

called; be regarded or considered as: Desid. *śikathayishati*, to desire to tell; [cf. Goth. *qrath*; Eng. *quoth* and *quote*; Gr. *κωσιλος, κωσιλλω.*]

Kathaka, as, ā, am, a narrator, a relater, one who recites a story or who publicly reads and expounds the Purāṇas &c., one who speaks or tells; (*as, ā*), m. f. the speaker of a prologue or monologue; a professional story-teller; chief actor; (*as*), m., N. of a man.

Kathana, as, ā, am, telling, talkative; (*am*), n. the act of telling, narration, relating, informing.

Kathanīya, as, ā, am, to be said, to be told or declared; worthy of relation, to be named.

Kathayāna, as, ā, am, telling, speaking.

Kathayitavya, as, ā, am, to be told, to be mentioned to be communicated.

1. *kathā, f.* conversation, speech, tale; a fable, a feigned story; talk, mention; (in phil.) disputation; *kā kathā* (with gen. or more commonly with loc. and sometimes with *prati*), what should one say of? how should one speak of? (e.g. *eko 'pi kṛicīhrād varteta, bhūyasām kathāiva kā*, even one person would live with difficulty, what should one say of many? i. e. how much more many?).

— *Kathākrama* ('*thā-āk*'), *as, m.* the commencement of a conversation. — *Kathā-śhala, am, n.* the device of a fable. — *Kathā-java, as, m.* N. of a man. — *Kathānūrāga* ('*thā-an*'), *as, m.* attention, taking pleasure in a discourse. — *Kathānta* ('*thā-an*'), *as, m.* end of a conversation. — *Kathāntara* ('*thā-an*'), *am, n.* the course of a conversation. — *Kathā-pīṭha, N.* of the first Lambaka or book of the Kathā-sarīt-sāgara. — *Kathā-prabandha, as, m.* a narrative, a tale, a composed story, a fiction. — *Kathā-prasanga, as, m.* connection of speeches or discourse, talking, conversation, speaking to or with, rumour, report; (*as, ā, am*), talkative, talking much and foolishly, half-witted, foolish; a conjuror, a dealer in antidotes &c. — *Kathā-prāna, as, m.* an actor, the speaker of a prologue or monologue, the introducer of a drama; a professed story-teller. — *Kathā-māya, as, ī, am*, consisting of tales. — *Kathā-mukha, am, n.* the introduction to a tale; N. of the second Lambaka or book of the Kathā-sarīt-sāgara. — *Kathā-yoga, as, m.* conversation, talk, discourse. — *Kathā-rambha* ('*thā-ār*'), *as, m.* beginning of a story or narrative, story-telling. — *Kathārambha-kāla* ('*thā-ār*'), *as, m.* story-beginning-time. — *Kathārāma* ('*thā-ār*'), *as, m.* garden of fable. — *Kathārāva* ('*thā-ar*'), *as, m.* N. of a collection of stories attributed to Sivadāsa. — *Kathāṭāpa* ('*thā-āl*'), *as, m.* speech, conversation. — *Kathāśeṣha* ('*thā-av*'), or *kathā-śeṣha, as, ā, am*, one of whom only the narrative remains, i. e. deceased, dead; *kathāśeṣhatām gatah*, deceased, dead. — *Kathā-virakta, as, ā, am*, reserved, taciturn, disliking conversation. — *Kathā-sangraha, as, ni.* a collection of tales or fables. — *Kathā-sarīt-sāgara, as, m.* the ocean of the rivers of stories; title of a work of Somadeva. — *Kathodvaya* ('*thā-ud*'), *as, m.* the beginning of a tale, introduction to a tale. — *Kathodghāta* ('*thā-ud*'), *as, m.* the opening of a drama by the character that first enters overheard and repeating the last words of the prelude. — *Kathopakathana* ('*thā-up*'), *am, n.* conversation, conference, narration. — *Kathopākhyāna* ('*thā-up*'), *am, n.* narration, narrative, relation, telling a story.

Kathānaka, am, n. a small tale; [cf. *kṛayānaka, bhayānaka, &c.*]

Kathāpaya, nom. P. kathāpayati, -yitum, to tell, relate, &c.

Kathika, as, ī, am, a narrator, a relater, a story-teller by profession.

Kathita, as, ā, am, told, said, related; (*am*), n. a conversation, discourse. — *Kathita-pada, am, n.* repetition, tautology.

Kathī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to transform into a tale. — *Kathī-kṛita, as, ā, am*, transformed into a tale, deceased, dead (e.g. *kathī-kṛitam vapuh*, a body of which one can only give a history, a deceased body).

Kathya, as, ā, am, to be spoken about, to be told, fit to be mentioned.

Kathyamāna, as, ā, am, being told or mentioned, under narration.

कथम् *katham* (fr. 2. *ka*), ind. how? in what manner? whence? (e.g. *katham etat*, how is that? *katham idānim*, how now? what is now to be done? *katham mārātmake tvayi vīsvāsah*, how can there be reliance on thee of murderer mind? *katham utśrīya tvām gaccheyam*, how can I go away deserting you? *katham buddhivā bhavishyati sā*, how will she be when she awakes? *katham mṛityuh prabhavati vedavidām*, whence is it that death has power over those that know the Veda? *katham avagamyate*, whence is it inferred?). Sometimes *katham* merely introduces an interrogation (e.g. *katham ātmānam nivedayāmi kathām vā ātmā-phāram karomi*, shall I declare myself or shall I withdraw?).

Katham is often found in connection with the particles *iva, nāma, nu, svīd*, which appear to generalize the interrogation (how possibly? &c.); with *nu* it sometimes = *kīnu* or *kutas* (e.g. *katham nu*, how much more! *na kathām nu*, how much less!).

Katham is often connected, like *kim*, with the particles *ēna, ēd*, and *api*, which give an indefinite sense to the interrogative (e.g. *katham ēna*, in no way, not at all). When not itself negative *katham ēna* = in some way, some how; scarcely, with difficulty; *na kathām ēna*, in no way; *kathācēt*, some how or other, by some means or other, in any way, with some difficulty, scarcely, in a moderate degree, a little; *na kathācēt*, not at all, in no way whatever; *na kathācēt na*, in no way, not, i. e. most decidedly; *yathā kathācēt*, in any way whatsoever; *kathācēt yadi jīvati*, it is with difficulty that he lives; *katham api*, some how or other, with some difficulty, scarcely, a little; *katham api na*, by no means, not at all. In addition to the above senses lexicographers assert that *katham* may imply 'amazement, surprise, pleasure, abuse'; [with *katham* cf. Gr. *κάρδ.*]

At the beginning of an adjective compound *katham* may have the same sense as *kim*. — *Katham-rūpa, as, ā, am*, of what shape? — *Katham-vīrya, as, ā, am*, of what power? — *Kathan-kathika, as, ā, am* (fr. *katham katham*), one who is always asking questions, an inquisitive person. — *Kathan-kathika-tā, f.* questioning, inquiring, inquisitiveness. — *Kathan-kathita* (?), *as, m.* an interrogant, one who puts questions. — *Kathan-karman, ā, ā, a*, how acting? — *Kathan-kāram, ind.* in which manner? — *Kathan-tā, f.* enquiry, question, demand. — *Katham-pramāna, as, ā, am*, of what measure? — *Katham-bhāva, as, m.* what state? — *Katham-bhūta, as, ā, am*, how being? of what kind?

2. *kathā, ind.* (for *katham*), Ved. how? whence? why? Sometimes merely a particle of interrogation (e.g. *kathā śrīyoti Indraḥ*, does Indra hear? *yathā kathā ēa*, in any way whatsoever).

कद 1. *kad, cl. 1. A. kadate, -ditum, perf.* *śakāda*, to be confused, suffer mentally; to grieve; to confound; to kill or hurt; to call; to cry or shed tears; *śakāda kulānam*, he accomplished a destruction; [cf. Gr. *κῆδος*; Goth. *hatan*: cf. also *kand.*]

Kadana, am, n. destruction, killing, slaughter; war, sin. — *Kadana-pura, am, n.* N. of a town. — *Kadana-priya, as, ā, am*, loving slaughter.

कद 2. *kad, ind.* (originally the neuter form of the interrogative pronoun *ka*), Ved. a particle of interrogation, where? *Kad* is used, like *kim*, with the particles *ēna* and *ēd* (e.g. *na kācāna upadīh śrīyve rathasya*, not at any time or in any manner is heard the noise of thy chariot; *veti dvah kalcīd ā*, he comes from heaven now and then). *Kalcīd* is sometimes used, like the simple *ka*, as a particle of interrogation (e.g. *ka cēd dṛishṭā trayāḥ Damayanti*, was Damayanti seen by thee?). *Kalcīd* may some-

times be equivalent to 'I hope that' (e.g. *vyādhir na kacēt te śarīram pratibādhate*, I hope no illness afflicts thy body).

Kad at the beginning of a compound marks the uselessness, badness or defectiveness of anything; as in the following examples. — *Kat-trīṇa, am, n.* a fragrant grass; the plant Pistia Stratiotes. — *Kat-toya, am, n.* an intoxicating drink, wine or vinous spirit. — *Kat-trī, ayaṣ, m. pl.* three inferior articles. — *Kad-akshara, am, n.* a bad letter, bad writing. — *Kad-agni, is, m.* some or a little fire. — *Kad-adhvan, ā, m.* a bad road. — *Kad-anna, am, n.* bad food. — *Kad-apatya, am, n.* bad posterity; bad children. — *Kad-abhyāsa, as, m.* a bad habit. — *Kad-ārtha, as, m.* a useless thing; (*as, ā, am*), useless, unmeaning; having what purpose or aim? — *Kadārthana, am, ā, n. f.* tormenting, torture. — *Kadārthaya, nom. P. kadārthayati, -yitum*, to despise, to estimate lightly; to torment, torture, trouble. — *Kadārthita, as, ā, am*, despised, disdained, rejected; rendered useless. — *Kadārthī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum*, to disdain, despise, to estimate at small value. — *Kadārthī-kṛita, as, ā, am*, despised, disdained, rendered useless and unavailing. — *Kad-arya, as, ā, am*, avaricious, miserly; little, insignificant, mean; bad, disagreeable; (*as*), m. a miser. — *Kadarya-tā, f.* or *kadarya-iva, am, n.* avarice; insignificance; badness. — *Kadarya-bhāva, as, m.* avarice, stinginess. — *Kad-asva, as, m.* a bad horse. — *Kad-ākāra, as, ā, am*, ill-formed, ugly. — *Kad-ākhyā, am, n.* the plant *Costus Speciosus* ('having a bad name,' i. e. *kushṭha* or *dusṭha*). — *Kad-ācāra, as, ā, am*, wicked, abandoned, following evil practices; (*as*), m. bad conduct. — *Kad-indriya, āni, n. pl.* bad organs of sense. — *Kad-ushṭra, as, m.* a bad camel. — *Kad-ushṇa, as, ā, am*, tepid, lukewarm; (*am*), n. warmth, lukewarmness, gentle warmth; [cf. *kavoshṇa, koshṇa.*] — *Kad-ratha, as, m.* a bad carriage. — *Kad-rat, ān, atī, at*, containing the word *ka*. — *Kad-vaḍa, as, ā, am*, speaking ill or inaccurately or indistinctly; contemptible, vile, base. — *Kal-tala, see s. v.*

कद *ka-da, as, m.* a cloud. See 4. *ka*.

कदक *kadaka, as, m.* an awning; [cf. *kandaka.*]

कदन *kadana. See under 1. kad.*

कदम्ब *kadamba, as, m.* (said to be fr. 1. *kad*), the tree *Nauclea Cadamba*, a tree with orange-coloured fragrant blossoms; the mustard-seed plant, *Sinapis Dichotoma*; a kind of grass, *Andropogon Serratus*; a particular mineral substance; turmeric; (ī), f., N. of a plant; (*am*), n. a multitude, an assemblage or collection. — *Kadamba-pushpā* or *ī, f.* a plant, the flowers of which resemble those of the *Kadamba*, commonly called *Mandiri*. — *Kadamba-vāyu, us, m.* a fragrant breeze; — *Kadambānīla* ('*ba-an*'), *as, m.* a fragrant breeze, spring.

Kadambaka, as, m. the plant *Nauclea Cadamba*, *Sinapis Dichotoma*, = *hardūru*; (*am*), n. a multitude.

Kadambada, as, m. the mustard-seed plant, *Sinapis Dichotoma*.

कदर *kadara, as, m.* a saw; an iron goad for guiding an elephant; N. of a tree, which may be substituted for *Khadira* as a sacrificial post; a white sort of *Mimosas*; (*as, am*), m. n. a corn, a callosity of the feet caused by external friction; (*am*), n. coagulated milk; [cf. *kankarā, kaṭvara, kaṭura, &c.*]

कदल *kadala, as, ī, m. f.* the plantain tree (*Musa Sapientum*), called also banana. It has a soft perishable stem, poetically a symbol of the frailty of human life; (*ā*), f., N. of several plants, *Pistia Stratiotes*; *Bombax Heptaphyllum*; (*ī*), f. a kind of deer, the hide of which is used as a seat &c.; a flag, a banner, a flag carried by an elephant. — *Kadali-skandha, as, m.* a kind of illusion.

Kadalaka, as, m. the plantain or banana tree, *Musa Sapientum*.