Ka is often followed by the particles *iva, u, nāma, nu, vā, svid*, some of which serve merely to generalize the interrogation (e. g. *kiṃ iva etad*, what can this be? *ka u śravat*, who can possibly hear? *ko nāma jānāti*, who indeed knows? *ko nv ayam*, who is this? *kiṃ nu kāryam*, what is to be done? *ko vā devād anyaḥ*, who possibly other than a god? *kasya svid hṛidayaṃ 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; *kathaṃ sa ghātayati kam*, how does he kill any one? More usually, however, *ka* is only made indefinite when connected with the particles *ća, ćana, ćid, vā*, and *api*, in which case *ka* may sometimes be preceded by the relative *ya* (e. g. *ye ke ća*, any persons whatsoever; *yasyai kasyai ća devatāyai*, to any deity whatsoever; *yāni kāni ća mitrāṇi*, any friends whatsoever; *yat kiṅća*, whatever). The particle *ćana*, being composed of *ća* and *na*, properly gives a negative force to the pronoun (e. g. *yasmād Indrād ṛite kiṅćana*, without which Indra there is nothing), but the negative sense is generally dropped (e. g. *kaśćana*, any one; *na kaśćana*, no one), and a relative is sometimes connected with it (e. g. *yat kiṅćana*, anything whatsoever). Examples of *ćid* with the interrogative are common; *vā* and *api* are not so common, but the latter is often found in classical Sanskṛit (e. g. *kaśćid*, any one; *kećid*, some; *na kaśćid*, no one; *na kiṅćid api*, nothing whatsoever; *yaḥ kaśćid*, any one whatsoever; *kećit—kećit*, some—others; *yasmin kasmin vā deśe*, in any country whatsoever; *na ko 'pi*, no one; *na kimapi*, nothing whatever).

Ka may sometimes be used, like 2. *kad*, 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 Ṛig-veda (X. 121. *kasmai devāya haviṣhā 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, Vishṇu; air or wind; the sun; the mind; the soul; Yama; Kāma-deva, the god of love; fire; a peacock; a N. of Daksha (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; *aśvaka*, a bad horse or like a horse).

कंय्य *kaṃyya, as, ā, am*, or *kaṃyyu, us, us, u* (fr. 1. *kam*), happy, prosperous; according to other authorities also written *kaṃya* or *kaṃyu* or *kaṃva*.

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

कंश *kaṃśa, as, am*, m. n. = *kaṃsa*, 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 *kāṃsya*; (*as*), m., N. of a king of Mathurā, son of Ugra-sena and cousin of the Devakī who was mother of Kṛishṇa, (Ugra-sena being brother of Devaka, who was father of Devakī.) He is usually called the uncle, but was really a cousin of Kṛishṇa, 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 Kṛishṇa, 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 Kṛishṇa, the conqueror of Kaṃsa. — *Kaṃsa-baṇij, k*, m. a brazier or seller of brass vessels. — *Kaṃsa-badha, as*, m. the slaying of Kṛishṇa; title of a comedy of Śesha-Kṛishṇa. — *Kaṃsa-mākshika, 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 Kaṃsā. — *Kaṃsa-han, ā*, m. an epithet of Kṛishṇa, the destroyer of Kaṃsa. — *Kaṃsa-hanana, am*, n. the slaying of Kaṃsa. — *Kaṃsārāti* (*°sa-ar°*), *is*, or *kaṃsāri* (*°sa-ari*), *is*, m. epithet of Kṛishṇa, the enemy of Kaṃsa. — *Kaṃsāsthi* (*°sa-as°*), *i*, n. tutanag, white copper, any alloy of tin and copper. — *Kaṃsodbhavā* (*°sa-ud°*), f. a fragrant earth.

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

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

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

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

ककँ *kak*, cl. 1. A. *kakate, ćakake, kakitum*, 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 Ćātaka; [cf. *kapiñjala*.]

ककुत्सल *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 Daksha and wife of Dharma. (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.) — *Kakutstha, as*, m., N. of a grandson of Ikshvāku and son of Śaśāda, 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 Rāmāyaṇa he is a son of Bhagīratha. — *Kakud-mat* or *kakun-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. *cacūmen* and *culmen* for *caculmen*.] — *Kakudmi-kanyā*, f. a river ('mountain-daughter'). — *Kakud-min, ī, inī, i*, peaked, humped; (*mī*), m. a mountain; a buffalo with a hump on his shoulders; an epithet of Vishṇu; N. of a prince of the Ānartas; (*inī*), f., N. of a river. — *Kakudruma, as*, m. (for *kakud-druma?*), N. of a jackal in the Pañćatantra. — *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. — *Kakudākṣha* (*°da-ak°*), *as*, m., N. of a man.

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

ककुभ् *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 Daksha and wife of Dharma.

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. — *Kakubhādanī* (*°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.

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

कक्कट *kakkaṭa, as*, m., Ved. a species of animal, perhaps a kind of bird.

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

कक्कोल *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.

कक्कुल्ल *kakkvalla, as*, m. a patronymic of Guṇaćandra.

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

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

कक्ष *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;