Dhvasman, ā, m., Ved. polluting, darkening; (Sāy.) destroying, destructive; causing destruction. — *Dhvasman-vat*, ān, atī, at, Ved. covered?; (Sāy.) whose faults or imperfections are destroyed; (at), n. (according to Yāska) water.

Dhvasra, as, ā, am, Ved. sprinkling, spattering; scattering, liberal; (Sāy.) destructive; (as), m., N. of a king.

ध्वाक्षा *dhvākshā*, f., N. of a plant and its fruit.

ध्वाङ्क्ष *dhvāṅksh* [cf. rts. *dhmāṅksh* and *dhrāṅksh*], cl. 1. P. *dhvāṅkshati*, &c., to utter the cry of birds, to caw, croak, crow, &c.; to desire.

Dhvāṅksha, as, m. a crow; (according to some) any aquatic bird, as a crane, gull, &c., feeding on fish, = Ardea Nivea; (sometimes used at the end of a comp. to express contempt, e. g. *tīrtha-dhvāṅksha*, a crow at a sacred bathing-place, i. e. a man in the wrong place); a beggar (on account of his insatiableness); an impudent fellow; N. of one of the Nāgas (= *takshaka*); a house?; (in astronomy) N. of a Yoga; (ī), f. a kind of plant, = *kākolī*, *kakkolikā*, *laghu-kāvaḷī*; [cf. Hib. *duis*, 'a crow.'] — *Dhvāṅksha-janghā*, f., N. of a plant, = *kāka-janghā*. — *Dhvāṅksha-jambū*, ūs, f. = *kāka-jambū*. — *Dhvāṅksha-tuṇḍa-phala*, a kind of plant the fruit of which resembles the beak of a crow, (commonly called Thora-śvetakāvaḷī.) — *Dhvāṅksha-tuṇḍā*, ī, f. = *dhvāṅksha-tuṇḍa-phala*; (ī), f. = *kāka-nāsā*. — *Dhvāṅksha-dantī* or *dhvāṅksha-nakhī*, f. = *kāka-tuṇḍī*. — *Dhvāṅksha-nāman*, ā or a, m. or n. (?), a dark species of Uḍumbara; (*nāmnī*), f. = *kākodumbarikā*. — *Dhvāṅksha-nāśinī*, f. = *hapushā* (?). — *Dhvāṅksha-nāsā*, f. and *dhvāṅksha-nāsikā*, f. = *kāka-nāsā*. — *Dhvāṅksha-pushṭa*, as, m. the Kokila or Indian cuckoo, = *kāka-pushṭa*. — *Dhvāṅksha-māchī*, f. = *kāka-māchī*, = *laghu-kāvaḷī*. — *Dhvāṅksha-rāvin*, ī, iṇī, i, cawing like a crow, having a voice like a crow. — *Dhvāṅksha-vallī*, f. = *kāka-nāsā*, = *dhvāṅksha-dantī*, = *karañja*. — *Dhvāṅkshādanī* (°*sha-ad*°), f. = *dhvāṅksha-dantī*. — *Dhvāṅkshārāti* (°*sha-ar*°), *is*, m. 'enemy of crows,' an owl.

Dhvāṅkshikā, f. = *kākolī*.

Dhvāṅksholikā or *dhvāṅkholī*, f. a medicinal plant, = *kākolī*.

ध्वान्त *dhvānta*. For 1. and 2. *dhvānta* see p. 462, col. 3.

ध्वृ *dhvṛi* (connected with rts. *hvṛi* and *dhūrv*), cl. 1. P. *dhvarati*, *dadhvāra*, *dhvarishyati*, *adhvārshīt* (3rd du. Aor. A. *adhvarishātām* or *adhvṛishātām*); Prec. *dhvarishishṭa* or *dhvṛishishṭa*, *dhvartum*, to bend, make crooked, cause to fall, fell; to kill: Caus. *dhvārayati*, *-yitum*: Desid. *dudhvūrshati*, *didhvarishati*: Intens. *dādhvaryate*; [cf. *a-dhvara*, 2. *dhru*; probably Angl. Sax. *thwer*, *thweorh*, *thwir*, *thwur*, *dwelian*, *dol*, *dweorg*, *for-dwilman*; Old Germ. *dwer-an*, *ga-dwor*, *twar-ōn*, *dwerh*; Goth. *dvals*; Gr. *θόλ-ο-s*, *θάλ-α-μο-s*.]

Dhvaras, ās, m. f., Ved. 'destructive, hurtful, injurious,' N. of certain female demons or noxious beings.

Dhvarya, as, ā, am, to be bent, made crooked, &c.

Dhvṛit, t, t, t (at the end of a comp.), causing to fall, felling, killing.

ध्वृण *dhvraṇ*, cl. 1. P. *dhvraṇati*, &c., to sound; (a various reading for *dhraṇ*.)

न

न 1. *na*, the twentieth consonant of the alphabet, and the fifth letter of the fourth or dental class, having much the sound of the English *n* in *tenth*. — *Na-kāra*, as, m. the letter or sound *na*.

न 2. *na*, ind. a particle of negation equivalent to 'not,' 'no,' 'nor,' 'neither' [cf. *no*, *nanu*, *na-hi*, *na-tarām*], and in the Veda a particle of comparison; it is used as a negative particle in wishing, requesting, and commanding (e. g. *na mā garan nadyaḥ*, let not the waters swallow me; *nāvamanyeta kañchana*, let him not despise any one), but not in prohibition before an imperative, and not before the aorist when it has lost its augment and stands for an imperative (in both which cases *mā*, q. v., is used). When joined with the potential, *na* may often have the sense of 'that not,' 'lest,' 'for fear lest' (e. g. *na tvāṃ śapet*, lest he should curse thee). In argumentative writings *na* often comes at the end of a hypothetical argument in the sense 'not so' (e. g. *nanu na kiñchin mānam iti chen na*, now if it be said that there is no proof, not so). Two *na*s are not unfrequently used in the same sentence to intensify an affirmation (e. g. *na khalu na tat karishyāmi*, I will most certainly do that; *na tu jātu na*, most assuredly), or any other negative particle may be joined with *na* with the same effect (e. g. *nādaṇḍyo 'sti*, he is not to go unpunished, i. e. he must certainly be punished). When a negation has to be repeated in successive clauses of a sentence or in successive sentences, *na* may be simply repeated or may be strengthened by one of the particles *uta*, *ća*, *api*, *chāpi*, *vā*, *athavā* (e. g. *nāham asyāraṇyasya devatā na chāpy asya gireḥ*, I am not the deity of this forest nor of this mountain), or the negative is not expressed in the second clause but represented by *vā* or *api vā* or *ća* standing alone (e. g. *na hṛishyati glāyati vā*, he neither rejoices nor desponds), or two clauses may have the negative particle and not a third (e. g. *na deveshu na Yaksheshu mānusheshv api chānyeshu tādṛig rūpavatī dṛishṭapūrvā*, neither among gods nor Yakshas nor other mortals has so beautiful a female been before seen). *Na* is sometimes placed before round or collective numbers to denote a deficiency, the deficient number being prefixed in the inst. or abl. case (e. g. *ekayā* or *ekena na viṃśatiḥ*, not twenty by one, i. e. nineteen; *pañchabhir na chatvāri śatāni*, 395). When *na* is the negative of the simple idea expressed by a word, it may be regarded as compounded with it, and is then identical with 3. *a*, q. v. (e. g. *na-vidvas*, unwise; *nādhīta*, unread; *na-kiñchana*, q. v.) *Na* is often joined with other particles, e. g. *na ća*, *na chāpi*, *nāpi*, *nota*, *na vā*, *naiva*, *na chaiva*, *nāpi ća*, *na tu*, *na tveva*, *na tveva tu*, *na chet* (see *ched*), *na khalu*, *na ha* (after this last a verb is said to retain its accent if used in the future with an imperative sense, Pāṇ. VIII. 1, 31). *Na* is frequently used in early Vedic composition as a particle of comparison = 'like,' 'as,' 'as it were' (e. g. *tvā nāvaṃ na dhīmahi*, we meditate on thee like a boat; cf. 3. *a*, which also in a few instances = 'like'); it is also found in this sense in the later artificial poems; [cf. Lat. *ne*, *non*; Gr. *νη* in *νη-κερδής*, *νη-κηδής*; Lith. *ne*; Slav. *ne*; Goth. *ni*, *ne*, *nei*; Angl. Sax. *na*; Old Germ. *ni*; Hib. *ni*.]

न 3. *na*, as, m. a N. of Buddha; binding, tying, a band; one who is praised; a N. of Gaṇeśa (= *dvi-raṇḍa*?); a jewel, pearl; war; giving, a gift; welfare, prosperity; (ā), f. the navel; a musical instrument; knowledge; (as, ā, am), thin, spare; vacant, empty; identical, same, like; unvexed, unwearied; undivided, unbroken.

न 4. *na*, (in prosody) a tribrach or foot of three short syllables.

नंश् *naṃś*, the base of many forms of rt. 2. *naś*, q. v.

Naṃśa, as, m. (?), Ved. (according to Sāy.) = *nāśana*, removal, removing, destruction; (but perhaps fr. rt. 1. *naṃś*), acquisition.

Naṃśana, am, n. (?), destruction, in *svapna-n*°, q. v.

Naṃśuka, as, ī, am, injurious, destructive; going astray, being lost; small, minute.

Naṃshṭavya, as, ā, am, destructible, to be injured or killed.

Naṃshṭṛi, ṭā, ṭrī, ṭri, a destroyer, destructive; perishing, being lost.

नः क्षुद्र *naḥ-kshudra*. See under 3. *nas*.

नक् *nak*, ind. (probably fr. rt. 2. *naś*), Ved. night; [cf. 1. *nakta*, 2. *niś*, *niśā*.]

1. *nakta*, am, n., ā, f. (in the Veda *naktā* is regarded as f. du.), night; eating only at night as a sort of penance; a species of poisonous plant, = *kalikāru*; (as), m., N. of a son of Pṛithu; of Pṛithu-sheṇa and Ākūti; (am), ind. by night, at night; [cf. 2. *niś*, *niśā*; Zend *nakhturu* or *nakhtru*, 'nocturnal;' Gr. *νύξ*, *νύκτωρ*, *νύκτερο-s*, *νυκτερ-ινό-s*, *νύχιο-s*, *νυκτερί-s*; Lat. *nox*, *noctu*, *nocturnu-s*, *noctua*; Goth. *nahts*; Angl. Sax. *naht*, *niht*; Mod. Germ. *nacht*; Eng. *night*; Slav. *noshtĭ*; Russ. *nočyi*; Lith. *nakti-s*; Hib. *nochd*.] — *Nakta-ćārin*, ī, iṇī, i, going or moving about at night; (ī), m. an owl; a cat; a thief; a goblin, a Rakshas; (also read *naktaṅ-ćārin*, which is the better form.) — *Naktaṅ-ćara*, as, ī, am, going or walking about at night; (as), m. any creature or animal that goes about at night; a nocturnal fiend, a goblin, demon, evil spirit, Rakshas; a thief; the bdellium tree, see *guggula*; (ī), f. a female demon. — *Naktaṅćareśvara* (°*ra-īś*°), as, m. the lord of the night-rovers or goblins. — *Naktaṅ-ćaryā*, f. walking or moving about at night, wandering by night. — *Naktaṅ-ćārin*, ī, iṇī, i, walking about at night, (opposed to *divā-ćārin*, *divā-ćara*); (ī), m. a cat; [cf. *nakta-ćārin*.] — *Naktaṅ-jāta*, as, ā, am, Ved. grown or produced at night. — *Naktaṅ-dina*, am, n. night and day; (am), ind. by night and day. — *Naktaṅ-divam*, ind. by night and day. — *Nakta-bhojana*, am, n. 'eating at night,' supper. — *Nakta-mukhā*, f. evening, night; (a wrong reading for *nakta-mushā*.) — *Naktam-prabhava*, as, ā, am, produced at night; (also read *nakta-prabhava*.) — *Nakta-vrata*, am, n. fasting by day and eating at night; any religious rite or obligation observed at night. — *Naktāndha* (°*ta-an*°), as, ā, am, blind at night. — *Naktāndhya* (°*ta-an*°), am, n. blindness at night. — *Naktoshāsā* (°*ta-ush*°), f. du., Ved. night and morning.

Naktan, a, n., Ved. night.

Naktam, ind. by night, at night. See under 1. *nakta* above.

Naktayā, ind., Ved. at night.

Nakti, *is*, f., Ved. night; [cf. Lith. *nakti-s*, 'night.']

नक *naka*, as, m., N. of a son of Dāruka; (am), n. in *Bharad-vājasya nakam*, N. of a Sāman.

नकिञ्चन *na-kiñćana*, as, ā, am, having nothing, very poor, beggarly; [cf. *a-kiñćana*.]

Na-kim, ind. not, not at all; [cf. *na-kīm* and *mā-kīm*.]

Na-kis, ind. (*kis* is said to be an old nom. sing. m. of *ki*, see *kim* and cf. Lat. *quis*), Ved. not, not at all, never, (a little stronger than in the simple *na*); no one, nobody; (also written *na-kir*.)

Na-kīm, ind., Ved. not, not at all, never; [cf. *na-kim* and *mā-kīm*.]

नकुच *nakuća*, as, m. a various reading for *lakuća*, q. v.

नकुट *nakuṭa*, am, n. the nose; [cf. *nar-kuṭaka*.]

नकुल *nakula*, as, ā, am (fr. *na-kula*, without a family?), rejected from a family or race (?), disgraced (?), coloured like the ichneumon?; (as), m. the Bengal mungoose or Viverra Ichneumon (similar to the polecat and hostile to mice and serpents, from the poison of which it protects itself by a medicinal plant, cf. *gandha-n*° and *jala-n*°); a son; N. of a Vedic poet with the patronymic Vāma-deva or Vāma-devya