

with *nī*), = *nilāngu*, a species of worm growing in the inside of animals; an insect in general; a large bee; a species of fly (= *bhramarāli* or *bhambhārāli*); a jackal; = *pra-sūna* or *pra-sūta*, a bud (?). *Nilāngu*, *us*, *m.* = *nilāngu*.

Nilāya, *Nom. P. A. nilāyati*, -*te*, &c., to become blue or dark-coloured.

Nilikā, see under *nikā*, p. 513, col. 3. — *Nilikā-kāca*, *as*, *m.* a disease of the lens or crystalline humor of the eye.

Nilini, *f.* the indigo plant, *Indigofera Tinctoria*; a species with blue blossoms; *N.* of the wife of *Aja-miḍha*.

Nilman, *ā*, *m.* blueness, blackness, darkness.

नीव *nīva* [cf. *rt.* *tiv*, *piv*, *miv*], *cl. 1. P.* *nivati*, *nivitum*, to become fat or corpulent.

नीव *nīva*, *as*, *m.* a species of tree; [cf. *nīpa*.]

नीवन *nīvan*, *ā*, *m.* *N.* of one of the ten horses of the Moon.

नीवर *nīvara*, *as*, *m.* (said to be *fr. rt. 1. nī*), trade, traffic; a trader; a religious mendicant; a place suitable for the site of a habitation; mud; (*am*), *n.* water.

नीवाक *nīvāka*, *as*, *m.* (*fr. nī-vac*), the increased demand for grain in times of dearth; dearth, scarcity.

नीवार *nīvāra*, *as*, *m.* rice growing wild or without cultivation; (*ās*), *m. pl.* grains of wild rice; (*ā*), *f.*, *N.* of a river.

निवार *nīvāra*, *as*, *m.* rice growing wild or without cultivation.

नीवि *nīvi*, *is* and *i*, *f.* (probably *fr. rt. vye* with *nī*), a cloth worn round a woman's waist or the ends of the cloth passed round the loins so as to hold the whole together; a petticoat; the tie or encircling band of a woman's drawers; the outer tie of a packet in which the offerings of a *Sūdra* at funeral obsequies are presented; capital, principal, stock; a stake at play, stake, wager. — *Nīvi-bhārya*, *as*, *ā*, *am*, *Ved.* to be worn in an apron, &c.

नीवृत् *nī-vṛt*, *t*, *t*, *m. f. n.* (*fr. vṛt* with *nī*), any inhabited country, a realm.

नीव्र *nīvra*, *am*, *n.* the edge of a thatch, the edge or side of a sloping roof; a thatch, a roof; a wood; the circumference of a wheel; the constellation *Revati*; the moon; [cf. *nīdhra*.]

नीशार *nī-śāra*, *as*, *m.* (*fr. śrī* with *nī*), a warm cloth or outer garment, a blanket; curtains, musquito curtains; an outer tent or screen.

नीपह *nī-shah*, *āt*, *āt*, *āt* (*fr. sah* with *nī*), *Ved.* overpowering.

नीहार *nī-hāra*, *as*, *m.* (*fr. rt. hri* with *nī*?), fog, mist; frost, hoar-frost, heavy dew; evaporation. — *Nīhāra-kara*, *as*, *m.* 'dew-maker' or 'cold-rayed', the moon.

निहारया, *Nom. A. nīhārāyate*, &c., to make frost.

नु *nu*, *ind.* (perhaps related to *1. nava*; cf. *nūtana*), written *nū* in *Ved.* at the beginning of a verse and frequently in other places. (As an adverb of time in *Ved.*), now, still (e.g. *nū-ēa purā-ēa*, both now and heretofore; *asti sūn nu viryam tai te*, bast thou still that power?). (As an inferential particle in *Ved.* often beginning the last sentence of a hymn), now therefore, now then, therefore, then (e.g. *nū no rāsva*, do thou therefore give vs); (as an introductory particle, or in encouraging, invoking, inviting, summoning), now, then, pray, come then (e.g. *abhi nu mā śakshamithāh*, pray now [Sāy. quickly] have compassion upon me). *Nu* is often employed in questions, both in *Vedic* and classical Sanskrit, to strengthen an interrogative pro-

noun or adverb (e.g. *kadā nu*, when indeed? *katham nu*, how indeed? *kva nu*, where indeed? *kaṃ nu pricēhāmi*, whom can I possibly ask? *kim nu syāt*, what can that possibly be? *kim nu khalu*, why in the world?). *Nu* is also used interrogatively in classical Sanskrit, without an interrogative pronoun, in sentences of two or more clauses (e.g. *svapno nu māyā nu matī-bhramo nu*, was it a dream? or an illusion of magic? or a mental delusion?). *Nu* also serves as a particle of affirmation, to express 'indeed', 'certainly', 'surely' (e.g. *ahaṃ nu akārsham*, Yes, I certainly did so), and often gives emphasis to the word it follows without being itself translatable, in which way it is frequently connected in the *Veda* with other particles (e.g. with *cid* in *cin nu*; with *id* in *in nu*; with *adha* in *adha nu*; with *gha* in *ghā nu*, &c.); but in the *Veda nu* sometimes means 'never' (especially in the construction *nū cit* = never, nevermore; in other passages it is said to = 'from this time forward', 'for ever'). In classical Sanskrit *nu* is sometimes found in connection with *ēa*, 'or', and in *Rāmāyana* II. 72, 27, *nu—nu* may be translated 'either'—'or'. According to native commentators on the *Veda nu* often = *kshipram*, quickly. According to native lexicographers *nu* is used in the following senses: *pricēhā*, *vikalpa*, *vītarka*, *anunaya*, *atīta*, *apamāna*, *hetu*, *apadeśa*; [cf. *nī-nam*, *nū-tana*; *Zend nū*, 'just now'; *Gr. nū*, *nū-vū*, *nū*; *Lat. num*, *num-c*; *Goth. nu-h*; *Old Germ. nu*; *Slav. nune*, 'at present'.]

नु *nu*, *us*, *m.* a weapon; time; a boat; (probably only at the end of a comp.; cf. *nau*.)

नु *nu*, *cl. 1. A. navate*, &c., to go: *Caus. nāvayati*, &c., (probably) to move from a place, remove; (according to a Schol.) to make new.

नु *nu*, *cl. 2*, or *nū*, *cl. 6. P. nauti*, *nūvati*, *nūnāra*, *nūvishyati*, *nūvishyati*, *anāvī*, *anuvī*, *navitum*, *nūvitum*, to roar, cry, low, bray, &c.; to sound; to shout; to exult; to praise, commend (with acc.); *Caus. nāvayati*, *anūnarat*: *Desid. nūnūshati*: *Intens. nonūyate*, *nonotī*, to sound loudly, roar, be tumultuous.

5. nu, *us*, *f.* praise, eulogium.

Nuta, *as*, *ā*, *am*, praised, commended.

Nuti, *is*, *f.* praise, laudation, eulogium, panegyric; worship, reverence.

1. nūta, *as*, *ā*, *am*, praised, eulogized, lauded, hymned.

नुह *nuh*, *cl. 6. P. nuḍati*, &c., to hurt, strike, kill.

नुद *nu*, *cl. 6. P. A. nudati*, -*te*, *nunoda*, *nunude*, *notyati*, -*te*, *anautsīt*, *anutta*, *nottum*, to push, push on, impel, incite, propel, urge on, push away, drive away, repel, banish; to move, remove; to throw, shoot, cast, send; to raise, lift up (*Ved.*): *Caus. nodayati*, -*yitum*, to push on, incite, excite: *Intens. nonudyate*, *nonotī*, to push or impel or drive away repeatedly; [cf. *Angl. Sax. nūd-ian*, 'to compel'; *a-nydan*, 'to repel'; *not-an*: *Goth. nūl-an*: perhaps *Gr. nūssa*.]

Nutta, *as*, *ā*, *am*, pushed away, despatched, sent, ordered; (*as*), *m.* a plant, see *lakuā*.

2. nud, *t*, *l*, *t* (at the end of a comp.), driving away, removing, rejecting, repelling.

Nuda, *as*, *ā*, *am* (at the end of a comp.), pushing, impelling, driving away, removing.

Nudat, *an*, *ati* or *anti*, at, urging forward.

Nudita, *as*, *ā*, *am*, (cp.) = *nutta*, *nunna*.

Numutsu, *us*, *us*, *u*, desirous of impelling or inciting or removing.

Nunna, *as*, *ā*, *am*, pushed, propelled; pushed away; thrown; cast; dismissed, sent, despatched.

2. nūta, *as*, *ā*, *am*, = *nutta* or *nunna*.

नूतन *nūtana*, *as*, *ā*, *am* (*fr. 1. nu* and connected with *1. nava*, q.v.), new, novel, recent, modern, fresh, young, (opposed to *pūrvat*, *purāṇat*, &c.);

present; instantaneous, sudden; curious, strange. — *Nūtana-tā*, *f.* or *nūtana-tva*, *am*, *n.* newness, novelty.

नूतनाया, *Nom. P. nūtanayati*, &c., to make new, renew.

नूना, *as*, *ā*, *am*, new, fresh, young, recent. — *Nūtna-vayas*, *ās*, *ās*, *as*, in the bloom of youth, in the spring of life.

नूद *nūda*, *as*, *m.* the mulberry tree, *Morus Indica*.

नून्म *nūnam*, *ind.* (*fr. 1. nu*), now, at present (*Ved.*); just now, just, exactly (*Ved.*); immediately (*Ved.*); from this time forward, for the future (*Ved.*); now then, therefore (*Ved.*); probably, in all probability, perhaps; without doubt, certainly, assuredly, surely, indeed. — *Nūna-bhāva*, *as*, *m.* probability; (*āt*), *ind.* in all probability, probably, indeed.

नूपुर *nūpura*, *as*, *am*, *m. n.* an ornament for the toes or ankles or feet, an anklet; (*as*), *m.* *N.* of a descendant of *Ikshvāku*. — *Nūpura-val*, *ān*, *ātī*, *at*, adorned with anklets or foot-ornaments.

नृ *nṛ*, *nā*, *m.* (said to be *fr. rt. 1. nī*, cf. *rt. nṛ*, see *Gram. 128. b*; the gen. pl. may be *narām* or *nṛṇām* in *Ved.*, but generally *nṛṇām* in classical Sanskrit), a leader (said of gods), a man, person, mankind, people (generally pl.); a piece at chess, &c.; the pin or gnomon of a sun-dial; (in grammar) a masculine word; a horse (*Ved.*); [cf. *nara*: *Zend nar*, *nara*, 'a man'; *naṛya*, 'manly'; *Gr. ἄνθρωπος*, *ἄνθρωπος*, *ἄνθρωπος*, 'man's face'; *Sabin. nero*, 'brave'; *ner-io*, 'fortitude'; *Hib. nearth* = Welsh *nerth*, 'virtue'.] — *Nṛi-kukhura*, *as*, *m.* 'man-dog', a dog of a man. — *Nṛi-kesarin* or *nṛi-kesarin*, *i*, *m.* a being, half man and half lion; *Vishṇu* in his fourth *Avatāra* as man-lion. — *Nṛi-ga*, *as*, *m.*, *N.* of several persons; an old king; a grandson of *Oghav*; a son of *Uśinara* by *Nṛiga* (he was ancestor of the *Yaudheyas*); a son of *Manu*; the father of *Sumati*; (*ā*), *f.*, *N.* of the wife of *Uśinara* and mother of *Nṛiga*. — *Nṛiga-sāpa*, *as*, *m.* 'the curse of *Nṛiga*', *N.* of the fiftieth chapter of the *Uttara-kāṇḍa* of the *Rāmāyana*. — *Nṛigākhyaṇa* (*°ga-ūkh*), *am*, *n.* 'the tale of *Nṛiga*', an episode of the *Mahā-bh. Anuśāsana-p.* 3452; *N.* of the twenty-fourth chapter of the *Pārtha Itihāsa-samuccāya*. — *Nṛigopākhyāna* (*°ga-up*), *am*, *n.* 'the episode of *Nṛiga*', *N.* of the forty-ninth chapter of the *Uttara-kāṇḍa* of the *Rāmāyana*. — *Nṛi-śakshas*, *ās*, *ās*, *as*, *Ved.* seeing or observing men, (an epithet of the *Sun*, *Saviti*, *Soma*, *Agni*, &c.); leading or guiding men; living among men; (*Sāy.*) seeing men or injuring men; (*ās*), *m.* 'waiting for men', a demon, a *Rākshasa*, a goblin. — *Nṛi-śakshus*, *us*, *us*, *us*, seeing with human eyes; (*us*), *m.*, *N.* of a prince, a grandson or son of *Us-nitha*. — *Nṛi-śandra*, *as*, *m.* 'man-moon', *N.* of a prince, son of *Rantānara*. — *Nṛi-jagdhā*, *as*, *m.* 'man-eater', a cannibal, a *Rākshasa*. — *Nṛi-jala*, *am*, *n.* human urine. — *Nṛi-jāti*, *is*, *f.* the human race. — *Nṛi-jit*, *t*, *t*, *t*, *Ved.* conquering men; (*Sāy.*) conquering leaders; (*t*), *m.*, *N.* of an *Eksha*. — *Nṛi-tama*, *as*, *ā*, *am*, most manly. — *Nṛi-deva*, *as*, *m.* 'man-god', a god among men, a king. — *Nṛi-dharman*, *ā*, *ā*, *am*, acting as a man, doing a man's duty; (*ā*), *m.* a *N.* of *Kuvera*; (*ā*), *n.* manly quality or duty. — *Nṛi-dhūta*, *as*, *ā*, *am*, *Ved.* shaken about or stirred by men (as the *Soma*). — *Nṛi-namana*, *am*, *n.* the bending or bowing of men (?). — *Nṛi-pa*, *as*, *m.* a protector of men, a warrior, a prince, king, sovereign. — *Nṛi-pa-kanda*, *as*, *m.* a species of onion (= *rāja-palāṇḍu*). — *Nṛi-pa-kriyā*, *f.* 'king's act', government, dominion. — *Nṛi-pa-grīha*, *am*, *n.* 'king's house', the habitation of a prince, a palace. — *Nṛi-pai-jaya*, *as*, *m.*, *N.* of two princes, a son of *Su-vīra* and a son of *Medhavin*. — *Nṛi-pati*, *is*, *m.* 'lord of men', a king, prince, sovereign, (also applied to gods); an epithet of *Kuvera*. — *Nṛi-pati-patha*, *as*, *m.* (?),