bharaṇa (°*ṭha-ābh*°), *am*, n. a neck-ornament, a necklace; a shorter N. of the work called Sarasvatī-kaṇṭhābharaṇa. — *Kaṇṭhābharaṇa-darpaṇa*, *as*, m. a commentary of Rāmasiṅha-deva on the last. — *Kaṇṭhābharaṇa-mārjana*, a commentary by Hari-nātha on the same work. — *Kaṇṭhāvasakta* (°*ṭha-av*°), *as*, *ā*, *am*, clinging to the neck, embracing. — *Kaṇṭhī-rava*, *as*, m. a lion (roaring from the throat); an elephant in rut; a pigeon; (*ī*), f. the plant Gendarussa Vulgaris. — *Kaṇṭhe-kāla*, *as*, m. an epithet of Śiva ('blue on the neck'). — *Kaṇṭheviddha*. *as*, m., N. of a man. — *Kaṇṭheśvara-tīrtha* (°*ṭha-īś*°), N. of a Tīrtha. — *Kaṇṭhokta* (°*ṭha-uk*°), *am*, n. personal testimony.

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

Kaṇṭhatas, ind. from the throat, with distinct words, explicitly.

Kaṇṭhikā, f. a necklace of one string or row.

Kaṇṭhin, *ī*, *inī*, *i*, belonging to the throat.

Kaṇṭhya, *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 Prātiśākhya the guttural letters are *a*, *h*, and the *Jihvāmūliya*; according to Pāṇini *a*, *k*, *kh*, *g*, *gh*, *n*, and *h*; according to Vopadeva also *e*.) — *Kaṇṭhya-varṇa*, *as*, m. a guttural letter. — *Kaṇṭhya-svara*, *as*, m. a guttural vowel, i. e. *a* and *ā*.

कण्ठाल *kaṇṭhāla*, *as*, m. a boat, a ship; a hoe, a spade; war; an esculent root, Arum Campanulatum; a camel [cf. *kaṇṭakāśana* and *kaṇḍola*]; a churning-vessel; (*ā*), f. a churning-vessel.

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

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

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

कण्डरा *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.

कण्डरीक *kaṇḍarīka*, *as*, m., N. of a son of Kauśika.

कण्डानक *kaṇḍānaka*, *as*, m., N. of a servant of Śiva.

कण्डिका *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*.]

कण्डु *kaṇḍu*, *us*, m. f. or usually *kaṇḍā*, *ūs*, f. (fr. rt. *kaṇḍ*), scratching; itching, the itch; (*us*), m., N. of a Ṛishi. — *Kaṇḍū-karī*, f. the plant Mucuna Pruritus. — *Kaṇḍū-ghna*, *as*, m. the plant Cathartocarpus (Cassia) Fistula; white mustard. — *Kaṇḍūmakā*, f. (*makā* = *makshikā* or *maśakā*?), a kind of insect with a poisonous bite. — *Kaṇḍūmat*, *ān*, *atī*, *at*, scratching, itching. — *Kaṇḍv-ādi*, *ayas*, m. pl. the nominal verbs, in the list of which *kaṇḍūyati* is the first.

Kaṇḍuka, *as*, m., N. of a barber.

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

Kaṇḍūti, *is*, f. scratching; itching, the itch.

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

Kaṇḍūyat, *an*, *antī*, *at*, scratching, rubbing.

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

Kaṇḍūyanaka, *as*, *ī*, *am*, scratching, scraping; (*as*), m. a tickler, one who tickles or scratches.

Kaṇḍūyamāna, *as*, *ā*, *am*, scratching.

Kaṇḍūyā, f. scratching, itching.

Kaṇḍūyita, *am*, n. scratching.

Kaṇḍūyitṛi, *tā*, *trī*, *tṛi*, scratching, a scratcher.

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

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

कण्डोल *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. *kaṇṭhāla*; (*ī*), f. the lute of the Cāṇḍāla; [cf. *kaṭola*, *gaṇḍola*.] — *Kaṇḍola-vīṇā*, f. the lute of the Cāṇḍāla, a vulgar lute.

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

कण्डोष *kaṇḍosha*, *as*, m. a caterpillar.

कण्व *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 Ṛishi, author of several hymns of the Ṛig-veda; he is called a son of Ghora and is said to belong to the family of Aṅgiras; (*ās*), m. pl. the family or descendants of Kaṇva; (besides the celebrated Ṛishi there occur a Kaṇva Nārshada, Kaṇva Śrāyasa, Kaṇva Kāśyapa; the founder of a Vedic school; a prince, son of Pratiratha and father of Medhātithi; a son of Apratiratha; a son of Ajamīḍha 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 Aṅgiras; (*am*), n. sin, evil. — *Kaṇva-jambhana*, *as*, *ī*, *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-vat*, ind. like Kaṇva. — *Kaṇva-sakhi*, *ā*, m., Ved. a friend of the Kaṇvas, friendly disposed towards them. — *Kaṇva-hotṛi*, *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. — *Kataphala*, *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 katamasmai*, to which of these two?). It may optionally be compounded with the word to which it refers (e. g. *katamaḥ Kaṭhaḥ* or *katama-kaṭhaḥ*, which Kaṭha out of many?). When followed by *ća* and preceded by *yatama* an indefinite expression is formed equivalent to 'any whosoever,' 'any whatsoever,' &c. (e. g. *yatamad eva katamać ća vidyāt*, he may know anything whatsoever). In negative sentences *katama* with *ćana* or *katama* with *api* = not even one, none at all (e. g. *na katamać-ćanāhaḥ*, 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. *kataraśyām diśi*, in which quarter?), and may optionally be compounded with the word to which it refers (e. g. *kataraḥ Kaṭhaḥ* or *katara-kaṭhaḥ*). In negative sentences *katara* with *ćana* = neither of the two (e. g. *na kataraś-ćana jigye*, neither of the two was conquered; [cf. Gr. *πότερος*, *κότερος*; Goth. *hvathar*; Eng. *whether*; 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 vyāpādayati kati vā tāḍayati*, some he kills and some he strikes). In the sense of 'several,' 'some,' *kati* is generally followed by *ćid* or *api* (e. g. *katićid ahāni*, for several or some days). *Kati* may be used as an adverb with *ćid* in the sense of 'oftentimes,' 'much,' 'in many ways' (e. g. *katićit stutaḥ*, much or often praised). *Kati-kṛitvas*, ind. how many times? *kati-vidha*, *as*, *ā*, *am*, of how many kinds? *kati-śas*, how many at a time?

Katitha, *as*, *ī*, *am*, to what place or stage or degree advanced? (the how-maniest?) with *ćid* = advanced to such and such a point (e. g. *ahaṃ katithaśćid 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 ćit*, everywhere.

Katipaya, *as*, *ā* or *ī*, *am* (pl. m. *e* and *ās*), several, some; a certain number, so many; *katipayena aharganena*, after some days; also *katipayaīr ahobhiḥ*, *katipayāhasya*, &c. — *Katipayena* or *katipayāt*, ind. with some exertion: [the affix *paya* has been compared with Gr. *ποῖος*.]

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

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

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

Katika or *katikā*, f., N. of a town.

कतीमुष *katīmusha*, *am*, n., N. of an Agrahāra.

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

कत्तृण *kat-tṛiṇa*, *kat-toya*, *kat-tri*. See under 2. *kad*.

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

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

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

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

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

कथ् *kath* (this rt. is perhaps connected with *katham*), cl. 10. P., ep. also A. *kathayati*, *-te*, aor. *aćakathat* or *aćīkathat*, *-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