an argument); अर्थांतरं न्यस्यति Malli. on Si. 1 17. -7 To settle, fix, appoint. -8 To support.

न्यसनं 1 Depositing, lying down. -2 Delivering, giving up.

न्यस्त *p. p.* 1 Cast down, thrown or laid down, deposited. -2 Put in, inserted, applied; **न्यस्ताक्षरः** Ku. 1. 7. -3 Depicted, drawn; **चित्रन्यस्त.** -4 Consigned, delivered or transferred to; V. 5. 17; Ratn. 1. 10. -5 Leaning, resting on. -6 Given up, set aside, resigned. -7 Mystically touched, Mâl. 5. 2. -**Comp.** -**दंड** *a.* giving up the rod, *i. e.* punishment. -**देह** *a.* one who one who lays down the body, dead. -**शस्त्र** *a.* 1. one who has resigned or laid down his arms; **आचार्यस्य त्रिभुवनगुरोर्न्यस्तशस्त्रस्य शौकात्** Ve. 3. 18. -2. unarmed, defenceless. -3. harmless. -4. epithet of the Manes, or deified progenitors.

न्यासः 1 Placing, putting down or upon, planting, **तस्याः खुरन्यासपवित्रपांसुं** R. 2. 2; Ku. 6. 50; M. 2. 9; Mâl. 5. 5. **चरणन्यास, अंगन्यास** &c. -2 Hence, any impression, mark, stamp, print; **अतिशस्त्रनखन्यासः** R. 12. 73 'where the nailmarks surpassed those of weapons'; **दंतन्यास.** -3 Depositing. -4 A pledge, deposit, **प्रत्यर्पितन्यास इवांतरात्मा** *S.* 4. 21, R. 12. 18; Y. 2. 67. -5 Entrusting, committing, giving over, delivering, consigning. -6 Painting, writing down. -7 Giving up, resigning, abandoning, relinquishing; **शस्त्र°** Bg. 18. 2. -8 Bringing forward, adducing. -9 Digging in, seizing (as with claws.) -10 Assignment of the various parts of the body to different deities, which is usually accompanied with prayers and corresponding gesticulations. -11 Lowering the tone or voice. -**Comp.** -**अपह्नवः** repudiation of a deposit. -**धारिन्** *m.* the holder of a deposit, a mortgagee.

न्यासिन् *m.* One who has renounced all worldly ties, a Sannyâsin.

न्यासीकृ 8 U. 1 To place as a deposit; Ku. 3. 55. -2 To entrust to, give in charge of; **न राक्षसोऽनात्मसदृशेषु कलत्रं न्यासीकरिष्यति** Mu. 1.

न्याक्यं Fried rice.

न्याद्यः Eating, feeding.

न्यायः [नियंति अनेन; नि+इ घञ्] 1 Method, manner, way, rule, system, plan; **अधार्मिकं त्रिभिर्न्यायैर्निगृह्णीयात्प्रयत्नतः** Ms. 8. 310. -2 Fitness propriety, decorum; Ki. 11. 30. -3 Law, justice, virtue, equity, righteousness, honesty; **यांति न्यायप्रवृत्तस्य तिर्यंचोपि सहायतां** A. R. 1. 4. -4 A law-suit, legal proceeding. -5 Judicial sentence, judgment. -6 Policy, good government. -7 Likeness, analogy. -8 A popular maxim, an apposite illustration, illustration, as **दंडापूपन्याय, काकतालीयन्याय, घुणाक्षरन्याय** &c.; see below. -9 A Vedic accent; **न्यायैस्त्रिभिरुदीरणं** Ku. 2.12. (Malli. takes न्याय to mean स्वर; but it is quite open, in our opinion, to take न्याय in the sense of 'a system' or 'way'; 'which are manifested in three systems, *i. e.* ऋक्, यजुस् and सामन्'); Bh. 3. 55. -10 (In gram.) A universal rule. -11 A system of Hindu philosophy founded by the sage Gautama. -12 The science of logic, logical philosophy. -13 A complete argument or syllogism (consisting of five members; *i. e.* प्रतिज्ञा, हेतु, उदाहरण, उपनय and निगमन). -14 An epithet of Vishṇu. (**न्यायेन** *ind.* in the way of, after the manner or analogy of; **बधिरान्मंदकर्णः श्रेयानिति न्यायेन** &c.). -**Comp.** -**पथः** the Mîmâmsâ philosophy. -**वर्तिन्** *a.* well-behaved, acting justly. -**वादिन्** *a.* one who speaks what is right or just. -**वृत्तं** good conduct, virtue. -**शास्त्रं** 1. the philosophical system of the Nyâya school. -2. the science of logic. -**सारिणी** proper or suitable behaviour. -**सूत्रं** the aphorisms of Nyâya philosophy by Gautama.

Note. A few of the common Nyâyas or popular maxims are here collected for ready reference and arranged in alphabetical order.

1. **अंधचटकन्यायः** The maxim of the blind man catching a sparrow, analogous in sense to घुणाक्षरन्याय q.v.

2. **अंधपरंपरान्यायः** The maxim of the blind following the blind. It is used in those cases where people blindly or thoughtlessly follow others, not caring to see whether their doing so would not be a leap in the dark.

3. **अरुंधतीदर्शनन्यायः** The maxim of the view of the star Arundhatî. The following explanation of Sankarâchârya will make its use clear:—अरुंधतीं दिदर्शयिषुस्तत्समीपस्थां स्थूलां तारामुख्यां प्रथममरुंधतीति ग्राहयित्वा तां प्रत्याख्याय पश्चादरुंधतीमेव ग्राहयति.

4. **अशोकवनिकान्यायः** The maxim of the grove of Asoka trees. Râvaṇa kept Sîtâ in the grove of Asoka trees, but it is not easy to account for his preference of that particular grove to any other one; so when a man finds several ways of doing a thing, any one of them may be considered as good as another, and the preference of any particular one cannot be accounted for.

5. **अश्मलोष्टन्यायः** The maxim of the stone and clod of earth. A clod of earth may be considered to be hard as compared with cotton, but is soft as compared with a stone. So a person may be considered to be very important as compared with his inferiors, but sinks into insignificance when compared with his betters. The maxim is also used to denote the *relative* importance of two things, though absolutely both may be bad; *e. g.* गोपालपरशुरामौ उभावपि अतीव दुर्मेधसौ। किंतु अश्मलोष्टन्यायेन गोपालः परशुरामाद्वरीयान्. cf. Mar. 'दगडापेक्षां वीट मऊ'. The maxim पाषाणेष्टकन्याय is similarly used.

6. **कदंबकोरक (गोलक) न्यायः** The maxim of the Kadamba buds; used to denote simultaneous rise or action, like the bursting forth of the buds of the Kadamba tree at one and the same time.

7. **काकतालीयन्यायः** The maxim of the crow and the palm-fruit. It takes its origin from the unexpected and sudden fall of a palm-fruit upon the head of a crow (so as to kill it) at the very moment of its sitting on a branch of that tree; and is used to denote a very unexpected and accidental occurrence, whether welcome or unwelcome; cf. Chandrâloka:—यत्तया मेलनं तत्र लाभो मे यश्च सुभ्रुवः। तदेतत्काकतालीयमवितर्कितसंभवं॥ also Kuvalayânanda:—पतत् तालफलं यथा काकेनोपभुक्तमेवं रहोदर्शनक्षुभितहृदया तन्वी मया भुक्ता। see काकतालीय also.

8. **काकदंतगवेषणन्यायः** The ma-