

is to be effected, fixed point in relation to actions of separation; P. 1.4.24.

नति—Bending, curvature. Rv. Pr. employs this term with reference to the nature of prosody.

नदी—Feminine stems which are not used in other genders ending in ई or ऊ are designated as नदी; feminine stems ending in long ई or ऊ which change their finals to इय् and उव् respectively are optionally designated as नदी before the genitive plural endings. Feminine stems ending in इ and उ, short or long are also optionally designated as नदी before the dative, ablative, genitive and locative singular endings; P. 1.4.3-6.

नन्दकिशोरभट्ट—Author of a supplement to बोपदेव's मुग्धबोध. His date is 1398 A. D.

नागोजीभट्ट—Author of उद्योत on कैयट's महाभाष्यप्रदीप, परिभाषेन्दुशेखर, शब्देन्दुशेखर, शब्दरत्न, a commentary on प्रौढमनोरमा, विषमी, a commentary on भट्टोजी's शब्द-कौस्तुभ and वैयाकरणसिद्धान्तमञ्जूषा. Pupil of हरिदीक्षित, son of शिवभट्ट and सती, a Māhārāstriya Brāhmaṇa sur-named कालि, a resident of Benares, a protege of रामसिंह, a local prince of शुङ्गवेरपुर. He flourished between 1688 to 1728 A. D.

नाद्—Voice as opposed to श्वास (breath); this term refers to the letters, semivowels, nasals, the third and fourth letters of the वर्ग and ह्.

नामिन्—It is the name given to the vowels with the exception of अ (short or long or prolated), the vowels after which the dental स् is changed into the cerebral ष् are known as नामिन्. नमयन्ति दन्त्यं सन्तं मूर्धन्यं कुर्वन्ति इति नामिनः। इ, उ, ऋ, ए, ऐ, ओ, औ इति। उबट.

नारायण—Author of विवरण on कैयट's प्रदीप.

नारायण सुधी—Author of अष्टाध्यायी-प्रदीप.

नासिकामूल—The root of the nose, velum; the यम् is produced by the root of nose; नासिकामूलं यमानाम्।

नासिक्य—The nasal consonants; having a nasal component (अनुनासिक); in later times this term came to be used in opposition to अनुनासिक and was restricted to the nasal glide or transition sound between 'इ' and a nasal (because of its connection with इ and nasal), the यम् and अनुस्वार.

नित्य—A rule which applies both before and after the taking effect of another rule that applies simultaneously and which is in conflict with the application of the rule in question.

नित्यसमास—A compound which cannot be dissolved so as to convey the same sense of the compound, or the same meaning of which cannot be expressed by its con-

stituent members separately—as द्विजार्थः (द्विजाय अयम्); cf. अविप्रहोस्त्वपदविप्रहो वा नित्यसमासः। In a नित्यसमास the case-endings of the constituent elements cannot fully bring out the sense of a compound; e. g. the compound कृष्णसर्प means a snake irresistible by herbs or physicians, while कृष्णः सर्पः means merely a black serpent.

नित्यानन्द पर्वतीय—Author of दीपक, a commentary on लघुशब्देन्दुशेखर. Pupil of बालशास्त्री रानडे. He died in 1931 A. D.

निपात—Those that are not regarded as essential parts of the sentence, nor as having independent existence, as well as those that have their forms and senses fixed and convey the conjunction etc. of actions and things (verbs and nouns). Regarding निपात, P. as usual does not define the term semantically but simply enumerates; P. 1.4.56.

निपातन—A form put down by the authorities of grammar, which (according to the rules of the language) should have been formed differently; अन्यादशे प्रयोगे प्राप्ते अन्यादशप्रयोगकरणम्। Pbh. 106.

निमित्त—That which is the cause or condition of the grammatical operation is called निमित्त in grammar.

निमित्तनिमित्तिन्—(Du.) 'Cause and effect' in expression निमित्तनिमित्तिनोरकपदे (the cause and effect of a grammatical operation being located in the same word); one of the markers of अन्तरङ्गत्व.

निरनुबन्धक—Void of अनुबन्ध (in the परिभाषा 'निरनुबन्धकग्रहणे न सानुबन्धकस्य' when a form void of अनुबन्ध is employed in grammar, it does not denote that which has अनुबन्ध attached to it).

निरवकाश—(A rule) which otherwise would have no opportunity for the taking effect of it; Pbh. 67.

निरस्त—Harsh sound; Mbh. निरस्तो निष्ठुरः। प्रदीप on Mbh.

निराकरण—Refutation; way out of difficulty.

निरुपाख्य—Indescribable; void of characterization.

निरूपक—Describer.

निरूपित—Described.

निर्दिश्यमान—(A grammatical element) actually enun-
ciated in a rule; Pbh. 12.

निर्दिष्टविषय—A kind of अपादान where the limit of separation is fixed, or, where the root directly denotes the meaning 'separation' as in अश्वात् पतति.

निर्धारण—Specifying or separating one out of many, the separation of one out of many on account of the