

Ghaura, *am*, n. horror, horribleness; (*as*), m. a patronymic from Ghora.

घोल *ghol* (substituted in Prakṛit for *ghuṇ* = *ghūrṇ*), d. 10. P. *gholayati*, -*yitum*, to mix, to stir together into a semi-fluid substance; Bengāl *gholāite*.

Ghola, *am*, n. buttermilk; (ṛ), f. a kind of plant or vegetable; [cf. *aranya-gholī*, *kshudra-gh*, *vana-gh*.]

Gholī, *is*, and *gholikā*, f. = *gholī*.

घोष *ghosha*. See under rt. 1. *ghush*, p. 308.

घोषातकी *ghoshātakī*, f., N. of a plant, = *sveta-ghoshā*; [cf. *hasti-ghoshātakī* and *kosātakī*.]

घौर *ghaura*. See above.

घ *ghna*, *as*, ī, *am* (fr. rt. *han*, and used at the end of compounds to express) killing, striking, a killer, destructive, destroying, removing; see *arthaghna*, *jvara-ghna*, *śatru-ghna*, *go-ghna*, *daṇḍa-ghna*; (also to express) multiplied by; see *divi-čatur-ghna*. In a few compounds the fern. may end in ā [cf. *kula-ghnā*]; (*am*), n. killing, destruction.

Ghnat, *an*, *atī*, *at* (pres. part.), striking, beating, hurting, killing.

Ghnī = *ghna*, m., in *ahi-ghnī* and *śva-ghnī*.

Ghnyā, used in a few compounds, see *a-ghnyā* and *ati-ghnyā*.

ग्रंथ *ghraṇs*, n, m., Ved. the heat of the sun.

Ghraṇsa, *as*, m., Ved. the heat of the sun, sunshine, brightness.

घ्रा *ghrā*, cl. 1. P., ep. also cl. 1. A. and 2. P. *jighrati*, -*te*, *ghrāti*, *jāghrau*, *ghrāsyati*, *aghrāt* and *aghrāsīti*, *ghrātum*, to smell, perceive odour, be eager for; to smell at, snuffle at; to kiss: Caus. P. *ghrāpayati*, *ajighrapat* and *ajighrīpat*, to cause to smell at: Desid. *jighrāsati*: *lutens*. *jeghriyate*, *jāghreti* and *jāghrāti*; du. *jāghrītas*; [cf. Lat. *fra-grare*; Hib. *grōs*, 'a snout (?); Germ. *riechen*; Old Germ. *riuhu*; Lith. *kvepju*, *kwapas*; Gr. *ῥῆμα*; *ῥίς*, *ῥω-ός*.]

Ghrāti, *is*, f. the nose (?).

Ghrāna, *as*, ā, *am*, smelled; (*as* or *am*), m. n. smell; smelling; (*am*), n. odour; (*as*, ā, *am*), m. f. n. the nose; (*as*), m., N. of a man. — *Ghrāna-čakshus*, *us*, *us*, using the nose for eyes, blind. — *Ghrānāja*, *as*, ā, *am*, caused or effected by the nose. — *Ghrāna-tarpaṇa*, *as*, ā, *am*, pleasant to the nose, fragrant; (*am*), n. fragrance, odour; a fragrance, a perfume. — *Ghrāna-duḥkha-dā*, f., N. of a plant which causes sneezing (giving pain to the nose). — *Ghrāna-pāka*, *as*, m., a disease of the nose, = *nāsā-pāka*, q. v. — *Ghrāna-śravaś*, *as*, m., N. of one of the attendants of Skanda ('using the nose for ears' [cf. *ghrāna-čakshus*] or 'renowned for his nose'). — *Ghrāṇendriya* ('*ṇā-in*'), *am*, n. the organ or sense of smell.

Ghrāta, *as*, ā, *am*, smelled, smelled at.

Ghrātavya, *as*, ā, *am*, to be smelled or smelled at; (*am*), n. odour.

Ghrāti, *is*, f. smell; smelling, snuffing at; the nose.

Ghrātrī, *tā*, *trī*, *trī*, one who smells.

Ghrātvā, ind. having smelled.

Ghreyā, *as*, ā, *am*, to be smelled, what may be smelled or snuffed at; (*am*), n. odour, smell.

ङ

ङ 1. *na*, the fifth consonant of the Sanskrit alphabet, and the nasal of the first class. No real word in use begins with this letter; it is usually found as the first member of a compound consonant preceded by a vowel; the sound of *ṅ* corresponds to that of *ng* in *song*. — *Na-kāra*, *as*, m. the letter or sound *na*.

ङ 2. *na*, *as*, m. an object of sense; desire, wish for any sensual object; an epithet of *Siva*; (*Bhairava*).

ङु *nu*, cl. 1. A. *navate*, *numve*, to sound: Desid. *nunūshate*.

च

च 1. *ča*, the twentieth letter of the alphabet, and first of the second or palatal class of consonants, having the simple sound of *ch* in *church*. — *Ča-kāra*, *as*, m. the letter or sound *ča*.

च 2. *ča*, ind. (a particle and conjunction usually translatable by) and, both, also, moreover, as well as. This conjunction, like the Lat. *que* and Gr. *τε*, is usually placed as an enclitic after the word which it connects with what precedes, and when used with the personal pronouns these must appear in their fuller accented forms (e.g. *tava ča mama ča*, both of thee and of me, not *te ča me ča*). It connects whole sentences as well as parts of sentences, and seems to have been originally placed after both the words or clauses which it joins together, for in the Rīg-veda the double *ča* occurs much more frequently than the single (e.g. *aḥam ča tvam ča*, I and thou). The double *ča* may also be used somewhat redundantly in classical Sanskrit (e.g. *kva hariṇakānām jvītam čātīloḥam kva ča vajrasārāḥ śaras te*, where is both the frail existence of fawns and where are thy adamantine arrows?). In the later literature, however, the first *ča* is more usually omitted (e.g. *aḥam tvam ča*), and when more than two things are enumerated only one *ča* is often found (e.g. *tejasā yasasā lakshmyā sthūyā ča parayā*, in glory, in fame, in beauty, and in high condition). Elsewhere, when more than two things are enumerated, *ča* is placed after some and omitted after others (e.g. *ṛiṇa-dātā ča vaidyaśca śrotriyo nadi*, both the payer of a debt and a physician [and] a Brāhman [and] a river). In the Veda and even in classical Sanskrit, when the double *ča* would generally be used, the second may occasionally be omitted (e.g. *Indraśca Somaḥ*, both Indra [and] Soma; *durbhedyasā āsu-sandheyah*, both difficult to be divided [and] quickly to be united). Rarely *ča* may imply a reference to certain other words which are not expressed (e.g. *kamaṇḍalau ča karakah*, the word *karaka* has the meaning 'pitcher' and other meanings).

Ča may be used for *vā* and is then translatable by 'either,' 'or' (e.g. *iha čamutra vā*, either here or hereafter; *stri vā pumān vā yacčānyat satvām*, either a woman or a man or any other being); and when a negative particle is joined with *ča* the two may then be translated by 'neither,' 'nor.' Occasionally one *ča* or one *na* may be omitted (e.g. *na ča paribhoktum naiva śaknomi hātum*, I am able neither to enjoy nor to abandon; *na pūrvāhṇe na ča pārāhṇe*, neither in the forenoon nor in the afternoon).

Ča is often joined to the adverbs *eva*, *api*, *tathā*, *tathāiva*, &c., either with or without a negative particle (e.g. *vairiṇam nopaseveta sahāyam čaiva vairiṇah*, one ought not to serve either an enemy or the ally of an enemy). See *eva*, *api*, &c. *Ča* sometimes = *eva*, even, indeed, certainly, just, &c. (e.g. *su-čintitam čauśhadham na nāma-mātreṇa karoty a-rogam*, even a well-devised remedy does not cure a disease by its mere name; *yāvanta eva te tāvāśca sa*, as great as they [were] just so great was he).

Ča may occasionally be disjunctive and be translated by 'but,' 'on the contrary,' 'on the other hand,' 'yet,' 'nevertheless' (e.g. *varam ādyau na čāntimah*, better the two first but not the last; *sāntam idam āśrama-padam sphurati ča bāhuḥ*, this hermitage is tranquil yet my arm throbs).

Ča—*ča* may be used to express immediate

connection between two acts or their simultaneous occurrence (e.g. *mama ča muktaṃ tamasā mano manasijena dhanuśi śaraśca niveśitah*, no sooner is my mind freed from darkness than a shaft is fixed on his bow by the heart-born god).

Ča rarely = *čēt*, if (e.g. *jvītum čēlchase*, if thou wishest to live).

Ča may be used as an expletive (e.g. *anyaiśca kratubhīśca*, and with other sacrifices). The native dictionaries assign to *ča* the following significations or forces:—conjunction (*am-ācaya*), collective combination (*sam-āhāra*), mutual connection (*itaretara*), and aggregation (*sam-uccaya*). For the meaning of *ča* after an interrogative see 2. *ka*, 2. *kathā*, &c.; [cf. Gr. *τε*; Lat. *que*, *pe* (in *nempe*, &c.); Goth. *uh*; Zend *ča*; Old Pers. *ča*.]

च 3. *ča*, *as*, ā, *am*, seedless; bad, vile, mischievous; (*as*), m. a thief; a tortoise; the moon; an epithet of *Siva*.

चक *čak*, cl. 1. P. A. *čakati*, -*te*, *čāčaka*, *čēke*, *acakit* and *acākit*, *čakitum*, to be satiated, to be contented, to be satisfied; to repel, resist; to shine [cf. *kan* and 2. *ham*]: Caus. *čakayati* and *čakayati* (?).

Čakita, *as*, ā, *am*, shaking, trembling; fearful, timid; startled, frightened, afraid of. — *Čakita-čakītam*, ind. with great alarm; (*am*), n. trembling, timidity, alarm; *sa-čakītam*, tremblingly; (ā), f., N. of a metre consisting of four lines of sixteen syllables each. — *Čakita-hridaya*, *as*, ā, *am*, faint-hearted.

चकास 1. *čakās* [cf. rt. *kās*], cl. 2. P. *čakāsti*, 3rd pl. *čakāsati*, Impf. 2nd sing. *acakās* or *acakat*, 3rd sing. *acakāt*, Impv. 2nd sing. *čakādhi* or *čakādhi*, Perf. *čakāsān-čakāra*, 1st Fut. *čakāsītā*, Aor. *acakāsīt*, to shine, to be bright: Caus. *čakāsayati*, -*yitum*, Aor. *acīcakāsal* or *acīcakāsāt*, to cause to shine, make bright, illuminate: Desid. *čīcakāśishati*.

2. *čakās*, *ās*, ā, *am*, shining, brilliant. *Čakāsaya*, *an*, *antī*, *at*, illuminating, beautifying. *Čakāsita*, *as*, ā, *am*, illuminated, shining, splendid, beautiful.

चकोर *čakora*, *as*, m. (said to be fr. rt. *čak*, to be satisfied, i.e. with moon-beams), the bartavelle or Greek partridge, Perdix Rufa or Tetrao Rufus, (this bird is fabled to subsist upon moon-beams, hence 'an eye drinking the nectar of a moon-like face' is poetically called *čakshus-čakora*; the eyes of the *Čakora* are said to turn red when it looks on poisoned food, see Schol. to Manu VII. 217); N. of a people; also of a prince; and of a mountain. — *Čakora-dṛiś*, *k*, *k*, *k*, having eyes like those of a partridge.

Čakoraka, *as*, m. the Greek partridge; [cf. the preceding.]

चक्क *čakk*, cl. 10. P. *čakkayati*, -*yitum*, to suffer; to give or inflict pain.

चक्क *čakka*, *as*, m., N. of a man.

चक्कल *čakkala*, *as*, ā, *am*, round, circular.

चक्कस *čaknasa*, *as*, m. (fr. rt. *knas*), crookedness, dishonesty.

चक्र *čakra*, *am*, n. (fr. rt. *kram* or rt. 1. *kri*? reduplicated), the wheel of a carriage, the wheel of the Sun's chariot, or (metaphorically) the wheel of Time (in these senses sometimes *as*, m. in Ved.); a potter's wheel; a discus or sharp circular missile weapon (especially applied to the favourite weapon of Vishnu); an oil-mill; a circle; any circle or ring (e.g. *kalāpa-čakra*, the circle of a peacock's tail); a form of military array (in a circle); circular flight (of a bird &c.); a circle or depression of the body for mystical, astrological, or chiromantic purposes, (six of these are enumerated one above the other, viz. 1. *mūlā-dhāra*, the parts about the pubis; 2. *evādhishāna*, the umbilical region; 3. *mani-pūram*, the pit of the stomach or epigastrium; 4. *anāhatam*, the root