 2. *kaḍ* and *paya* fr. *pi* = *pyai*), Ved. swelling, rising; (*Sāy.*) one whose waters cause happiness.

कञ् *katr*, *cl. 10.* P. *katrayati*, *-yitum*, to loosen, slacken, remove.

कत्सवर *katsavara*, *am*, n. the shoulder, the shoulder-blade.

कथ *kath* (this rt. is perhaps connected with *katham*), *cl. 10.* P., *ep.* also A. *kathayati*, *-te*, *aor.* *akathat* or *akīkathat*, *-yitum*, to converse with any one (with inst. *c.* alone or after *saha*); to tell, relate, narrate, report, inform, speak about, declare, explain (with acc. of the thing or person spoken about); to describe; to denounce, betray; to suppose, state: *Pass. kathyate*, to be