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

घोल् *ghol* (substituted in Prākṛit for *ghuṇ*=*ghūrṇ*), cl. 10. P. *gholayati, -yitum,* to mix, to stir together into a semi-fluid substance; Bengālī *gholāite.*

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

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

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

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

घोर *ghaura.* See above.

घ्न *ghna, as, ī, am* (fr. rt. *han,* and used at the end of compounds to express) killing, striking, a killer, destructive, destroying, removing; see *artha-ghna, jvara-ghna, śatru-ghna, go-ghna, daṇḍa-ghna;* (also to express) multiplied by; see *dvi-ćatur-ghna.* In a few compounds the fem. 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.*

Ghnya, used in a few compounds, see *a-ghnya* and *ati-ghnya.*

घ्रंस *ghraṃs, n,* m., Ved. the heat of the sun.

Ghraṃsa, 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, jaghrau, ghrāsyati, aghrāt* and *aghrāsīt, ghrātum,* to smell, perceive odour, be eager for; to smell at, snuffle at; to kiss: Caus. P. *ghrāpayati, ajighrapat* and *ajighripat,* to cause to smell at: Desid. *jighrāsati:* Intens. *jeghrīyate, jāghreti* and *jāghrāti;* du. *jāghrītas;* [cf. Lat. *fra-grare;* Hib. *gros,* 'a snout (?);' Germ. *riechen;* Old Germ. *riuhu;* Lith. *kwępju, kwapas;* Gr. ἄρωμα; *βîs, βυ-ós.*]

Ghrati, is, f. the nose (?).

Ghrāṇa, 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. — *Ghrāṇa-ćakshus, us, us, us,* using the nose for eyes, blind. — *Ghrāṇa-ja, as, ā, am,* caused or effected by the nose. — *Ghrāṇa-tarpaṇa, as, ā, am,* pleasant to the nose, fragrant; (*am*), n. fragrance, odour; a fragrance, a perfume. — *Ghrāṇa-duḥkha-dā,* f., N. of a plant which causes sneezing (giving pain to the nose). — *Ghrāṇa-pāka, as,* m. a disease of the nose, = *nāsā-pāka,* q. v. — *Ghrāṇa-śravas, ās,* m., N. of one of the attendants of Skanda ('using the nose for ears' [cf. *ghrāṇa-ćakshus*] or 'renowned for his nose'). — *Ghrāṇendriya* (°*ṇa-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, snuffling at; the nose.

Ghrātṛi, tā, trī, tṛi, one who smells.

Ghrātvā, ind. having smelled.

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

ङ

ङ 1. *na,* the fifth consonant of the Sanskṛit 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 *n* 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 Śiva; (Bhairava.)

नु *nu,* cl. 1. A. *navate, nunuve,* to sound: Desid. *nunūshate.*

च

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

च 2. *ća,* ind. (a particle and conjunction usually translateable 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 ća mama ća,* both of thee and of me, not *te ća me ća*). 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 Ṛig-veda the double *ća* occurs much more frequently than the single (e. g. *ahaṃ ća tvaṃ ća,* I and thou). The double *ća* may also be used somewhat redundantly in classical Sanskṛit (e. g. *kva hariṇakānāṃ jīvitaṃ ćātilolaṃ kva ća vajra-sārāḥ śarās te,* where is both the frail existence of fawns and where are thy adamantine arrows?). In the later literature, however, the first *ća* is more usually omitted (e. g. *ahaṃ tvaṃ ća*), and when more than two things are enumerated only one *ća* is often found (e. g. *tejasā yaśasā lakshmyā sthityā ća parayā,* in glory, in fame, in beauty, and in high condition). Elsewhere, when more than two things are enumerated, *ća* is placed after some and omitted after others (e. g. *ṛiṇa-dātā ća vaidyaśća śrotriyo nadī,* both the payer of a debt and a physician [and] a Brāhman [and] a river). In the Veda and even in classical Sanskṛit, when the double *ća* would generally be used, the second may occasionally be omitted (e. g. *Indraśća Somaḥ,* both Indra [and] Soma; *durbhedyaśća āśu-sandheyaḥ,* both difficult to be divided [and] quickly to be united). Rarely *ća* may imply a reference to certain other words which are not expressed (e. g. *kamaṇḍalau ća karakaḥ,* the word *karaka* has the meaning 'pitcher' and other meanings).

Ća may be used for *vā* and is then translateable by 'either,' 'or' (e. g. *iha ćāmutra vā,* either here or hereafter; *strī vā pumān vā yaććānyat sattvam,* either a woman or a man or any other being); and when a negative particle is joined with *ća* the two may then be translated by 'neither,' 'nor.' Occasionally one *ća* or one *na* may be omitted (e. g. *na ća paribhoktuṃ naiva śaknomi hātum,* I am able neither to enjoy nor to abandon; *na pūrvāhṇe na ća parāhṇe,* neither in the forenoon nor in the afternoon).

Ća is often joined to the adverbs *eva, api, tathā, tathaiva,* &c., either with or without a negative particle (e. g. *vairiṇaṃ nopaseveta sahāyaṃ ćaiva vairiṇaḥ,* one ought not to serve either an enemy or the ally of an enemy). See *eva, api,* &c.

Ća sometimes = *eva,* even, indeed, certainly, just, &c. (e. g. *su-ćintitaṃ ćaushadhaṃ na nāma-mātreṇa karoty a-rogam,* even a well-devised remedy does not cure a disease by its mere name; *yāvanta eva te tāvāṇśća sa,* as great as they [were] just so great was he).

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

Ća—*ća* may be used to express immediate connection between two acts or their simultaneous occurrence (e. g. *mama ća muktaṃ tamasā mano manasijena dhanushi śaraśća niveśitaḥ,* no sooner is my mind freed from darkness than a shaft is fixed on his bow by the heart-born god).

Ća rarely = *ćet,* if (e. g. *jīvituṃ ćeććhase,* if thou wishest to live).

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

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

चक् *ćak,* cl. 1. P. A. *ćakati, -te, ćaćāka, ćeke, aćakīt* and *aćākīt, ćakitum,* to be satiated, to be contented, to be satisfied; to repel, resist; to shine [cf. *kan* and 2. *kam*]: Caus. *ćakayati* and *ćākayati* (?).

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

चकास् 1. *ćakās* [cf. rt. *kāś*], cl. 2. P. *ćakāsti,* 3rd pl. *ćakāsati,* Impf. 2nd sing. *aćakās* or *aćakat,* 3rd sing. *aćakāt,* Impv. 2nd sing. *ćakādhi* or *ćakāddhi,* Perf. *ćakāsāṅćakāra,* 1st Fut. *ćakāsitā,* Aor. *aćakāsīt,* to shine, to be bright: Caus. *ćakāsayati, -yitum,* Aor. *aćīćakāsat* or *aćaćakāsat,* to cause to shine, make bright, illuminate: Desid. *ćićakāsishati.*

2. *ćakās, ās, ās, ās,* shining, brilliant.

Cakāsayat, an, antī, at, illuminating, beautifying.

Cakāsita, as, ā, am, illuminated, shining, splendid, beautiful.

चकोर *ćakora, as,* m. (said to be fr. rt. *ćak,* 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 *ćakshuś-ćakora;* the eyes of the Ćakora 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. — *Cakora-dṛiś, k, k, k,* having eyes like those of a partridge.

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

चक् *ćakk,* cl. 10. P. *ćakkayali, -yitum,* to suffer; to give or inflict pain.

चक्क *ćakka, as,* m., N. of a man.

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

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

चक्र *ćakra, am,* n. (fr. rt. *kram* or rt. 1. *kṛi?* 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 Vishṇu); an oil-mill; a circle; any circle or ring (e. g. *kalāpa-ćakra,* 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. *mūlādhāra,* the parts about the pubis; 2. *svādhishṭhāna,* the umbilical region; 3. *maṇi-pūram,* the pit of the stomach or epigastrium; 4. *anāhatam,* the root