with *nī*), = *nīlāṅgu*, a species of worm growing in the inside of animals; an insect in general; a large bee; a species of fly (= *bhramarālī* or *bhambharālī*); a jackal; = *pra-sūna* or *pra-sūta*, a bud (?).

Nīlāṅgu, us, m. = *nīlaṅgu*.

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

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

Nilinī, f. the indigo plant, Indigofera Tinctoria; a species with blue blossoms; N. of the wife of Aja-mīḍha.

Nīliman, ā, m. blueness, blackness, darkness.

नीव् *nīv* [cf. rts. *tīv, pīv, mīv*], cl. 1. P. *nīvati, nīvitum*, to become fat or corpulent.

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

नीवन् *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. *ni-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.

Nīvāraka, as, m. rice growing wild or without cultivation.

नीवि *nīvi, is* and *ī*, f. (probably fr. rt. *vye* with *ni*), 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 Śūdra 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-vṛit, t, t, t*, m. f. n. (fr. *vṛit* with *ni*), 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 Revatī; the moon; [cf. *nīdhra*.]

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

नीषह् *nī-shah, āṭ, āṭ, āṭ* (fr. *sah* with *ni*), Ved. overpowering.

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

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

नु 1. *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-ca purā-ca*, both now and heretofore; *asti svin nu vīryaṃ tat te*, hast 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 us): (as an introductory particle, or in encouraging, invoking, inviting, summoning), now, then, pray, come then (e. g. *abhi nu mā cakshamīthāḥ*, pray now [Sāy. quickly] have compassion upon me). *Nu* is often employed in questions, both in Vedic and classical Sanskṛit, to strengthen an interrogative pronoun or adverb (e. g. *kadā nu*, when indeed? *katham nu*, how indeed? *kva nu*, where indeed? *kaṃ nu pṛiccāmi*, whom can I possibly ask? *kiṃ nu syāt*, what can that possibly be? *kiṃ nu khalu*, why in the world?). *Nu* is also used interrogatively in classical Sanskṛit, without an interrogative pronoun, in sentences of two or more clauses (e. g. *svapno nu māyā nu mati-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 nv akārsham*, Yes, I certainly did so), and often gives emphasis to the word it follows without being itself translateable, 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 Sanskṛit *nu* is sometimes found in connection with *vā*, 'or;' and in Rāmāyaṇa 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: *pṛicchā, vikalpa, vitarka, anunaya, atīta, apamāna, hetu, apadeśa*; [cf. *nū-nam, nū-tana*; Zend *nū*, 'just now;' Gr. *νύ, νῦ-νί, νῦν*; Lat. *num, nun-c*; Goth. *nu-h*; Old Germ. *nu*; Slav. *nyne*, 'at present.']

नु 2. *nu, us*, m. a weapon; time; a boat; (probably only at the end of a comp.; cf. *nau*.)

नु 3. *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 4. *nu*, cl. 2, or *nū*, cl. 6. P. *nauti, nuvati, nunāva, navishyati, nuvishyati, anāvīt, anuvīt, navitum, nuvitum*, to roar, cry, low, bray, &c.; to sound; to shout; to exult; to praise, commend (with acc.): Caus. *nāvayati, anūnavat*: Desid. *nunūshati*: Intens. *nonūyate, nonoti*, 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.

नुद् *nud*, cl. 6. P. *nudati*, &c., to hurt, strike, kill.

नुद् 1. *nud*, cl. 6. P. A. *nudati, -te, nunoda, nunude, notsyati, -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, nonotti*, to push or impel or drive away repeatedly; [cf. Angl. Sax. *nyd-ian*, 'to compel;' *a-nydan*, 'to repel;' *niot-an*: Goth. *niut-an*: perhaps Gr. *νύσσα*.]

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

2. *nud, t, t, 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, atī or *antī, at*, urging forward.

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

Nunutsu, 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 *pūrva, purāṇa*, &c.); present; instantaneous, sudden; curious, strange. — *Nūtana-tā*, f. or *nūtana-tva, am*, n. newness, novelty.

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

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

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

नूनम् *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 ancles or feet, an anklet; (*as*), m., N. of a descendant of Ikshvāku. — *Nūpura-vat, ān, atī, at*, adorned with anklets or foot-ornaments.

नृ *nṛi, nā*, m. (said to be fr. rt. 1. *nī*, cf. rt. *nṛī*, see Gram. 128. *b*; the gen. pl. may be *narām* or *nṛiṇām* in Ved., but generally *nṛīṇām* in classical Sanskṛit), 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;' *naīrya*, 'manly:' Gr. *ἀνήρ, ἠνορ-έη, ἀγ-ήνωρ, ἄνθρ-ωπο-ς*, 'man's face:' Sabin. *nero*, 'brave;' *ner-io*, 'fortitude:' Hib. *nearth* = Welsh *nerth*, 'virtue.'] — *Nṛi-kukkura, as*, m. 'man-dog,' a dog of a man. — *Nṛi-keśarin* or *nṛi-kesarin, ī*, m. a being, half man and half lion; Vishṇu in his fourth Ava-tāra as man-lion. — *Nṛi-ga, as*, m., N. of several persons; an old king; a grandson of Oghavat; a son of Uśīnara by Nṛigā (he was ancestor of the Yaudheyas); a son of Manu; the father of Sumati; (*ā*), f., N. of the wife of Uśīnara and mother of Nṛiga. — *Nṛiga-śāpa, as*, m. 'the curse of Nṛiga,' N. of the fiftieth chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Nṛigākhyāna* (°*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-samuccaya. — *Nṛigopākhyāna* (°*ga-up*°), *am*, n. 'the episode of Nṛiga,' N. of the forty-ninth chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Nṛi-cakshas, ās, ās, as*, Ved. seeing or observing men, (an epithet of the Sun, Savitṛi, 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-cakshus, us, us, us*, seeing with human eyes; (*us*), m., N. of a prince, a grandson or son of Su-nītha. — *Nṛi-candra, as*, m. 'man-moon,' N. of a prince, son of Rantināra. — *Nṛi-jagdha, 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 Ekāha. — *Nṛi-tama, as, ā, am*, most manly. — *Nṛi-deva, as*, m. 'man-god,' a god among men, a king. — *Nṛi-dharman, ā, ā, a*, acting as a man, doing a man's duty; (*ā*), m. a N. of Kuvera; (*a*), 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. — *Nṛipa-kanda, as*, m. a species of onion (= *rāja-palāṇḍu*). — *Nṛi-pa-kriyā*, f. 'king's act,' government, dominion. — *Nṛipa-gṛiha, am*, n. 'king's house,' the habitation of a prince, a palace. — *Nṛipaṅ-jaya, as*, m., N. of two princes, a son of Su-vīra and a son of Medhāvin. — *Nṛi-pati, is*, m. 'lord of men,' a king, prince, sovereign, (also applied to gods); an epithet of Kuvera. — *Nṛipati-patha, as*, m. (?),