

(rice kneaded in the shape of a ball?); sugar which forms itself into lumps, dry sugar; treacle, molasses, the first thickening of the juice of the sugar-cane by boiling; an elephant's trappings or armour (formed of small balls?); the cotton tree; the plant *Tithymalus Antiquorum*; another plant, = *kshīra-dāru*; (*ās*), m. pl., N. of a people in Madhya-dēśa; (*ā*), f. a small ball, a pill; the plant *Tithymalus Antiquorum*; another plant, = *usīrī*; (*ī*), f. the plant *Tithymalus Antiquorum*; [cf. *gula, gauda, gaudīka*.] — *Gudā-karī*, f. (perhaps a corruption of *gurjārī* or *gujjārī*), one of the Rāgīṇīs or female personifications of the musical modes. — *Gudā-trīṇa*, am, n. sugar-cane. — *Gudā-tvaḥ*, k, n. (?) the aromatic bark of the *Laurus Cassia*. — *Gudā-tvaḥ*, am, n. the aromatic bark of the *Laurus Cassia*; mace. — *Gudā-dāru*, us, u, m. n. sugar-cane. — *Gudā-dhenu*, us, f. a milch-cow symbolically represented by sugar &c. and offered as a present to Brāhmins; sugar piled up for distribution at certain religious rites. — *Gudā-pishṭa*, am, n. a sort of sweetmeat, flour or rice and sugar ground and boiled together. — *Gudā-pushpa*, as, m. the plant *Bassia Latifolia* or another species of it, (the flowers being full of saccharine matter.) — *Gudā-phala*, as, m. the tree *Careya Arborea* or *Salvadora Persica*; jujube; [cf. *gūḍha-phala*.] — *Gudā-bhā*, f. a kind of sugar. — *Gudā-misra*, am, n. a sort of cake or sweetmeat, flour or rice and coarse sugar ground and boiled together. — *Gudā-mūla*, as, m. a kind of amaranth, *Amaranthus Polygamus*; [cf. *alpamārīsha*.] — *Gudāṅ-mat*, ān, atī, at, having a sugar-licker. — *Gudā-liḥ*, t, t, f, sugar-licking. — *Gudā-vijā*, as, m. a kind of pease; [cf. *masūra*.] — *Gudā-śarkarā*, f. sugar, refined sugar. — *Gudā-śiḡru*, us, m. a red sort of Morunga; [cf. *śobhānjana*.] — *Gudā-śrīṅga*, am, n. a cupola. — *Gudā-harītakī*, f. myrobalan preserved in molasses. — *Gudā-keśa*, as, m. whose hair forms tufts or matted locks (resembling in shape the leaves of the *Euphorbia*), an epithet of the hero Arjuna; also of Siva. — *Gudāpūpīkī* (°*ḍa-ap*°, scil. *paurṇamāsī*), f. a certain day of full moon, on which sweetmeats are eaten. — *Gudāśaya* (°*ḍa-ās*°), as, m. a species of *Pilu* growing in mountains; [cf. *akshoṭa*.] — *Gudōdaka* (°*ḍa-ud*°), am, n. water mixed with molasses; (*as, ā, am*), containing water instead of molasses. — *Gudōdbhavā* (°*ḍa-ud*°), f. sugar. — *Gudaudana* (°*ḍa-od*°), am, n. boiled rice and coarse sugar.

Gudaka, as, m. a ball [cf. *nābhi-gudaka*]; a bit, a mouthful; a kind of drug prepared with treacle, a conserve; (*ikā*), f. a small ball, a pill; a kernel; (*am*), n. treacle, molasses.

Gudala, am, n. a spirituous liquor distilled from molasses, a sort of rum.

Gudera or *guderaka*, as, m. a bit, a mouthful.

गुडची *gudācī*, f. the shrub *Cocculus Cordifolius*; [cf. *gudūcī* and *gudūcī*.]

गुडका *gudākā*, f. sleep; sloth.

गुडाला *gudālā*, f. a species of grass, = *gudāḍā*.

गुडगुडायन *gudugudāyana*, as, ī, am, rattling in the throat (as breath).

गुडूची *gudūcī*, f. the shrub *Cocculus Cordifolius*; [cf. *gudācī* and *gudūcī*.]

गुडूह *gudūha*, ās, m. pl., N. of a people in Madhya-dēśa; (also read *guruha, guluha*, and *gulaha*.)

गुडूची *gudūcī*, f. the shrub *Cocculus Cordifolius*; [cf. *gudācī* and *gudūcī*.]

गुण *guṇa*, as, m. (said to be fr. rt. *grah*), a single thread or strand of a cord or twine (e. g. *tri-guṇa*, consisting of three threads or strands), a string or thread, a rope in general; a garland; a bow-string; a sinew; the string of a musical instrument, a chord; (at the end of a compound after a

numeral) fold, times, &c. (e. g. *tri-guṇa*, three-fold; *dvi-guṇa*, two-fold, double; *catuṛ-guṇa*, four-fold; *sapta triguṇāni dīnāni*, twenty-one days; *mūlyāt pañcaguṇo dandah*, a fine five times more than the value; *dushto dasaṅgam*, ten times worse; *dviguṇatvam i*, to become double; *viśiṣṭo dasabhr guṇah*, of ten times higher value); a multiplier, a co-efficient (in arithmetic); division, subdivision, species, kind (e. g. *gandhasya guṇāḥ*, the different kinds of smell); a secondary element, a subordinate or unessential part of any action, an auxiliary act (e. g. *sarva-guṇa*, reaching to all subordinate parts, hence 'valid throughout'); a secondary dish (opposed to *anna*, i. e. rice or the chief dish), a side-dish; quality, the unessential part of anything (opposed to the substance); a quality, a peculiarity, an attribute or property in general, an attribute of the five elements, (each element has its own peculiar quality or qualities as well as organ of sense; thus 1. ether has *śabda* or sound for its *Guṇa* and the ear for its organ; 2. the air has tangibility and sound for its *Guṇas* and the skin for its organ; 3. fire or light has shape or colour, tangibility, and sound for its *Guṇas*, and the eye for its organ; 4. water has flavour, shape, tangibility, and sound for its *Guṇas*, and the tongue for its organ; 5. earth has the preceding *Guṇas*, with the addition of its own peculiar *Guṇa* of smell, and the nose for its organ); an ingredient or constituent of nature (according to the Sāṅkhya philosophy, which makes nature to consist in the equipoise of three *Guṇas* called *sāttva*, *rajas*, and *tamas*, i. e. goodness, passion, and darkness, or virtue, foulness, and ignorance); a term for the number three (taken from the three qualities of the Sāṅkhya system); a property or characteristic of all created things (according to the Nyāya philosophy, which makes twenty-four *Guṇas*, viz. 1. *rūpa*, shape, colour; 2. *rasa*, savour; 3. *gandha*, odour; 4. *sparsa*, tangibility; 5. *sankhya*, number; 6. *parimāna*, dimension; 7. *prithaktva*, severalty; 8. *saṃyoga*, conjunction; 9. *vibhāga*, disjunction; 10. *paratva*, remoteness; 11. *aparatva*, proximity; 12. *gurutva*, weight; 13. *dravatva*, fluidity; 14. *sneha*, viscosity; 15. *śabda*, sound; 16. *buddhi* or *jñāna*, understanding or knowledge; 17. *sukha*, pleasure; 18. *duḥkha*, pain; 19. *icchā*, desire; 20. *dvesha*, aversion; 21. *prayatna*, effort; 22. *dharma*, merit or virtue; 23. *adharmā*, demerit; 24. *saṃskāra*, faculty); an epithet; a good quality, virtue, merit, excellence, eminence, high degree, proper course of action in politics, (the six proper courses of action for a king in foreign politics are peace, war, march, halt, stratagem, and recourse to the protection of a mightier king; besides these the four *Upāyas*, or means of conquering an enemy, are sometimes called *Guṇas*; see *upāya*); the peculiar property of the letters which are pronounced with the *vāhya-prayatna* or external utterance, (these properties are eleven in all, viz. *vivāra*, expansion of the throat; *samvāra*, contraction; *svāsa*, sighing; *nāda*, sounding; *ghoṣa*, soft sound or low murmur; *a-ghoṣa*, absence of that murmur; *alpa-prāṇa*, slight aspiration; *mahā-prāṇa*, strong aspiration; and the three accents); a secondary or subordinate gradation of a vowel (in opposition to the highest gradation or *vṛiddhi*), the vowels *a, e, o* (with *ar, al*); the merit of a composition in rhetoric, i. e. consistency of plan, elegance of expression, &c.; an organ of sense; a cook; an epithet of Bhīma [cf. *guṇa-kāra*]; (*ā*), f. N. of a grass, = *dūrvā*; a kind of perfume, = *mānsa-rohīṇī*; N. of a princess; [cf. *gauṇa, nīr-guṇa, vi-guṇa, sa-guṇa*; cf. also Hib. *gacine*, 'goodness, honesty'.] — *Guṇa-karaṇḍa-vyūha*, as, m. title of a Buddhist work; [cf. *karaṇḍa-vyūha*.] — *Guṇa-karman*, a, n. an unessential secondary action; (in grammar) the secondary or less immediate object of an action. — *Guṇa-karma-vibhāga*, as, ā, am, distinguishing an action and an attribute; (*as*), m. separation of an action and an attribute. — *Guṇa-kāra*, as, ī, am, one who counts &c.; productive of good qualities, profitable;

(*as*), m. one who prepares side-dishes or any secondary article of food, such as sweetmeats &c.; an epithet of Bhīma-sena, who performed the duties of a cook while the Pāṇḍava princes were servants to Virāṭa. — *Guṇa-kṛtrāṇavālī*, f., N. of a literary work. — *Guṇa-keṭu*, us, m., N. of a Buddha. — *Guṇa-keśī*, f., N. of a daughter of Mātali, who was the charioteer of Indra. — *Guṇa-gāna*, am, n. praising the virtues of another, panegyric, praise. — *Guṇa-grīhṇu*, us, us, u, desiring or possessing good qualities. — *Guṇa-grīhya*, as, ā, am, capable of good qualities, admiring virtue, attached to merit. — *Guṇa-grahaṇa*, am, n. acknowledging or appreciating merit. — *Guṇa-grāma*, as, m. an assemblage of virtues or merits. — *Guṇa-grāhaka*, as, ā, am, or *guṇa-grāhīn*, ī, tñī, ī, capable of appreciating merit; one who can appreciate good qualities. — *Guṇa-ghātīn*, ī, inī, ī, destroying merit, a detractor, a calumniator, envious, censorious. — *Guṇa-bandra*, as, m., N. of a man; N. of a disciple of Deva-sūri, who was the author of a commentary called *Tattva-prakāśaka-vṛtī*. — *Guṇa-jña*, as, ā, am, one who knows how to appreciate men or things, knowing or judging of their merits. — *Guṇatas*, ind. according to the three chief qualities of all existing beings, from the side of the good qualities or virtues; according to property or quality; according to desert; according to the *Guṇas* or properties of the letters pronounced with the *Vāhya-prayatna*. — *Guṇa-tā*, f. subordination, dependence; virtue, excellence, the possession of good qualities; the possession of attributes or qualities in general; multiplication. — *Guṇa-traya* or *guṇa-tritaya*, am, n. the three constituent properties of nature, or *sāttva*, *rajas*, and *tamas*. — *Guṇatrayābhāsa* (°*ya-ābh*°), as, m. life. — *Guṇa-tva*, am, n. the condition of a rope or string; subordination; excellence; the possession of qualities; multiplication. — *Guṇa-deva*, as, m., N. of a son of Guṇādhyā. — *Guṇa-dosha*, au, m. pl. innocence and guilt, virtue and vice. — *Guṇa-dosha-parīkṣhaṇa*, am, n. test or investigation of merits and defects. — *Guṇa-dhara*, as, ā, am, possessing good qualities. — *Guṇa-dharma*, as, m. the virtue or duty incident to the possession of certain qualities, as clemency is the virtue, and duty of royalty &c. — *Guṇa-padī*, f. baving feet thin as cords. — *Guṇa-pūga*, am, n. great merit. — *Guṇa-prakarṣha*, as, m. great merit, excellence. — *Guṇa-prabha*, as, m., N. of a Buddhist teacher. — *Guṇa-priya*, as, ā, am, attached to merit, food of excellence. — *Guṇa-bhadra*, as, m., N. of the author of the *Ātmānuśāsana*; N. of a literary work. — *Guṇa-bhuj*, k, k, k, enjoying or endowed with qualities. — *Guṇa-bhedatas*, ind. according to the difference of quality &c. — *Guṇa-bhoktrī*, tā, trī, trī, perceiving the properties of things. — *Guṇa-bhrāṇsa*, as, m. the loss of all good qualities or merits. — *Guṇa-matī*, is, m., N. of a Buddhist teacher. — *Guṇa-maya*, as, ī, am, consisting of single threads; produced by or consisting of the three constituent properties of nature (see *guṇa*), resting on them, containing them, endowed with properties; possessed of merit or virtues. — *Guṇa-mahat*, t, n. great merit, superior qualities. — *Guṇa-yukta*, as, ā, am, possessed of virtues or properties. — *Guṇaratna*, am, n. the pearl of good qualities, title of a short collection of sentences by Bhava-bhūti. — *Guṇaratna-kośa-stotra*, am, n., N. of a hymn by Parāśara-bhāṭṭa. — *Guṇa-rāga*, as, m. delighting in the good qualities of others. — *Guṇa-rāja-prabhāsa*, as, m., N. of a Buddha. — *Guṇa-rāśī*, is, m. an epithet of Siva; N. of a Buddha. — *Guṇa-lakṣhaṇa*, am, n. mark or indication of internal property. — *Guṇa-layanikā* or *guṇa-layanī*, f. a tent. — *Guṇa-lubdhā*, as, ā, am, desirous of merit; attached to excellence; patronising merit. — *Guṇa-vaḥana*, am, n. an attributive; an adjective. — *Guṇa-vat*, ān, atī, at, endowed with qualities; endowed with good qualities, with virtues or merits or excellences; excellent, perfect; (*ān*), m., N. of a son of Guṇavati; (*tī*), f., N. of a daughter of Su-nābha, the