called; be regarded or considered as: Desid. *ćikathayishati*, to desire to tell; [cf. Goth. *qath*; Eng. *quoth* and *quote*; Gr. κοτίλας, κοτίλλω.]

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 kṛiććhrād varteta, bhūyasāṃ kathaiva kā*, even one person would live with difficulty, what should one say of many? i. e. how much more many?). — *Kathārambha* (°*thā-ār*°), *as*, m. the commencement of a conversation. — *Kathā-ćhala*, *am*, n. the device of a fable. — *Kathā-java*, *as*, m., N. of a man. — *Kathānurāga* (°*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-sarit-sāgara. — *Kathā-prabandha*, *as*, m. a narrative, a tale, a composed story, a fiction. — *Kathā-prasaṅga*, *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-prāṇa*, *as*, m. an actor, the speaker of a prologue or monologue, the introducer of a drama; a professed story-teller. — *Kathā-maya*, *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-sarit-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. — *Kathārṇava* (°*thā-ar*°), *as*, m., N. of a collection of stories attributed to Śivadāsa. — *Kathālāpa* (°*thā-āl*°), *as*, m. speech, conversation. — *Kathāvaśesha* (°*thā-av*°), or *kathā-śesha*, *as*, *ā*, *am*, one of whom only the narrative remains, i. e. deceased, dead; *kathāvaśeshatāṃ gatah*, deceased, dead. — *Kathā-virakta*, *as*, *ā*, *am*, reserved, tacitum, disliking conversation. — *Kathā-saṅgraha*, *as*, m. a collection of tales or fables. — *Kathā-sarit-sāgara*, *as*, m. the ocean of the rivers of stories; title of a work of Somadeva. — *Kathodaya* (°*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 overhearing 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. *krayāṇaka*, *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. *kathīkṛitaṃ 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 idānīm*, how now? what is now to be done? *katham mārātmake tvayi viśvāsaḥ*, how can there be reliance on thee of murderous mind? *katham utsṛijya tvāṃ gaććheyam*, how can I go away deserting you? *katham buddhvā bhavishyati 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 ātmānaṃ nivedayāmi katham vā ātmāpahāraṃ 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? &c.); with *nu* it sometimes = *kimu* or *kutas* (e. g. *kathaṃ nu*, how much more! *na kathaṃ nu*, how much less!).

Katham is often connected, like *kim*, with the particles *ćana*, *ćid*, and *api*, which give an indefinite sense to the interrogative (e. g. *kathaṃ ćana*, in no way, not at all). When not itself negative *katham ćana* = in some way, some how; scarcely, with difficulty; *na kathaṃ ćana*, in no way; *kathaṅćit*, some how or other, by some means or other, in any way, with some difficulty, scarcely, in a moderate degree, a little; *na kathaṅćit*, not at all, in no way whatever; *na kathaṅćid na*, in no way not, i. e. most decidedly; *yathā kathaṅćit*, in any way whatsoever; *kathaṅćid 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. κατά.]

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? — *Kathaṃ-kathika*, *as*, *ā*, *am* (fr. *katham katham*), one who is always asking questions, an inquisitive person. — *Kathaṃ-kathika-tā*, f. questioning, inquiring, inquisitiveness. — *Kathaṃkathita* (?), *as*, m. an interrogant, one who puts questions. — *Kathaṃ-karman*, *ā*, *ā*, *a*, how acting? — *Kathaṃ-kāram*, ind. in which manner? — *Kathaṃ-tā*, f. enquiry, question, demand. — *Katham-pramāṇa*, *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 śṛiṇoti Indraḥ*, does Indra hear? *yathā kathā ća*, in any way whatsoever).

कद् 1. *kad*, cl. 1. A. *kadate*, *-ditum*, perf. *ćakāda*, to be confused, suffer mentally; to grieve; to confound; to kill or hurt; to call; to cry or shed tears; *ćakāda kadanam*, 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.

कद् 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 *ćana* and *ćid* (e. g. *na kaććana upabdih śṛiṇve rathasya*, not at any time or in any manner is heard the noise of thy chariot; *veti dīvaḥ kaććid ā*, he comes from heaven now and then). *Kaććid* is sometimes used, like the simple *kad*, as a particle of interrogation (e. g. *kaććid dṛishṭā tvayā Damayantī*, was Damayantī seen by thee?). *Kaććid* may sometimes be equivalent to 'I hope that' (e. g. *vyādhir na kaććit 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-tṛiṇa*, *am*, n. a fragrant grass; the plant Pistia Stratiotes. — *Kat-toya*, *am*, n. an intoxicating drink, wine or vinous spirit. — *Kat-tri*, *ayas*, 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-artha*, *as*, m. a useless thing; (*as*, *ā*, *am*), useless, unmeaning; having what purpose or aim? — *Kadarthana*, *am*, *ā*, n. f. tormenting, torture. — *Kadarthaya*, nom. P. *kadarthayati*, *-yitum*, to despise, to estimate lightly; to torment, torture, trouble. — *Kadarthita*, *as*, *ā*, *am*, despised, disdained, rejected; rendered useless. — *Kadarthī-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to disdain, despise, to estimate at small value. — *Kadarthī-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-tva*, *am*, n. avarice; insignificance; badness. — *Kadarya-bhāva*, *as*, m. avarice, stinginess. — *Kad-aśva*, *as*, m. a bad horse. — *Kad-ākāra*, *as*, *ā*, *am*, ill-formed, ugly. — *Kad-ākhya*, *am*, n. the plant Costus Speciosus ('having a bad name,' i. e. *kushṭha* or *dushṭa*). — *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-vat*, *ān*, *atī*, *at*, containing the word *ka*. — *Kad-vada*, *as*, *ā*, *am*, speaking ill or inaccurately or indistinctly; contemptible, vile, base. — *Kallola*, 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 Mandīri. — *Kadamba-vāyu*, *us*, m. a fragrant breeze. — *Kadambānila* (°*ba-an*°), *as*, m. a fragrant breeze, spring.

Kadambaka, *as*, m. the plant Nauclea Cadamba, Sinapis Dichotoma, = *haridru*; (*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 Mimosa; (*as*, *am*), m. n. a corn, a callosity of the feet caused by external friction; (*am*), n. coagulated milk; [cf. *kankara*, *kaććara*, *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. — *Kadalī-skandha*, *as*, m. a kind of illusion.

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