

*Dhvasman*, ā, m., Ved. polluting, darkening; (Sāy.) destroying, destructive; causing destruction. — *Dhvasman-rat*, 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.

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

**ध्वाङ्** *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-kāvalī*; [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-svetakāvalī*). — *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 *Udumbara*; (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-mācī*, f. = *kāka-mācī*, = *laghu-kāvalī*. — *Dhvāṅksha-rāvin*, ī, īnī, ī, cawing like a crow, having a voice like a crow.

— *Dhvāṅksha-vallī*, f. = *kāka-nāsā*. — *dhvāṅkshadanti* = *karaija*. — *Dhvāṅkshādāni* ('*sha-ad*'), f. = *dhvāṅksha-dantī*. — *Dhvāṅkshārāti* ('*shar*'), īs, m. 'enemy of crows,' an owl.

*Dhvāṅkshikā*, f. = *kākolī*.

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

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

**ध्व** *dhvri* (connected with rts. *hvri* and *dhūvri*), cl. 1. P. *dhvarati*, *dadhvāra*, *adhvarishyati*, *adhvarshīt* (3rd du. Aor. A. *adhvarishatām* or *adhvarishatām*); Prec. *dhvarishishṭa* or *adhvarishishṭa*, *dhvartum*, to bend, make crooked, cause to fall, fell; to kill; Caus. *dhvārayati*, *ṅyitum*: Desid. *dudhvārshati*, *dīdhvarishati*: Intens. *dādhvāryate*; [cf. *a-dhvara*, 2. *dhru*; probably Engl. Sax. *thwer*, *thweorh*, *thwir*, *thwur*, *dweolian*, *dol*, *dweorg*, *for-dwiltman*; Old Germ. *dwer-an*, *ga-dwar*, *twar-ōn*, *dwerh*; Goth. *dvals*; Gr. *θάλ-ο-σ*, *θάλ-α-μ-ο-σ*.]

*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.

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

**ध्व्र** *dhvra*, cl. 1. P. *dhvranati*, &c., to sound; (a various reading for *dhra*.)

## 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*. — *Nā-kāra*, as, in. 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 garon nadyah*, let not the waters swallow me; *nāvaman-yeta kañcana*, 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. *na namu na kinēn mānam iti cen na*, now if it be said that there is no proof, not so). Two *nas* 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. *nādandyo '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*, *ca*, *api*, *čāpi*, *vā*, *athavā* (e. g. *nāham asyārāzasya devatā na čāpy asya gireh*, 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 *ca* standing alone (e. g. *na hrishyati 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 mānu-sheshv api čānyeshu tādriḡ rūpavāni drishṭa-pūrōā*, 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 viṃsatih*, not twenty by one, i. e. nineteen; *pañcabhīr na čatvāri satāni*, 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-vīdvas*, unwise; *nādhitā*, unread; *na-kiñcana*, q. v.) *Na* is often joined with other particles, e. g. *na ča*, *na čāpi*, *nāpi*, *notā*, *na vā*, *naiva*, *na čaiva*, *nāpi ča*, *na tu*, *na tveva*, *na tveva tu*, *na čet* (see *čed*), *na khalu*, *na ha* (after this last a verb is said to retain its accent if used in the future with an imperative sense, Pāp. VIII. 1, 31). *Na* is frequently used in early Vedic composition as a particle of comparison = 'like,' 'as,' 'as it were' (e. g. *tvā nāvam 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. *νῆ* in *νῆ-κερδῆς*, *νῆ-κερδῆς*; Lith. *ne*; Slav. *ne*; Goth. *ni*, *ne*, *nei*; Engl. Sax. *na*; Old Germ. *ni*; Hib. *ní*.]

**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.

**नंश** *naṅś*, the base of many forms of rt. 2. *naś*, q. v.

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

*Nanśana*, am, n. (?), destruction, in *svapna-n*<sup>o</sup>, q. v.

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

*Nanśṭavya*, as, ā, am, destructible, to be injured or killed.

*Nanśṭri*, tā, (rī, ṭrī, a destroyer, destructive; perishing, being lost.

**नः** *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-śheya and Ākūtī; (am), ind. by night, at night; [cf. 2. *niś*, *niśā*; Zend *nakhturu* or *nakhtru*, 'nocturnal'; Gr. *νύξ*, *νύκτωρ*, *νύκτερο-σ*, *νύκτερο-σ*, *νύκτερο-σ*; Lat. *nox*, *noctu*, *nocturnu-s*, *noctua*; Vok. *nakht*; Angl. Sax. *naht*, *nihl*; Mod. Germ. *nacht*; Eng. *night*; Slav. *nocht*; Russ. *nočny*; Lith. *nakti-s*; Hib. *nocht*.] — *Nakta-čārin*, ī, īnī, ī, going or moving about at night; (ī), m. an owl; a cat; a thief; a goblin, a Rakshas; (also read *naktañ-čārin*, which is the better form.) — *Naktañ-čāra*, 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. — *Naktañ-čāra-svara* ('*ra-īś*'), as, m. the lord of the night-rovers or goblins. — *Naktañ-čāryā*, f. walking or moving about at night, wandering by night. — *Naktañ-čārin*, ī, īnī, ī, walking about at night, (opposed to *divā-čārin*, *divā-čāra*); (ī), m. a cat; [cf. *nakta-čārin*.] — *Naktañ-jāta*, as, ā, am, Ved. grown or produced at night. — *Naktañ-dīna*, am, n. night and day; (am), ind. by night and day. — *Naktañ-dīvam*, ind. by night and day. — *Nakta-bhōjana*, 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.

*Naktī*, īs, f., Ved. night; [cf. Lith. *nakti-s*, 'night.']

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

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

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

*Na-kis*, ind. (*kis* is said to be an old nom. sing. m. of *kī*, 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-kīr*.)

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

**नकुच** *nakuča*, as, m. a various reading for *lakuča*, 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 *Vivera lchneumon* (similar to the polecat and hostile to mice and serpents, from the poison of which it protects itself by a medicinal plant, cf. *ganḍha-n*<sup>o</sup> and *jala-n*<sup>o</sup>); a son; N. of a Vedic poet with the patronymic *Vāma-deva* or *Vāma-devya*