

प्राज्ञन्, युनिः, युत्विः, युत्विः—(Spiritual knowledge) ज्ञानविद्या, ज्ञानशास्त्र, परमाधिष्ठाता, परमाधिष्ठानं, परमाधिष्ठा, अध्यात्मविद्या, तत्त्वज्ञानं, ज्ञानविद्या, ज्ञानं, ब्रह्मज्ञानं, ब्रह्मविद्या; 'instruction in spiritual knowledge,' ब्रह्मज्ञानं, ब्रह्मोपदेशः, ज्ञानोपदेशः, ज्ञानबोधः; 'versed in it,' ज्ञानवान्—वती—वत् (न्), ज्ञानपरः—रा—रं, ज्ञानमिदः—ज्ञा—इ, —(Sacred and profane knowledge) ज्ञानविज्ञानं.—(Recognition) प्रत्यभिज्ञानं, प्रदभिज्ञा, ज्ञानिज्ञानं, संविधिः, विज्ञानं.—(Acquaintance with persons) परिचयः, सौहृद्यं.—(Conversancy) परिज्ञानं, ज्ञानिज्ञानात्, विज्ञाता, नैपुण्यं, प्रवीणता, पाठवं; 'acquiring knowledge,' विज्ञातः, विज्ञातः, विज्ञाताभिः, विज्ञानं, विज्ञानं, विज्ञानः; 'giving knowledge,' विज्ञातानं; 'eager after knowledge,' विज्ञाधी—विनी—धि (न्), जिज्ञासुः—सुः—सु, ज्ञानेच्छुः—च्छुः—च्छु, ज्ञानेच्छुः—च्छुः—च्छु; 'thirst after knowledge,' जिज्ञासा, विद्यायं, ज्ञानेच्छा; 'attainable by knowledge,' ज्ञानगम्यः—गम्य—गम्य, 'gained by knowledge,' विज्ञानितः—ना—नं, विद्यालम्बः—लम्ब—लम्ब; 'according to one's knowledge,' यथाज्ञानं; 'without the knowledge of,' अज्ञोचरेण; 'with the knowledge of,' मोचरेण; 'with my knowledge,' मम मोचरेण, मतोचरेण.

KNOWN, *p. p.* ज्ञातः ता—नं, परिज्ञातः—ता—नं, ज्ञानिज्ञातः—ता—नं, विज्ञातः—ता—नं, विदितः—तां—नं, विद्वः—ज्ञा—ञं, विद्वः—ज्ञा—ञं, बुधितः—ता—नं, बुद्धः—ज्ञा—ञं, जयगतः—ता—नं, मतः—ता—नं, उपलम्बः—ज्ञा—ञं, गृहीताधिः—धी—ञं; 'to make known,' ज्ञान in caus. (ज्ञापयति, ज्ञपयति—विभु), विज्ञा, निविद् (c. 10. वेदयति—विभु), विद्, बुध् (c. 10. बोधयति—विभु); 'made known,' ज्ञतः—ज्ञा—नं, विज्ञतः—ज्ञा—नं, ज्ञापितः—ज्ञा—नं, विज्ञापितः—ता—नं, वेदितः—ता—नं, निवेदितः—ता—नं; 'to be known,' ज्ञा in pass. (ज्ञापते), ज्ञतो in pass. (—ईयते), परिधि in pass. (—धीयते); 'be it known,' विदितम् अस्तु, ज्ञानम् अस्तु.—(Celebrated) विद्युताः—ता—नं, ख्यातः—ता—नं, विख्यातः—ता—नं, विज्ञातः—ता—नं, प्रसिद्धः—ज्ञा—ञं, प्रतीतः—ता—नं; 'known quantity,' ह्रुचं.

KNUCKLE, *n.* अङ्गुलिस्त्रियः *m.*, अङ्गुलिपरिचः *m.*, अङ्गुलिपर्वं *n.* (न्), स्त्रियः *m.*, पर्वं *n.* (न्), दन्व्यः *m.*

TO KNUCKLE, *v. n.* वशं गम् (c. 1. गच्छति, गन्तुं), वशाम्, उपगम्, अशु-पगम्, नचाम्, पराधीनोभ्.

KNUCKLED, *a.* सन्वियुक्तः—ज्ञा—ञं, सन्विधिविज्ञातः—ज्ञा—इ, सन्विलः—ज्ञा—लं.

KNURL, *a.* परिचः *m.*, दन्व्यता, विद्युतः—ज्ञं, गच्छः.

KNURLED, *a.* सन्विलः—ज्ञा—लं, दन्व्यता, वी—धि, बहुवचयिः—विच—धि.

KRISHNA, *s.* (The most celebrated form of Vishnu, or rather identified with Vishnu, as distinct from his ten Avatārs, or Incarnations. The following particulars of the history of this very popular deity, whose votaries are still so numerous in India as given as an introduction to the enumeration of his various names. Vasudeva, a descendant of Yadu and Yayāti, had two wives, Rohinī and Devakī. The latter had eight sons, of whom the eighth was Krishna. Kansa, a demon, the sister of Devakī, and king of Mathurā, was informed by the gods that one of these sons would kill him. He therefore kept Vasudeva and his wife Devakī in confinement in his palace, and slew their first six children. The seventh son was Balarāma, who was saved by being abstracted from the womb of Devakī, and transferred to that of Rohinī. The eighth was Krishna,

who was born with kin as black as the dark leaves of the lotus, and with a peculiar mark on his breast: he was born at midnight, and immediately taken up by Vasudeva, who, favoured by the gods, was able to elude the vigilance of the guards, and make his escape through the gates of Mathurā to the banks of the Yamunā river. Here Sesha, the many-headed serpent, spread his hoods above the heads of the father and child, and thus protecting them, Vasudeva was enabled to cross the stream, and finding a cowherd named Nanda, whose wife Yasōdā had just been delivered of a child, he quietly substituted his own son in its place, and returned with the child of the cowherd to the bedside of Devakī. When Kansa found that the infant Krishna had escaped, he summoned certain demons, his servants, and gave orders that a search should be made for the child, and that all male children in whom were signs of unusual vigour, should be killed. At the same time he released Vasudeva and his wife, as no longer endangering his safety. The cowherd Nanda, with his wife Yasōdā, taking the infant Krishna, and accompanied by Rohinī and the infant Balarāma, went to reside at a village called Gokula, or Vraja, where they settled. Here the female demon Pūtānā tried to destroy the young Krishna by offering him her breast to suck, but was killed by the child. Soon the child, with his playfellow Balarāma, began to be unruly; and one day his foster-mother passed the folds of a rope round his body and tied him to a large wooden bowl, but the strength of the young Krishna enabled him to drag the bowl against the trunks of two trees, which were uprooted by the shock. The family of Nanda now removed from Vraja to Vrindāvana, and here Krishna and Balarāma grew up together, and, roaming about the woods, joined in the sports of the herdsmen's sons. One day Krishna came to the banks of the Yamunā, within which was the fearful pool of the serpent Kāliya. Krishna jumped boldly in. A terrible combat ensued, in which the divine child was victorious, and commanded the snake-king to depart from the Yamunā to the ocean. About the same time Balarāma killed the demon Dhenuka, who sought to destroy the two boys, and soon afterwards killed the demon Pralamba, who had assumed the shape of a young cowherd, that he might mix in their sports. Not long after, the young Krishna, who delighted in playing tricks upon his elders, resolved to rouse the anger of the god Indra, who, according to some, was his elder brother. He persuaded Nanda to cease sacrificing to Indra, and to worship the mountain Govardhana, which sheltered the shepherds and their cattle. This they did, but the exasperated Indra would have destroyed them and their flocks with heavy rain, had not Krishna lifted up the mountain and sheltered them under it. Indra,