

(= *sukha-payas*, Nir. vi, 3; and accordingly = *sukha-karam payo yasya*, Sāy.)

कत् *katr.* cl. 10. P. *katrayati*, to loosen, slacken, remove, Dhātup. xxxv, 60; (cf. *kart, kartr.*)

कत्सवर *katsavara*, as, m. the shoulder, shoulder-blade, L.

कथ *kath*, cl. 10. P. (ep. also *Ā.*) *kathayati* (-te), aor. *acakathat* (Pān. vii, 4, 93, Kās.) and *acikathat* (Vop.), to converse with any one (instr., sometimes with *saha*), MBh.; to tell, relate, narrate, report, inform, speak about, declare, explain, describe (with acc. of the thing or person spoken about), MBh.; R.; Śak. &c.; to announce, show, exhibit, bespeak, betoken, Mn. xi, 114; Śak. 291, 4; Suśr. &c.; to order, command, Pañcat. 57, 22; to suppose, state, MBh. iii, 10668; Mn. vii, 157: Pass. *kathyate*, to be called, be regarded or considered as, pass for, Pañcat.; Hit. &c.; [fr. *katham*, 'to tell the how'; cf. Goth. *quithan*; Old High Germ. *quethan* and *quedan*; Eng. *quoth* and *quote*.]

Kathaka, mfn. relating, reciting, Sāntis.; (as), m. a narrator, relater, one who recites a story (or who publicly reads and expounds the Purāṇas &c.), one who speaks or tells, a professional story-teller, MBh.; Kathās. &c.; the speaker of a prologue or monologue, chief actor, L.; N. of a man; of a being in the retinue of Skanda.

Kathana, mfn. telling, talkative, W.; (am), n. the act of telling, narration, relating, informing, Suśr.; Bhartṛ.; Pañcat. &c.

Kathanika, as, m. a narrator, story-teller, Hcar.

Kathaniya, mfn. to be said or told or declared, worthy of relation or mentioning, MBh.; BhP. &c.; to be called or named, Śrutab.

Kathayāna, mfn. (ep. pres. p.) relating, telling, MBh. iii, 2906.

Kathayitavya, mfn. to be told or mentioned; to be communicated, Śak. 233, 4.

1. **Kathā** (for 2. see col. 3), f. conversation, speech, talking together, ĀśvGr.; MBh.; Mn. &c.; talk, mention; (*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 kṛicchrād varteta bhūyasām tu kathāva kā*, even one person would live with difficulty, what should one say of many? i. e. how much more many? Kathās. iv, 123; *kā kathā bāna-samdhāne*, what mention of fitting the arrow? i. e. what necessity for fitting the arrow? Śak. 53 a); story, tale, fable, MBh.; R.; Hit. &c.; a feigned story, tale (as one of the species of poetical composition), Sāh. 567; Kāvyaḍ.; Story (personified), Kathās.; (in log.) discussion, disputation, Sarvad. — **kośa**, m., N. of a work. — **kautuka**, n., N. of a work. — **krama**, m. uninterrupted progress of conversation, continuous conversation, Kathās. — **caṇa**, mfn. famous by report, far renowned, Sarvad. 99, 6. — **chala**, n. or **chala**, the device or artifice or guise of fables, Hit. — **java**, m., N. of a pupil of Bāshkali, VP. — **di** (*kathādi*), m., N. of a gaṇa, Pān. iv, 4, 102. — **nurāga** (*kathānu*), m. taking pleasure in a story, attention to a discourse. — **nta** (*kathānta*), m. end of a conversation. — **ntara** (*kathāntara*), n. the course of a conversation, Mṛicch.; Kathās. — **pīṭha**, n. 'pedestal of Story,' N. of the first Lambaka or book of the Kathā-sarit-sāgara. — **prabandha**, m. a continuous narrative, the connection or course of a narrative, tale, composed story, fiction. — **prasaṅga**, m. occasion to speak or talk; course of conversation, Naish.; Hit.; (*ena* or *āt*), ind. on the occasion of a conversation, in the course of conversation, Kathās.; Comm. on Kāvyaḍ.; (mfn.) talkative, talking much, half-witted, L.; a conjurer, dealer in antidotes &c. — **prāṇa**, m. an actor, the speaker of a prologue or monologue, the introducer of a drama; a professed story-teller, L. — **mātra**, n. a mere story, nothing but a narrative; (mfn.) one of whom nothing but the narrative is left, i. e. deceased, dead, BhP. xii, 2, 44; — **trāvaśishṭa**, mfn. id., BhP. xii, 2, 36; — **trāvaśishṭa**, mfn. id., MBh. xv, 988; (cf. *kathāvaśishṭa* and *kathā-śeṣha*). — **mukha**, n. the introduction to a tale, Pañcat.; N. of the second Lambaka or book of the Kathā-sarit-sāgara. — **mṛita-nidhi** (*kathāmṛit*), m., N. of a work. — **yoga**, m. conversation, talk, discourse, MBh.; Hariv.; Hit. — **rambha** (*kathāra*), m. beginning of a story or tale, story-telling; — **kāla**, m. story-beginning-

time, Hit. — **rāma** (*kathāra*), m. garden of fable.

— **rnava** (*kathārṇa*), m., N. of a work. — **lakshana**, n., N. of a work. — **lāpa** (*kathāla*), m. speech, conversation, discourse, Kathās.; Hit. — **vatāra**, m. incarnation of Kathā or Story. — **valī** (*kathāva*), f. a string or collection of stories, Kathās. — **vaśeṣha** (*kathāva*), m. a narrative as the only remainder, (°m *√gam*, to enter into a state in which nothing is left but the story of one's life, i. e. to die, Naish.); (mfn.) one of whom nothing remains but his life-story, i. e. deceased, dead; — **tā**, f. the state of the above, (*kathāvaśeṣhatām gatah*, deceased, dead, Prab.) — **vaśeṣhi-√bhū** (*kathāva*), to die, Kād.; (cf. the last.) — **virakta**, mfn. disliking conversation, reserved, taciturn. — **śeṣha**, mfn. = *kathāvaśeṣha* above, Rājat. — **saṅgraha**, m. a collection of tales or fables. — **sarit-sāgara**, m. 'the ocean of rivers of stories,' N. of a work by Soma-deva. **Kathōdaya**, m. the beginning of or introduction to a tale, BhP. **Kathōdghāta**, m. the beginning of a tale, Ragh. iv, 20; (in dram.) the opening of a drama by the character that first enters overheard and repeating the last words of the Sūtra-dhāra or manager (cf. *udghātyaka*), Sāh. 290; Daśar. **Kathōpakathana**, n. conversation, talking together, conference, narration. **Kathōpākhyāna**, n. narration, narrative, relation, telling a story.

Kathānaka, am, n. a little tale, Vet.; Hcar. &c.

Kathāpaya, Nom. P. *kathāpayati*, to tell, relate, recite.

Kathika, mfn. a narrator, relater, story-teller by profession, W.

Kathita, mfn. told, related, reckoned, Mn. vii, 157; (am), n. conversation, discourse, MBh.; Śak.; narration, tale, Ragh. xi, 10. — **pada**, n. repetition, tautology, W.

Kathī-√kṛi, to reduce to a mere tale. **Kathī-kṛita**, mfn. reduced to a mere tale, i. e. deceased, dead (e. g. *kathī-kṛitam vapuḥ*, a body reduced to a mere tale, a dead body, Kum. iv, 13).

Kathya, mfn. to be spoken about or told, fit to be mentioned, R.; to be related, Daś.

कथम् *katham*, ind. (fr. 2. *ka*), 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 viśvāśah*, how can there be reliance on thee of murderer's mind? *katham utsrija tvām gaccheyam*, how can I go away deserting you? *katham buddhvā bhaviṣhyati sā*, how will she be when she awakes? *katham mṛityuḥ 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 katham vātmapahāram karomi*, shall I declare myself or shall I withdraw?).

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

Katham is often connected, like *kim*, with the particles *cana*, *cid*, and *api*, which give an indefinite sense to the interrogative (e. g. *katham cana*, in any way, some how; scarcely, with difficulty; *na katham cana*, in no way at all; *kathamcid*, some how or other, by some means or other, in any way, with some difficulty, scarcely, in a moderate degree, a little; *na kathamcid*, not at all, in no way whatever; *na kathamcid na*, in no way not, i. e. most decidedly; *yathā kathamcid*, in any way whatsoever; *kathamcid 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), RV. &c.; according to lexicographers *katham* is a particle implying amazement; surprise; pleasure; abuse.

Katham (in comp. for *katham*; at the beginning of an adjective compound it may also have the sense of *kim*). — **ruru**, m., N. of a Rājārshi, Sāy. on RV. iv, 16, 10. — **rūpa**, mfn. of what shape? R. — **virya**, mfn. of what power? R. iii, 73, 9. — **kathika**, mfn. one who is always asking questions, an inquisitive person, L.; — **tā**, f. questioning, inquiring, inquisitiveness, L. — **karman**, mfn. how acting? — **kāram**, ind. in what manner? how? Naish.; Śis. ii, 52. — **jātīyaka**, mfn. of what kind? Pat. — **tarām**,

ind. still more how or why? (used in emphatic questions), Sarvad. 105, 12. — **tā**, f. 'the how,' the what state? Yogas. — **pramāna**, mfn. of what measure? R. — **bhāva**, m. = *-tā* above, Comm. on KātyŚr. — **bhūta**, mfn. how being, of what kind? Caurap.

2. **Kathā** (for 1. see col. 1), ind. (Ved. for *kathām*, Pān. v, 3, 26) how? whence? why? RV.; AV. viii, 1, 16; TS. &c.; (*yathā kathā ca*, in any way whatsoever, ŚBr. iv); sometimes merely a particle of interrogation (e. g. *kathā śṛiṇoti . . . Indraḥ*, does Indra hear? RV. iv, 23, 3; *kathā—kathā*, whether—or? TS. ii, 6, 1, 7).

कद् 1. *kad*, cl. 1. *Ā.* *kadate*, *cakāda* (R. ed. Gorresio vi, 65, 23; but ed. Bomb. vi, 86, 24 reads *cakāra*), to be confused, suffer mentally; to grieve; to confound; to kill or hurt; to call; to cry or shed tears, Dhātup. xix, 10.

Kadana, am, n. destruction, killing, slaughter, MBh.; R.; Pañcat. &c. — **pura**, n., N. of a town, L. — **priya**, mfn. loving slaughter, BhP. vii, 12, 13.

Kadamba, as, m. (Uṇ. iv, 82) Nauclea Cadamba (a tree with orange-coloured fragrant blossoms), MBh.; Suśr.; Megh. &c.; white mustard, L.; Andropogon Serratus, L.; turmeric, L.; a particular mineral substance, L.; a particular position of the hand; (in astron.) the pole of the ecliptic, Comm. on Sūryas.; an arrow (cf. *kādamba*), L.; N. of a dynasty; (ī), f., N. of a plant, L.; (am), n. a multitude, assemblage, collection, troop, herd, Git.; Sāh. &c. — **da**, m. Sinapis Dichotoma, L. — **pushpā**, f., N. of a plant (the flowers of which resemble those of the Kadamba, commonly called Muṇḍeri), L.; (ī), f., N. of a plant, Suśr. — **bhrama-maṇḍala**, n. (in astron.) the polar circle of the ecliptic. — **yud-dha**, n. a kind of amorous play or sport, Vātsy. — **vallārī**, f., N. of a medicinal plant, L. — **vāyu**, m. a fragrant breeze. — **vṛitta**, n. = *bhrama-maṇḍala* above. **Kadambānila**, m. a fragrant breeze; 'accompanied by fragrant breezes,' the rainy season, Kir. iv, 24.

Kadambaka, as, m. Nauclea Cadamba, VarBṛS.; Sinapis Dichotoma, L.; Curcuma Aromatica; (*ikā*), f. a particular muscle in the nape of the neck (cf. *kā-lambikā*), L.; (am), n. multitude, troop, herd, Śak.; Kir.; Śis.

Kadambakī-√kṛi, to transform into flowers of the Kadambaka, MBh. vii, 6276.

कद् 2. *kād*, ind. (originally the neuter form of the interrogative pronoun *ka*), a particle of interrogation (= Lat. *nonne*, *num*), RV.; anything wrong or bad, BhP. vii, 5, 28 (cf. below); = *sukha*, Nigh.; *kad* is used, like *kim*, with the particles *cana* and *cid*, 'sometimes, now and then'; *kac-cana* with the negation *na*, 'in no way or manner,' RV.; *kac-cid* is also used, like the simple *kad*, as a particle of interrogation (e. g. *kaccid dṛiṣṭā tvayā rājan Damayantī*, was Damayantī seen by thee, O king?), MBh., or *kaccid* may be translated by 'I hope that;' at the beginning of a compound it may mark the uselessness, badness or defectiveness of anything, as in the following examples. — **akshara**, n. a bad letter, bad writing, L. — **agni**, m. a little fire, Vop. — **adhvan**, m. a bad road, L. — **anna**, n. bad food or little food, BhP.; Śārng.; (mfn.) eating bad food, VarBṛS.; — **tā**, f. the state of bad food, VCāṇ. — **apatya**, n. bad posterity, bad children, BhP. — **artha**, m. a useless thing; (mfn.) having what purpose or aim? RV. x, 22, 6; useless, unmeaning, W. — **arthana**, am, ā, n. f. (fr. *kadar-thaya* below), the act of tormenting, torture, trouble, Daś.; Kathās. — **arthaniya**, mfn. (fr. the next), to be tormented or troubled, Naish.; Hcar. — **arthaya**, Nom. (fr. *kad-artha*) P. *kadarthayati*, to consider as a useless thing, estimate lightly, despise, Bhartṛ.; Vcar.; to torment, torture, trouble, Pañcat.; Kathās.; Naish. &c. — **arthita**, mfn. rendered useless; despised, disdained, rejected. — **arthī-√kṛi**, to disdain, disregard, despise, overlook, MBh.; Bhṛ.; to torment, torture. — **arthī-kṛiti**, f. contempt, disdain; tormenting, torture, Hcar. — **arya**, mfn. avaricious, miserly, stingy, niggardly, Gaut.; ChUp.; Mn. iv, 210, 224; Yājñ. &c.; little, insignificant, mean, W.; bad, disagreeable, W.; (as), m. a miser; — **tā**, f., — **tvā**, n. the state or condition of the above, MBh.; — **bhāva**, m. id., ib. — **aśva**, m. a bad horse, Comm. on Pān. — **ākāra**, mfn. ill-formed, ugly, L. — **ākhyā**, mfn. having a bad name, T.; (am), n. *Costus Speciosus*, L. (commonly called *Kuṣṭha*).